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v. 5

A NEW LITERAL TRANSLATION FROM THE ORIGINAL GREEK, OF ALL THE APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

By JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

THE SECOND EDITION.—IN SIX VOLUMES.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

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CONTENTS

OF

THE FIFTH VOLUME.

A NEW LITERAL TRANSLATION OF ST. PAUL's EPISTLE TO THE *HEBREWS.*

PREFACE.

THE authenticity of the epiſtle to the Hebrews having been diſputed, both in ancient and modern times, it will be neceſſary, before other matters are introduced, to ſtate fairly and to examine impartially the arguments on each ſide of the queſtion, that we may know where the greateſt weight of evidence lieth. This is the more neceſſary, not only becauſe the chief doctrines of the goſpel are more expreſsly aſſerted and more fully explained in the epiſtle to the Hebrews, than in any other of the inſpired writings; but becauſe theſe doctrines are confirmed in that epiſtle, by teſtimonies brought from the writings of Moſes and the prophets. Wherefore, if the authenticity of the epiſtle to the Hebrews is eſtabliſhed, and it is ſhewed to be the production of an inſpired apoſtle, the peculiar doctrines of the goſpel, being confirmed therein by the

Jewiſh as well as by the Chriſtian revelation, they will appear in ſo clear a light, that the controverſies concerning them, which have ſo long divided the church, ceaſing, greater unity of faith and love, it is to be hoped, will at length take place, than hath hitherto ſubſiſted among the diſciples of Chriſt.

Sect. I. *Of the Author of the Epiſtle to the Hebrews.*

Although the writer of the epiſtle to the Hebrews hath in no part of it introduced his own name, we are certain, that the perſons to whom it was ſent were at no loſs to know who he was. For in three paſſages of the epiſtle, as well as by the meſſenger who carried it, he made himſelf known to the Hebrews to be the apoſtle Paul. The firſt is, chap. x. 34. *Ye ſuffered with me in my bonds;* alluding to ſome aſſiſtance which the Hebrews had given to Paul, during his impriſonments in Jeruſalem and Cæſarea. See however, chap. x. 34. note 1.—The ſecond paſſage is, chap. xiii. 18: *Pray for us.*—19. *And I the more earneſtly beſeech you to do this, that I may be reſtored to you the ſooner.* A requeſt of this kind, from an unknown perſon, would have been perfectly ridiculous.—The third paſſage is, chap. xiii. 23. *Know that our brother Timothy is ſent away, with whom, if he come ſoon, I will ſee you.* For, as Timothy was often called by Paul, *his brother,* (2 Cor. i. 1. Col. i. 1.) and was known, not only in the Gentile countries but in Judea, to be Paul's conſtant companion, by telling the Hebrews that his brother Timothy was ſent away on ſome errand, and by promiſing, if he returned ſoon, to bring him with him when he viſited them, this writer clearly diſcovered himſelf to be the apoſtle Paul. But if the Hebrews knew that the letter which they received was written by Paul, we may very well ſuppoſe, with Hallet, that as often as they had occaſion to ſpeak of their letter, they would ſpeak alſo of its author; and, that the perſons to whom they ſpake of him, would in like manner hand down his name to thoſe who came after them.

Since therefore, the writer of this epiſtle, from the time it was delivered to the Hebrews, muſt have been known by tradition to be Paul, it is reaſonable to expect that it would have been

been quoted as his by ſome of the authors of the firſt age. Nevertheleſs, in the moſt ancient Chriſtian writings now remaining, this epiſtle is not quoted at all, till the end of the ſecond century; at which time it began to be mentioned by ſome, whilſt it was overlooked by others. This ſilence of the ancients was in a great meaſure owing, I imagine, to the Hebrews themſelves, who were at no pains to make their letter known to the Gentiles, ſuppoſing that it had little or no relation to them.—If the reader deſires to know who of the ancients have quoted this epiſtle, and who have neglected to mention it, he will find a full account of both in Hallet's introduction to this epiſtle, and in Lardner on the Canon, vol. ii. p. 331.—To his account Lardner ſubjoins the following hiſtorical remark: "It is evi-"dent that this epiſtle was generally received, in ancient times, "by thoſe Chriſtians who uſed the Greek language, and lived "in the Eaſtern parts of the Roman Empire.—In particular, "Clement of Alexandria, before the end of the ſecond century, "received this epiſtle as Paul's, and quoted it as his frequently, "and without any doubt or heſitation." Concerning the Latins Lardner ſaith, "This epiſtle is not expreſsly quoted as "Paul's by any of them in the firſt three centuries. How-"ever it was known to Irenæus and Tertullian, as we have "ſeen, and poſſibly to others alſo." Tertullian aſcribed it to Barnabas; in which opinion he was ſingular. Lardner adds, "It is manifeſt that it was received as an epiſtle of St. Paul, "by many Latin writers in the fourth, fifth, and ſixth centu-"ries."

We are informed by the ancients themſelves, that they were led to doubt the authenticity of the epiſtle to the Hebrews by three circumſtances. 1. The want of the writer's name at the beginning of it, and throughout the whole epiſtle. 2. The elegance of the ſtyle in which it is written. 3. Some expreſſions in the epiſtle itſelf, which they thought unſuitable to the character of an apoſtle. Nevertheleſs, as the moſt ancient, and by far the moſt general tradition of the church, aſcribed this epiſtle to the apoſtle Paul, the fathers, to remove theſe objections, ſuppoſed that it was originally written by Paul in the Syro-chaldaic language, commonly at that time called *the Hebrew:* But that Luke, or ſome other perſon, tranſlated it into Greek.

 Accordingly,

Accordingly, Euſebius in his Eccleſ. Hiſt. b. vi. c. 14. ſaith, Clement of Alexandria, " affirmed that the epiſtle to the He-" brews was Paul's, and that it was written to the Hebrews in " the Hebrew language; but that Luke ſtudiouſly tranſlated it " into Greek, and publiſhed it to the Greeks." The ſame Euſebius, Eccleſ. Hiſt. b. vi. c. 25. cites Origen as ſaying in his Homilies on the Hebrews, " If I were to ſhew my opinion, I " ſhould ſay, that the thoughts are the apoſtle's, but the lan-" guage and compoſition are another's, who committed to writ-" ing the apoſtle's ſentiments, and who, as it were, reduced " into commentaries the things ſpoken by his maſter. Where-" fore if any church holds this epiſtle to be Paul's, it is to be " commended for ſo doing. For the ancients (οι Αρχαιοι ανδρες) " did not (εικη) raſhly hand it down as Paul's. But who ac-" tually wrote it, (*Origen means, wrote the language*), I think is " known only to God. But an account hath reached to us, " from ſome who ſay that Clement, who was biſhop of Rome, " wrote this epiſtle; but from others, that it was Luke, the " writer of the Goſpel and the Acts."—Jerome likewiſe, who was born in the year 342, in his book of illuſtrious men, Art. *Paul*, ſaith, " The epiſtle, called to the Hebrews, is not thought " to be his, becauſe of the difference of the argument and " ſtyle: But either Barnabas's, as Tertullian thought; or the " Evangeliſt Luke's, according to others; or Clement's biſhop " of Rome, who, as ſome think, being much with him, clothed " and adorned Paul's ſenſe in his own language. Moreover, " he wrote as an Hebrew to the Hebrews, in pure Hebrew, it " being his own language. Whence it came to paſs, that being " tranſlated, it hath more elegance in the Greek than his other " epiſtles."

Having thus laid before the reader the opinions of ſome of the ancients concerning the epiſtle to the Hebrews, I judge it proper now to tranſcribe, from the 8th page of Hallet's Introduction to Peirce's paraphraſe and notes on the Hebrews, the remarks which he hath made on Origen's teſtimony above recited; becauſe they may be applied to all the ancients who have given their opinion concerning the epiſtle to the Hebrews. " The traditions, which Origen mentions, are more to be re-" garded than his private opinion and reaſonings. And as he

" poſitively

" positively says the ancients did in fact hand it down as Paul's " epistle, so it is plain he laid vast stress on this tradition, since " he would not give it up as false, though he had strong tempta- " tions so to do. For he was very hard put to it to reconcile " this tradition with the style of the epistle, and with other tra- " ditions which named Clement or Luke as the writer of it. " But rather than give up the former tradition, viz. that it was " Paul's epistle, he would frame such an odd hypothesis as that " just now mentioned." Hallet ought to have said, *adopt such an odd hypothesis:* For it was framed before by Clement of Alexandria, who was Origen's master and predecessor in the Catechetical school of Alexandria. Hallet goes on: " It is very cer- " tain then, that the churches and writers, who were ancient " with respect to Origen, had one common tradition, that St. " Paul was the author of the epistle to the Hebrews. And their " testimony to this matter of fact cannot but be of great " weight, since those Christians who were ancients with respect " to Origen, must have conversed with the apostles themselves, " or at least with their immediate successors." Hallet adds, page 21: " Since this tradition was ancient in the days of " Clement of Alexandria and Origen, about 130 years after the " epistle was written, it must have had its rise in the days of St. " Paul himself, and so cannot reasonably be contested."—Clement of Alexandria flourished about the year 192, that is, about 130 years after the epistle to the Hebrews was written. Origen flourished in the beginning of the third century, about 150 years after that epistle was written.—See, however, the remarks which Lardner hath made on the above passage from Hallet's Introduction, in the third volume of his Credibility, part ii. page 252.

II. It follows now to be considered, whether the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it was not written originally by St. Paul; or that our present Greek copy is only a translation of an epistle which was written in Hebrew?

And first, with respect to the want of Paul's name in this epistle, it may, notwithstanding, have actually been written by

him. For in our Canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is no where inserted in them. I speak of the three epistles of the apostle John, who, for some reasons now not known, hath omitted his name in all of them. His first epistle begins exactly like the epistle to the Hebrews. And in his other epistles, he calls himself simply, *The Presbyter*, or *Elder*.—It is true, Paul commonly inserted his name in the beginning of his letters. Yet, in this to the Hebrews, he deviated from his usual manner, probably for the following reasons: 1. Because, the doctrines which he set forth in it being wholly founded by him on the Jewish scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the scriptures, the propriety of his application of these testimonies, and the justness of the conclusions which he deduced from them. See this explained in sect. 3.—2. As Paul was the apostle of the Gentiles, in writing to the Hebrews, he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews living in foreign countries to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he in the conclusion of his letter *besecched them to suffer the word of exhortation*; chap. xiii. 22. and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, ver. 18.—3. This epistle, as shall be shewed bye and bye, sect. 2. being designed, not for the believing Jews alone, but for the unbelieving part of the nation also, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent, not only to avoid assuming his apostolical character, but even to conceal his name; because, being regarded by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to such a degree, that in all probability, they would not have read his letter.

2. With respect to the style of the epistle to the Hebrews, though it really were superior to the style of Paul's other writings,

ings, he may, notwithstanding, have been the author of it. For, towards the conclusion of his first imprisonment at Rome, when the epistle to the Hebrews was composed, he may be allowed to have improved his style by use.—To pass, however, from this, although both the ancients and moderns have praised the style of the epistle to the Hebrews as singularly beautiful; particularly Lardner, who saith, Can. vol. ii. p. 375. *That this epistle to the Hebrews is bright and elegant from the beginning to the end,* its superiority to all the other epistles of Paul in point of style, may justly be called in question. At least it may be doubted, that its superiority is so great as to shew, that the person who wrote these, was not capable of writing this. For, not to mention that the sublimest passages in the epistle to the Hebrews are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians; concerning which Grotius hath said, that *it surpasseth all human eloquence.* And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews, is a proof that it was not written by Paul. But, let any one who is a judge of composition and style, examine the examples of elegant and even sublime writing, produced from Paul's epistles and discourses in Prelim. Ess. iv. p. 84. and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews? If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing, that when he wrote a letter which he hoped the learned Jewish doctors would read, he would be at more than ordinary pains in perfecting its style, to render it more the object of their attention? For he knew, that if they were convinced of the truth of the gospel by the reasonings in this letter, their conversion would smooth the way to the conversion of their brethren, and make the Judaizing Christians, in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, and which have been urged as proofs that this epistle cannot be Paul's, are the following.—Heb. ii. 1. *On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.*—Ver. 3. *How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him?*—And chap. xii. 1. *Laying aside every weight, and the sin easily committed, Let us run with perseverance the race set before us.* In these passages, the writer of the epistle, it is said, speaks of himself as one not distinguished, in any respect, from common Christians. And more particularly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles. Whereas Paul, in his epistle to the Galatians, hath repeatedly asserted that he received his knowledge of the gospel, not from men, but immediately from Christ himself. To these things Wetsten, Peirce, Lardner, and others reply, that it is Paul's manner to join himself with those to whom he writes; especially when going to say any thing dishonourable to them. Thus, Ephes. ii. 3. *With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath, even as others.* In some passages also of his epistles, he ranks himself with the idolatrous Gentiles, Tit. iii. 3. as doth the apostle Peter likewise, 1 Epist. iv. 3.—Farther, Grotius and Le Clerc are wrong in saying, that the writer of the epistle to the Hebrews speaks of himself, chap. ii. 3. as having received the knowledge of the gospel from them who heard Christ preach the great salvation. What he says is, that the great salvation which was begun to be spoken by the Lord, was *confirmed* to him *by them who heard Christ*: that is, the glad tidings of the great salvation given to Paul by Christ, were confirmed to him by the preaching of the apostles. Now, so far is this from being unsuitable to Paul's character as an apostle, that in his other acknowledged epistles, he often appealed to the testimony of the eye-witnesses in confirmation of things made known to himself by revelation. For example, Acts xiii. 30, 31. 1 Cor. xv. 5, 6, 7, 8. 2 Tim. ii. 2.—In like manner,

Peter appealed to the teſtimony of the other apoſtles, 1 Epiſt. i. 12. *Which things have been reported to you by them who have preached the goſpel to you with the Holy Ghoſt ſent down from heaven.* So alſo Jude appealed to the teſtimony of his brethren apoſtles in confirmation of the things which he wrote in his epiſtle. See ver. 17.

What hath been advanced under the foregoing heads, muſt, I think, convince impartial readers, that the want of Paul's name in the epiſtle to the Hebrews, the elegance of its ſtyle, and the paſſages which are ſaid to be unſuitable to the character of an apoſtle, afford no preſumption that it was not written by him. Wherefore, if there is poſitive evidence that the epiſtle to the Hebrews was written by Paul, it ought to be received as his, notwithſtanding ſome modern commentators, juſtly eſteemed for their learning, have affected to doubt of it.

III. It therefore remains to propoſe the arguments, by which St. Paul is proved to be the writer of the epiſtle to the Hebrews.

1. The firſt is; the moſt ancient and by far the moſt univerſal tradition of the church, hath conſtantly aſcribed this epiſtle to the apoſtle Paul.—But of this enough hath been ſaid in the firſt article of the preſent ſection, to which the reader is referred.

2. The ſecond argument is; if an author's method of handling his ſubjects, together with his manner of reaſoning, are ſure marks by which he may be diſtinguiſhed, as all good judges of compoſition allow, we ſhall without heſitation pronounce Paul the writer of the epiſtle to the Hebrews. For therein we find that overflowing of ſentiment briefly expreſſed, which diſtinguiſheth Paul from all other writers.—Therein alſo are abrupt tranſitions from the ſubject in hand to ſomething ſubordinate, but at the ſame time connected with it, which having purſued for a little while, the writer returns to his ſubject, and illuſtrates it by arguments of great force, couched, ſometimes in a ſhort expreſſion, and ſometimes in a ſingle word, all which are peculiar to Paul.—In this epiſtle likewiſe, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expreſſions which are to be ſupplied, either from the foregoing, or from the following clauſes.—In it alſo, as in Paul's acknow-

acknowledged epiſtles, we find reaſonings addreſſed to the thoughts of the reader, and anſwers to objections not propoſed, becauſe being obvious, the writer knew they would naturally occur, and therefore needed to be removed.—Laſtly, after Paul's manner, the author of the epiſtle to the Hebrews, hath ſubjoined to his reaſonings many exhortations to piety and virtue: All which, to perſons who are judges of writing, plainly point out the apoſtle Paul as the author of this epiſtle.

3. In the epiſtle to the Hebrews there are many ſentiments and expreſſions which Paul hath uſed in the epiſtles acknowledged to be his—For example, Heb, i. 2. *Heir of all things*, and ver. 3. *an image of his ſubſtance*, are parallel to Col. i. 15. *The image of the inviſible God, the firſt born of every creature.*—Heb. ii. 7. *Thou haſt made him for a little while leſs than angels, Thou haſt crowned him with glory and honour, and haſt ſet him over the works of thy hands:* are ſentiments parallel to Philip. ii. 8. *Being in faſhion as a man, he humbled himſelf, becoming obedient to death, even the death of the croſs.* 9. *And therefore God hath exceedingly exalted him, and hath beſtowed on him a name which is above every name.* 10. *That at the name of Jeſus every knee ſhould bow, of things in heaven*, &c. See alſo Epheſ. i. 20, 21, 22.—What is ſaid Heb. v. 12, about *milk* as food for babes, but *ſtrong meat* for full grown men, we have, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to receive it.*—Heb. viii. 1. *Who ſat down at the right hand of the throne of the Majeſty in the heavens:* And chap. xii. 2. *Sat down at the right hand of the throne of God;* are expreſſions ſimilar to Epheſ. i. 20. *And ſet him at his own right hand in the heavenly places.*—Heb. x. i. *The law containing a ſhadow of good things to come:* is the ſame with Col. ii. 17. *Which are a ſhadow of things to come.*—Heb. x. 33. *Ye were made a ſpectacle both by afflictions and reproaches.* 1 Cor. iv. 9. *We are made a ſpectacle to the world.*—Heb. xiii. 16. *But to do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed:* is ſimilar to Philip. iv. 18. where Paul, after thanking the Philippians for having communicated to his neceſſities, calls that good work, *A ſmell of a ſweet ſavour, a ſacrifice acceptable, and well pleaſing to God.*—The writer of this epiſtle, chap. x. 30. quoting Deut. xxxii. 35. addeth the words, *ſaith the Lord*, which are neither in the Hebrew nor in the LXX. juſt as Paul hath done in two of his

his citations from the Old Teftament, Rom. xiv. 11. 2 Cor. vi. 17.—Heb. xiii. 18. The writer of this epiftle faith, *We are fully perfuaded we have a good confcience.* The fame declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12.—Heb. xii. 14. *Follow peace with all men.*—Rom. xii. 18. *Live peaceably with all men.*—Heb. xiii. 20. God is called, *The God of peace.* This title is given to God no where but in Paul's writings, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Philip. iv. 9. 1 Theff. v. 23. 2 Theff. iii. 16. *The Lord of peace.*—Heb. xii. 1, 2, 3. 12. There is a beautiful allufion to the athletic exercifes, to which there are many fimilar allufions in Paul's other epiftles.—This remarkable coincidence of fentiments and expreffions in the epiftle to the Hebrews, with the fentiments and expreffions in Paul's acknowledged epiftles, is no fmall prefumption that this epiftle is of his writing alfo.

4. In the epiftle to the Hebrews, there are interpretations of fome paffages of the Jewifh fcriptures, which may properly be called Paul's, becaufe they are to be found only in his writings. For example, Pfal. ii. 7. *My Son thou art: to day I have begotten thee;* is applied to Jefus, Heb. i. 5. juft as Paul, in his difcourfe to the Jews in the fynagogue of Antioch in Pifidia, applied the fame paffage of fcripture to him; Acts xiii. 33.—In like manner, the explication of Pfal. viii. 4, and of Pfal. cx. 1, given by Paul, 1 Cor. xv. 25. 27. is found, Heb. ii. 7, 8.—So alfo the explication of the covenant with Abraham given, Heb. vi. 14. 18. is no where found but in Paul's epiftle to the Galatians, chap. iii. 8, 9. 14. 18.

5. There are, in the epiftle to the Hebrews, doctrines which none of the infpired writers have mentioned, except Paul.—In particular, the doctrines of the mediation and interceffion of Chrift, explained Heb. iv. 15, 16. vii. 22. 25. are no where found in the books of the New Teftament, except in Paul's epiftles, Rom. viii. 34. Gal. iii. 19, 20.—The title of Mediator, which is given to Jefus, Heb. vii. 22. viii. 6. ix. 15. xii. 24, is no where applied to Jefus, except in Paul's epiftles, 1 Tim. ii. 5.—In like manner, none of the infpired writers except Paul, Heb. viii. 1.—4. have informed us that Chrift offered the facrifice

fice of himself in heaven. And that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish scriptures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these scriptures, and such admirable reasonings founded thereon for the confirmation of the gospel revelation, as, without disparagement to the other apostles, seem to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who, in his riper years, was intimately acquainted with the learned men of his own nation, Acts ix. 1, 2. 14. xxvi. 4, 5. and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven, nay, who was caught up by Christ into the third heaven, was equal to the subjects treated of in this most admirable epistle.

Before the controversy concerning the author of the epistle to the Hebrews is dismissed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at least was translated by him into Greek from the apostle's Hebrew autograph. His argument is this; There are in the epistle to the Hebrews, some Greek words used in a sense which they have not in Paul's other epistles, but which are found in that sense in Luke's writings. Now, allowing this to be true, Grotius's conclusion by no means follows. For every one knows, that the use of a few words in an unusual sense, doth not constitute what is called a writer's *style*. Besides, Hallet hath shewed, that there are also in the epistle to the Hebrews, words used in an uncommon sense, which are not found in Luke's writings, but which Paul in his other epistles hath used in that sense. Wherefore, if in the former case it is argued that Paul was not the author of the epistle to the

Hebrews, it may, in the latter case, be argued with equal reason, that Luke was neither the author nor the translator of that epistle. The truth is, as Hallet observes, "There is nothing "in the argument either way. And if the argument had not "been offered by so great a man as Grotius, it would not have "been worth considering."

Upon the whole, let any one who hath impartially weighed the arguments on the one side and on the other in this important question, say, whether the facts and circumstances above set forth, do not, in a very convincing manner, shew that the tradition preserved in the church from the beginning, concerning Paul's being the author of the epistle to the Hebrews, is well founded: And whether the church hath not rightly received that epistle into the canon of scripture, as an inspired writing of the great apostle of the Gentiles?

Sect. II. *Of the Persons to whom the Epistle to the Hebrews was sent: Of the Purpose for which it was written: And of the Language in which it was originally composed.*

I. Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and others, were of opinion that the epistle to the Hebrews was sent to the Jews living in Judea, who, in the apostle's days were called *Hebrews*, to distinguish them from the Jews in the Gentile countries, who were called *Hellenists* or *Grecians*, Acts vi. 1. ix. 29. xi. 20. In that opinion these ancient authors were well founded, because, as Lardner observes, this letter appears to have been written to persons dwelling in one place, Heb. xiii. 19. 23, 24. namely to the inhabitants of Judea; and to those of them especially who lived in Jerusalem. For there only the Levitical worship, which is so accurately examined in this epistle, was performed: And there the chief priests, elders and scribes resided, who were best qualified to explain and defend that worship: Best qualified also to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author's reasonings therein were just, and his doctrines true. Accordingly, this epistle was not directed, like the epistle of James, *To the twelve*

tribes

tribes who are in the dispersion; nor like Peter's first epistle, *To the sojourners of the dispersion of Pontus,* &c. But it begins without any address at all; so that not the believing Jews only, but those of the nation who had not believed the gospel, were invited to read and consider it, whether they resided in Jerusalem or elsewhere.

In confirmation of the supposition, that the epistle to the Hebrews was written to the people of Judea, Lardner, canon, vol. ii. p. 316. takes notice, that in it there are things which are more suitable to the Jews in Judea, than to the Jews in any other part of the world.—For example, chap. ii. 9. 18. the persons to whom this letter was sent are supposed to have been well acquainted with our Lord's sufferings and resurrection.—In like manner, chap. v. 12. *For though ye ought to have been teachers on account of the time,* with what follows, applies better to the believers in Judea than to others; because having enjoyed the gospel from the beginning, they were of longer standing in the faith than others.—Chap. x. 32. *Call to remembrance the former days, in which being enlightened ye sustained a great combat of afflictions.* This leads us to the church at Jerusalem, which, after the death of Stephen, suffered a great persecution, Acts viii. 1.

The following passages likewise deserve particular attention; chap. xiii. 7. *Remember your rulers who have spoken to you the word of God, of whose conversation attentively considering the ending, imitate their faith.* Theodoret's note on this verse is, "He intends the saints who were dead, Stephen the protomartyr, "James the brother of John, and James called the just. And "there were many others, who were taken off by the Jewish "rage. Consider these, says he, and observing their example, "imitate their faith." And ver. 17. *Obey your rulers, and submit yourselves, for they watch for your souls.* And ver. 24. *Salute all your rulers.*—These directions imply, that this letter was sent to the multitude, or *laity* of some particular church, whose *rulers,* as Theodoret observes on ver. 24. not needing the instruction contained in it, the writer doth not address them, but their disciples. Now what church could that be, but the church at Jerusalem which was ruled by the apostles, who certainly knew the truth concerning the law; That it was no rule of justification either to Jews or Gentiles; That its priesthood and

sacrifices

sacrifices were utterly ineffectual for procuring the pardon of sin; And that the principal use of the Levitical worship, was to prefigure the good things to come under the gospel dispensation. "For," to use Lardner's words, Canon, vol. 2. page 320, "I am persuaded, that not only James and all the other "apostles, had exactly the same doctrine with Paul, but that "all the elders likewise, and all the understanding men among "the Jewish believers, embraced the same doctrine. They "were, as I apprehend, the multitude only (πληθος, *plebs*) or "the men of lower rank among them, who were attached to "the peculiarities of the Mosaic law and the customs of their "ancestors. This may be argued from what James and the "elders at Jerusalem say to Paul, Acts xxi. 20. *Thou seest brother how many thousands of Jews there are who believe; And they are all zealous of the law.—What is it therefore? the multitude must needs come together.*—It is hence evident that the "zeal for the law, which prevailed in the minds of many, "was not approved by James, or the elders. That being the "case, these recommendations of a regard for their rulers, "whether apostles or elders, were very proper in an epistle to "the believers in Judea." For, as many of them differed in opinion concerning the law from their teachers, they might be apt to think lightly of them, and to disregard their instructions; for which reason the apostle desired them to obey their rulers. This circumstance, joined with those already mentioned, sufficiently proves that the epistle to the Hebrews, though designed for the Jews every where, was with great propriety directed and sent to the church at Jerusalem; as the ancients above mentioned believed: in which opinion they have been followed by Beza, Lightfoot, Pearson, Whitby, Mill, Cappell, Hallet, Lardner, and other learned moderns.

To the opinion, that the epistle to the Hebrews was written to the Jews in Judea, some have objected the words found, Heb. xii. 4. *Not yet unto blood have ye resisted, combating against sin.* This, they think, could not be said to the church at Jerusalem, where there had been two martyrs, namely Stephen and James. But the answer is, the apostle is speaking of the laity of that church, to whom alone this letter was directed, and not to the

rulers, as hath been ſhewed ſect. 2. paragr. 3. Of the common people few, if any, had hitherto been put to death. But they had been impriſoned, and pillaged, and defamed, Acts viii. 1. 3. xxvi. 10, 11. 1 Theſſ. ii. 14.—Another objection is taken from Heb. vi. 10. *For God is not unrighteous to forget your work and labour of love,—in that ye have miniſtred to the ſaints, and do miniſter.* " Here again," ſaith Wall, " we are " put upon thinking to what church of Chriſtians this is ſaid. " For, as to thoſe of Jeruſalem, we read much in Paul's former letters of their poverty, and of their being miniſtred to " by the Gentile Chriſtians of Galatia, of Macedonia, of Corinth: And in the Acts by the Antiochians: But no where " of their miniſtring to any other ſaints. If it is of them that " St. Paul ſpeaks this, it muſt be meant of miniſtring to their " own poor. For that, indeed, they were famous at firſt, when " the rich men among them ſold their lands, and brought the " money to the apoſtles, and they had all things in common, " and none lacked. But in the times that had been ſince that, " they were very poor, and were relieved by other churches." But there is little force in this objection. *Miniſtring* to the ſaints in thoſe days did not conſiſt ſolely in helping them with money. Attending on them in their impriſonment; doing them any little offices they ſtood in need of; ſpeaking to them in a kind and conſolatory manner; with ſuch other ſervices as may be performed without money, was and is as real a *miniſtring to the ſaints*, as relieving them with money. And doubtleſs the church at Jeruſalem miniſtred, in that manner, to one another in their afflictions. Farther, although the generality of the members of the church at Jeruſalem were reduced to poverty by the ſufferings they had ſuſtained, there certainly were among them ſome in better circumſtances, who may have deſerved the commendation, that *they had miniſtred, and did ſtill miniſter to the ſaints*, by giving them a ſhare of their worldly goods.

II. With reſpect to the purpoſe for which the epiſtle to the Hebrews was written, I obſerve that the things contained in it lead us to underſtand, That it was written to prove what the learned doctors, and ſcribes, and elders in Jeruſalem ſtrongly denied; namely, That Jeſus of Nazareth whom they had lately put

put to death, is *Christ the Son of God:* And that the gospel, of which Jesus is both the subject and the author, is of divine original and universal obligation. For, in this letter, as shall be shewed in Sect. 3. all the arguments and objections by which, those who put Jesus to death, endeavoured to set his claim aside, and overturn the gospel, are introduced, examined, and confuted; his title and authority, as a law-giver, to abolish the institutions of Moses, and to substitute the gospel-dispensation in their room, is established; the absolute inefficacy of the Levitical atonements to procure the pardon of sin, is demonstrated; The reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved: And on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy.—Farther, as the arguments made use of in this epistle, for explaining and proving the important matters of which it treats, are all taken from the Jewish scriptures, there can be little doubt, that it was written for the purpose of persuading the unbelieving Jews every where to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren every where, who choosed to read it.

That a writing designed for the conversion of the Jewish nation, should have been calculated in an especial manner to convince the learned doctors and scribes, who still adhered to the religion of their forefathers; and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circumcision, from whom this letter could be circulated among the Jews of the dispersion. Besides, the nation in general, it is reasonable to think, would be much guided in their judgment concerning the doctrine taught in this epistle, by the reception which it might meet with from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epiſtle to the Hebrews was originally compoſed, many of the ancients ſpeak of it as having been written by the apoſtle Paul in the Hebrew.—This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the paſſages quoted above, Sect. 1. paragr. 3.—Euſebius too was of the ſame opinion. For in his Eec. Hiſt. lib. iii. c. 38. ſpeaking of the epiſtle which Clement wrote in the name of the church of the Romans to the church of the Corinthians, he ſaith, "In it he hath inſerted many thoughts "from the epiſtle to the Hebrews, ſometimes uſing the very "ſame words; plainly ſhewing that it is not a new writing. "Wherefore, it is juſtly ranked with the other writings of the "apoſtle. Now Paul, who was converſant with the Hebrews, "having wrote to them in their native language, ſome ſay Luke "the Evangeliſt, others, this very Clement tranſlated that "writing; which ſeems the more true that the epiſtle of "Clement and the epiſtle to the Hebrews, exhibit the "ſame kind of ſtyle; and that the thoughts in both, are not "much different." Here it is proper to remark, that notwithſtanding the fathers uſually appealed to tradition in ſupport of the ancient facts which they have reported, when they had it in their power to make ſuch an appeal, neither Clement of Alexandria, nor Origen, nor Euſebius, nor Jerome, nor any Chriſtian writer of the ſecond and following centuries, who have told us that the epiſtle to the Hebrews was written by Paul in the Hebrew language, have ſaid or ſo much as inſinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed on the circumſtance of the epiſtle's being written to the Hebrews. This Euſebius acknowledges, in the paſſage laſt quoted from his hiſtory: as Jerome likewiſe doth, in the paſſage quoted from him, Sect. 1. where, ſpeaking of Paul, he ſaith, *Moreover he wrote as an Hebrew to the Hebrews in pure Hebrew.*

But although the fathers who thought the epiſtle to the Hebrews was originally written in the Hebrew language, have profeſſedly founded their opinion on its being compoſed for the inſtruction of the Hebrews, I am inclined to believe they were led into that opinion by the ſtyle alſo of the Greek epiſtle. For having been informed by tradition, that it was an epiſtle of Paul,

Paul, and fancying its ſtyle to be more elegant than that of Paul's other epiſtles, to account for its ſuppoſed ſuperior elegance, and at the ſame time to maintain the tradition which had handed down Paul as its author, they invented the ſtrange hypotheſis, that it was written by Paul in Hebrew, and tranſlated by ſome other perſon, they could not tell who, into elegant Greek.

The opinion of the ancients concerning the language in which St. Paul wrote his epiſtle to the Hebrews, being wholly founded on the ſuppoſed propriety of writing to the Hebrews in their own language, it will be neceſſary to inquire a little into that propriety.—And Firſt, If it was proper for the apoſtle to write his letter to the Hebrews in their own language, it muſt have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epiſtle to the Romans, was not written in *Latin*, the language of Rome, but in Greek. Nay, that all Paul's epiſtles, and the epiſtles of the other apoſtles, were written in Greek, and not in the languages of the churches and perſons to whom they were ſent.—Secondly, The apoſtolical epiſtles being intended for the uſe of the whole Chriſtian world in every age, as well as for the uſe of the perſons to whom they were ſent, it was more proper that they ſhould be written in Greek than in any provincial dialect; becauſe the Greek language was then univerſally underſtood, eſpecially in the eaſtern provinces of the Roman empire. So Cicero informs us in his oration Pro Arch. Poet. *Graeca leguntur in omnibus fere gentibus; Latina ſuis finibus, exiguis ſane, continentur.* It may perhaps be objected, that in many countries the common people, of whom the Chriſtian churches were chiefly compoſed, did not underſtand the Greek language. True; but in every church there were numbers of perſons endowed with the gifts of tongues, and of the interpretation of tongues, who could readily turn the apoſtle's Greek epiſtles into the language of the church to which they were ſent. In particular, the preſident, or the ſpiritual man, who read the apoſtle's Greek letter to the Hebrews in their public aſſemblies, could without any heſitation, read it in the Hebrew language for the edification of thoſe who did not underſtand Greek. And, with

respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use, written in the Greek language, than if it had been written in the Hebrew, which few of them understood.—Thirdly, It was proper, that all the apostolical epistles should be written in the Greek language; because the principal doctrines of the gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared so as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian revelation but the Greek, which was then generally understood; and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preserved, and by the reading of which Christians in after ages would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects, used in the apostle's days, could pretend to. Being limited to particular countries, they were soon to be disused: and few if any books being written in them which merited to be preserved, the meaning of such of the apostle's letters as were composed in these provincial languages, could not easily have been ascertained.—Upon the whole the arguments taken from the propriety of St. Paul's writing to the Hebrews in their own language, is not well founded.

In addition to what hath been said to shew that the epistle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, because this is a matter of great importance, is desired to attend to two particulars. The first is, in our Greek copy of the epistle, there are no internal marks of its being a translation from an Hebrew original. We find few of the Hebraisms which abound in the Greek versions of the Jewish scriptures: And such citations as are made from these scriptures, are made, not from the Hebrew original, but for the most part from the LXX. Greek version; as most of the citations from the Old Testament in Paul's other epistles, likewise are. Would this have happened, if the epistle to the Hebrews had

had been originally written in Hebrew?—Of this the following are examples.—Heb. viii. 9. *And I regarded them not.* In the Hebrew text, Jerem. xxxi. 32. it is, *Although I was an husband to them.*—Heb. x. 5. *Thou hast prepared me a body.* In the Hebrew; *Mine ears thou hast opened.*—chap. x. 38. *If he draw back.* In the Hebrew; *If he faint.*—chap. xi. 21. *Worshipped leaning on the top of his staff.* In the Hebrew; *Israel bowed himself on the beds head.*—In the Greek epistle, the writer hath interpreted the Hebrew names which he mentions. This he had no occasion to do, if he wrote his epistle in pure Hebrew. And even if he had written it in the Syro-chaldaic, called in the apostles days the *Hebrew tongue*, the names in the two languages are so little different, that there was no need to interpret them to those who understood the Syro-chaldaic.—Lastly, there are in the Greek epistle to the Hebrews several paronomasias, or Greek words of like sound, placed near each other, which, in the opinion of Spanheim and Wetstein shew that this epistle is an original writing, and not a translation.—In like manner, Matthew's gospel is shewed to have been originally written in Greek, and not in Hebrew as some of the fathers thought, by two elegant paronomasias, observed by Wetstein. The one is found, chap. v. 47, 48. Οι τελωναι ὁυτω ποιουσιν,—εσεσθε ουν τελειοι; that is, as Jerome saith, be ye not τελωναι but τελειοι. On this Wetstein remarks; *Videtur Mattheus vocem, τελειοι hic studio adhibuisse, ut τελωναις opponeret.*—The other paronomasia we have chap. vi. 16. Αφανιζουσι τα προσωπα ὁπως φανωσι: on which Wetstein remarks: *Eleganter dicitur, Tegunt faciem, ut appareant,* &c. *It is elegantly said, They cover their face that they may appear.*

The second circumstance which sheweth that the epistle to the Hebrews was not originally written in the Hebrew language, is this. No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, have said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, is it to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish

 scriptures,

ſcriptures, did not ſearch theſe countries for a genuine copy of the Hebrew epiſtle to the Hebrews, which they conſidered as the original, that they might therewith compare the Greek copy which was in every one's hands? and which being thought by them a tranſlation, it was neceſſary to know if it was a juſt one. But, notwithſtanding the fathers had ſuch ſtrong inducements to ſearch for a genuine copy of the Hebrew epiſtle, I repeat what I affirmed above, that neither Clement of Alexandria, nor Origen, nor Euſebius, nor Jerome, nor any of the ancients, who thought Paul wrote his epiſtle to the Hebrews in Hebrew, ſay they ever ſaw ſo much as one copy of that original. I therefore agree with Fabricius, Lightfoot, Beauſobre, Wetſtein, Spanheim, Mill, Whitby, Lardner, and other learned critics, in their opinion that Paul wrote his epiſtle to the Hebrews in Greek: And am perſuaded that our Greek copy of the epiſtle to the Hebrews, is itſelf the apoſtle's original letter; conſequently that the ſame regard is due to it, which is paid to all the other epiſtles of the apoſtle Paul.

SECT. III. *Of the Matters handled, and of the Reaſonings and Proofs advanced, in the Epiſtle to the Hebrews.*

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the goſpel, which was the explication and completion of the whole of theſe revelations, would have been received by them with joy. But it happened otherwiſe. Moſt of the Jews adhered to the law of Moſes with the greateſt obſtinacy, becauſe God had ſpoken it at Sinai by the miniſtry of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempeſt, and darkneſs. But the goſpel they deſpiſed and oppoſed, becauſe it was ſpoken in a private manner, by Jeſus of Nazareth, a man, whom the rulers at Jeruſalem had put to death publicly as a deceiver.—Farther, in their attachment to the law, and their oppoſition to the goſpel, the Jews were confirmed by obſerving, that in the law a variety of atonements for ſin were preſcribed by God himſelf, which they daily performed in the temple at Jeruſalem, as a worſhip highly acceptable

ceptable to the Deity. Whereas in the Christian assemblies, they saw no worship of that kind presented to God; no sacrifices of any sort offered, nor any rites of purification performed, for obtaining the pardon of sin. For these reasons they detested the gospel as a manifest impiety; especially as it pretended to abolish the law of Moses, which they believed to be of unalterable and eternal obligation.

These arguments being very specious, were no doubt much insisted on by the Lawyers and Scribes, not only to hinder their countrymen from receiving the gospel, but to shake the faith of those who had embraced it. The apostle Paul, therefore, who was himself a Doctor most learned in the law, wrote this excellent epistle to the Hebrews, to prove, That the same God who spake the former revelations to the fathers of the Jewish nation by the prophets, had in these last days spoken the gospel to all mankind by his Son: Consequently, That these revelations could not possibly contradict each other.—That although the Son, when he spake the gospel, was clothed with flesh, he was still the brightness of the Father's glory, and the express image of his substance:—That being appointed of God to expiate our sins by the sacrifice of himself, we are cleansed from our sins by that sacrifice, and not by the Levitical sin-offerings:—And, that after offering the sacrifice of himself, he sat down at the right hand of God, as High-priest of the heavenly holy place, and as Governor of the World.

But the appearing of the Son of God in the flesh, His dying as a sacrifice for sin, His officiating for mankind in heaven as an High Priest, And the inefficacy of the Levitical sacrifices, being, as was observed, things contrary to all the religious opinions of the Jews, the Doctors, followed by the bulk of the nation, rejected them with abhorrence, on pretence that they overturned the former revelations. Wherefore, the only possible method by which the unbelieving Jews could be convinced of the truth of these things, was to prove them by testimonies from their own scriptures, in which the revelations of God are recorded. This method the writer of the epistle to the Hebrews hath actually followed: for he hath supported all the facts above mentioned, and all his affirmations, by passages

from the writings of Moſes and the prophets. Only, to judge rightly of his arguments and concluſions, the reader ought to know that the paſſages to which he has appealed, were all underſtood by him in the ſenſe, in which the Doctors and people of that age underſtood them. This I think the reader will acknowledge, when he conſiders that the writer of the epiſtle to the Hebrews, neither aſſumes the character of an apoſtle, nor reſts his explications of the paſſages which he hath quoted, on the authority of his own inſpiration; but delivers theſe explications as matters univerſally known and acknowledged, and reaſons on the paſſages which he quotes, according to that acknowledged ſenſe. Nor could he with propriety do otherwiſe. For, if he had offered any novel interpretations, either literal or typical, of the Jewiſh ſcriptures, his arguments built on theſe interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation.—This remark merits the reader's attention. For if the paſſages of the Old Teſtament, quoted in the epiſtle to the Hebrews, are therein applied to the perſons and events, to which they were commonly applied by the learned Doctors of that age, and by the generality of the people, theſe interpretations and applications cannot be called in queſtion by us. They are the ancient approved interpretations, given perhaps by the Prophets themſelves to their contemporaries, who handed them down to poſterity. This at leaſt is certain, that in the Chaldee paraphraſes of Onkelos and Jonathan, written about the time of our Lord's birth, moſt of the paſſages of the Old Teſtament which are applied to Jeſus in the New, are interpreted of the Meſſiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of theſe paſſages. Their doctors, after the goſpel began to prevail, wiſhing to deprive it of the evidence which it derived from the Old Teſtament prophecies, forſook the ancient and commonly received interpretation of theſe prophecies, and applied them to perſons and events, of which their fathers never ſo much as dreamed.—Upon the whole, it is evident, that although we were really in doubt of St. Paul's being the writer of the epiſtle to the Hebrews, we could not call in queſtion any of the doctrines taught in it; becauſe their authority

thority doth not depend on the character or credit of the writer who hath propofed them, but on the paffages of the Old Teftament, by which he hath proved them; on his underftanding thefe paffages according to their true meaning; and on the juftnefs of the conclufions, which he hath deduced from them fo underftood. Neverthelefs it muft be acknowledged, that this epiftle, as a part of the canon of the New Teftament, will have a ftill greater authority with Chriftians, if it is known to have been written by an infpired apoftle of Chrift.

From the foregoing account of the matters contained in the epiftle to the Hebrews, the reader muft be fenfible, that it exhibits doctrines of great and general ufe; That it contains profound difcoveries concerning the moft important articles of our faith; and that it opens to us the fources of our beft hopes. Wherefore, like the other Catholic epiftles of the New Teftaftent, it might have been addreffed, *To all in every place who believe on the Lord Jefus Chrift*. Or rather, becaufe in this epiftle fome of the greateft objections againft the gofpel are anfwered, or obviated, it might have been addreffed to mankind in general. Yet, being written profeffedly to prove that all the effential doctrines of the gofpel are either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addreffed to the Jews in particular. For doctrines and proofs of that kind, fubmitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the reft of mankind, with the refpect which is due to matters in themfelves important, and which are fo fully eftablifhed by both revelations.

As the matters contained in the epiftle to the Hebrews are highly worthy of our attention, fo the manner in which they are handled is no lefs fo. The arguments advanced in it for fupporting the doctrines of the gofpel, as we have faid, are all taken from the Jewifh fcriptures. But they are not on that account the lefs, but rather the more worthy of general regard; being the very beft arguments which can be ufed to convince rational unbelievers. The reafon is, the doctrine concerning the dignity of Jefus as the Son of God, and the nature of that dignity; and concerning the facrifice of himfelf which he offered to God, and the merit of that facrifice; and concerning God's

God's willingnefs to pardon finners, and to beftow on them unfpeakable rewards in the life to come; I fay thefe doctrines are all matters of fact, whofe exiftence can neither be known nor proved but by revelation. And, that the proofs thereof fubfift in the Jewifh, as well as in the Chriftian revelation, is a point of admirable wifdom; becaufe it fhews, that the gracious purpofes of the Deity refpecting the human race, were all planned from the beginning: That in every age God gave mankind intimations of his merciful defigns, and of the manner of their execution; and that there is a ftrict connection between all his revelations and difpenfations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and fufferings, and to fulfil the prophecies relating to himfelf, recorded in the Jewifh fcriptures, there was fuch a difplay made of the connection fubfifting between the divine difpenfations, as hath added the greateft ftrength of evidence, not only to our Lord's character and pretenfions as the Son of God, but to the divine difpenfations themfelves; which though different, are not oppofite or contradictory; but parts of a great plan formed from the beginning by the wifdom of God, and brought into execution in the different ages of the world, till the whole hath been illuftrioufly completed in the gofpel.

Sect. IV. *Of the Time when the Epiftle to the Hebrews was written.*

If the apoftle Paul was the author of the epiftle to the Hebrews, the time when it was written may eafily be fixed. For the falutatian from the faints of Italy, chap. iv. 24. together with the apoftle's promife to fee the Hebrews, ver. 23. plainly intimate that his confinement was then, either ended or on the eve of being ended. It was therefore written foon after the epiftles to the Coloffians, Ephefians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

In the epiftle itfelf there are paffages which fhew, that it was written before the deftruction of Jerufalem. Particularly chap. viii. 4. ix. 25. x. 11. xiii. 10. which fpeak of the temple as then ftanding, and of the Levitical facrifices as ftill continuing to be offered.

offered. To these add, chap. x. 32.—37. where the apostle comforts the believing Hebrews under the persecution which their unbelieving brethren were carrying on against them, by the prospect of Christ's speedy advent to destroy Jerusalem, and the whole Mosaic œconomy.

HEBREWS.

HEBREWS.

CHAP. I.

View and Illuſtration of the Matters contained in this Chapter.

AFTER the manner of the beſt writers, the apoſtle begins this moſt learned epiſtle, with propoſing the ſubjects of which he is about to diſcourſe; namely, four important facts on which the authority of the goſpel, as a revelation from God, is built; and which, if well eſtabliſhed, ſhould make unbelievers, whether Jews or Gentiles, renounce their infidelity and embrace the goſpel.

Of theſe *facts*, the *firſt* is, that the ſame God, who ſpake the former revelations to the fathers of the Jewiſh nation, hath in theſe laſt days ſpoken the goſpel to all mankind, ver. 1.—This the apoſtle mentioned firſt of all, to ſhew the agreement of the goſpel with the former revelations. For if there were any real oppoſition between the Jewiſh and Chriſtian revelations, the authority of one of them, or of both, would be deſtroyed. Whereas theſe revelations agreeing in all things, they mutually explain and ſupport each other. See chap. iii. 5. note 2.—The *ſecond fact* of which the apoſtle propoſed to diſcourſe is, that the perſon by whom God hath ſpoken the goſpel, is his *Son*, in the human nature; who is an effulgence from his glory, and a true image of his ſubſtance; by whom alſo he made the worlds, ver. 2, 3.—Hence it follows; that the author of the goſpel is far ſuperior in nature to the angels, by whoſe miniſtry God ſpake the law; that the revelation which he made to mankind, is more perfect than the revelation made to the Jews by angels; and that the diſpenſation founded thereon, is a better and more permanent diſpenſation than the law.—The *third fact* is, that the author of the goſpel, in conſequence of his having made the worlds, is Heir or Lord and Governor of all. And although, after becoming man, he died, yet being raiſed from the dead, he

he had the government of the world reſtored to him in the human nature, ver. 2, 3.—To the faithful, this is a ſource of the greateſt conſolation; becauſe, if the world is governed by their maſter, he certainly hath power to protect and bleſs them; and every thing befalling them, will iſſue in good to them. Beſides, being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have ſuffered on his account.—The *fourth fact* treated of in this epiſtle is, That the author of the goſpel laid down his life a ſacrifice for ſin, and by that ſacrifice made an atonement, of which, when offered, God declared his acceptance, by ſetting Jeſus at his own right hand, ver. 3.—The goſpel, therefore, hath a prieſthood and ſacrifice, more efficacious than the prieſthood and ſacrifices of the law taken together. For, an expiation made by a perſon ſo great in himſelf, and ſo dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him; conſequently it muſt be a ſure foundation for that hope of pardon, by which the goſpel encourages ſinners to repent.

The authority of the goſpel being ſupported by theſe four facts, the apoſtle judged it neceſſary to eſtabliſh them on a ſolid foundation; and for that purpoſe wrote this learned letter, which he directed to the Hebrews, becauſe being the keepers of the former revelations, they were the fitteſt judges, both of the facts themſelves, and of the proofs brought from the ancient revelations to ſupport them.

With reſpect to the *firſt* of theſe facts, namely that the Jewiſh and Chriſtian revelations were ſpoken by the ſame God, let it be obſerved, that the apoſtle did not think it neceſſary to ſet forth a ſeparate proof thereof. For as the whole of the epiſtle was to be employed in ſhewing, that the doctrines of the goſpel, which the Jews conſidered as contrary to the former revelations, were all taught by Moſes and the prophets, it was ſuch a clear proof of the two revelations having proceeded from the ſame original, that there was no occaſion to offer any other.

With reſpect to the *ſecond* fact, on which the authority of the goſpel, as a revelation from God, is built, namely that the man Jeſus, by whom it was ſpoken, is the Son of God, the apoſtle inſtead of propoſing the direct proofs whereby that fact is aſcertained, judged it more proper to anſwer the objections advanced by the doctors for diſproving it. And the rather, becauſe the particulars of which the direct proof conſiſted, had all been exhibited in the moſt public manner in Judea where the Hebrews dwelt, and were well known to them, Acts x. 36.—42. Namely, that God himſelf in the hearing of many witneſſes, had declared Jeſus of Nazareth *his Son*, by a voice from

 heaven

heaven at his baptifm; and by a like voice at his transfiguration; and by a third voice in the hearing of the multitude affembled in the temple. Alfo, that Jefus had proved himfelf the Son of God, by many miracles performed in the moft public manner, during the courfe of his miniftry, and had often appealed to thefe miracles, as undeniable proofs of his pretenfion. Above all, that his refurrection from the dead, after the rulers had put him to death, as a blafphemer for calling himfelf *Chrift the Son of the Bleffed*, demonftrated him to be the Son of God. Farther, thefe proofs had often been appealed to by the apoftles, Acts x. 38, 39. And to their appeals God himfelf continually bare witnefs, by figns, and miracles, and diftributions of the Holy Ghoft. The Hebrews, therefore, being well acquainted with the direct evidence on which our Lord's claim to be the Son of God refted, when the apoftle affirmed, that *in thefe laft days God had fpoken by his Son*, he in effect told them that he had fpoken by Jefus of Nazareth, and at the fame time called to their remembrance all the proofs by which Jefus of Nazareth's claim to the dignity of God's Son was eftablifhed. Nor was it neceffary to enter into that matter more particularly, for the fake of others who might read this epiftle: as thefe proofs were foon to be publifhed to all, in the evangelical hiftories. In fhort, if the Hebrews in Judea were not convinced that Jefus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was eftablifhed, but to the objections urged againft it, which it feems had much more influence to make them reject Jefus, than the multiplied miraculous atteftations above defcribed, had to make them acknowledge him as the Son of God.

Of thefe objections, the moft weighty arofe from the lofty defcriptions, given in the fcriptures, of the nature and dignity of the Son of God. For by thefe the Hebrews were led to conclude, that the Son of God could not poffibly be a man; far lefs could he be born of a woman, or die. This, with other conclufions of a like nature, being extremely plaufible in themfelves, and ftrongly urged by the doctors, the apoftle rightly judged that he would more effectually convince the unbelieving Hebrews, by confuting thefe arguments and objections, than by repeating the direct proofs above mentioned, with which they were perfectly well acquainted already. Accordingly, this is what he does in the fecond chapter. Only, as thefe objections were all founded on the accounts given in the Jewifh fcriptures, of the nature and dignity of the Son, the apoftle with admirable addrefs, before he attempted to confute them, introduced in this firft chap. ver. 5.—14. the principal paffages of the Jewifh fcriptures, which the doctors and people applied to the Son of God.

God. For, by thus difplaying his tranfcendent greatnefs, he gave the objections of the Jews their full force. At the fame time, by applying thefe paffages to Jefus of Nazareth the author of the gofpel, he not only affirmed him to be the Son of God, but raifed his dignity and authority to the higheft pitch. See chap. ii. 1.—3.

His account of the dignity of the Son, the apoftle begins with telling us that he is fuperior to the higheft angels, becaufe no where is it recorded in fcripture, that God faid to any of the angels, as he faid to his Son, *My Son thou art; to day I have begotten thee*, ver. 5.—Inftead of fpeaking to them in that manner, when he brought his Son a fecond time into our world, in the human nature, by raifing him from the dead, he ordered all the angels to worfhip him, ver. 6. So that although he became man and continues to be fo, he is ftill fuperior in nature to the higheft angels.—Farther, the apoftle obferves, that the greateft thing faid of angels in the fcriptures is, that they are fpirits, and God's *minifters*, ver. 7.—Whereas by faying to the Son, *Thy throne, O God, is for ever and ever*, he hath declared him the Governor of the world, ver. 8.—Alfo, by faying, *Thou haft loved righteoufnefs, and hated wickednefs, therefore—God hath anointed thee;* he hath declared the Son worthy of that dominion, ver. 9. —And, by faying to him, *Thou Lord in the beginning foundedft the earth, and the works of thy hands are the heavens*, the Pfalmift hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 9.—And, by adding in the fame paffage, *They fhall perifh, but thou doft remain, and they all as a garment fhall grow old*, he hath afcribed to the Son eternal exiftence, ver. 11, 12.—Moreover, God having never faid to any of the angels, *Sit thou at my right hand*, &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13.—What interference any of them have in human affairs, is merely that of fervants, who, under the government of the Son, minifter for the *benefit of them who fhall be heirs of falvation*, ver. 14.

As the conclufion of this illuftration it may be proper to remark, that fome of the moft pernicious errors that ever difturbed the Chriftian church, took their rife from the fublime difplay of the greatnefs of the Son of God, which is made in the Jewifh fcriptures. For, certain falfe teachers in the Chriftian church, probably converts from Judaifm, holding the doctrine of their unbelieving brethren, fancied that the greatnefs of the Son of God was inconfiftent with the nature of man. They therefore affirmed, that Jefus Chrift had not come in the flefh; that his body was nothing but the ap-

pearance

pearance of a body; and that he was crucified only in appearance. Of theſe pernicious tenets we have clear traces in the epiſtles

OLD TRANSLATION.

CHAP. I. 1 God, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

2 Hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds;

3 Who being the brightneſs of *his* glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high;

GREEK TEXT.

1 Πολυμερως και πολυτροπως παλαι ὁ Θεος, λαλησας τοις πατρασιν εν τοις προφηταις,

2 Επ' εσχατων των ἡμερων τουτων ελαλησεν ἡμιν εν υἱῳ, ὁν εθηκε κληρονομον παντων, δι' ὁυ και τους αιωνας εποιησεν.

3 Ὁς ων απαυγασμα της δοξης, και χαρακτηρ της ὑποστασεως αυτου, φερων τε τα παντα τῳ ρηματι της δυναμεως αυτου, δι' ἑαυτου καθαρισμον ποιησαμενος των ἁμαρτιων ἡμων, εκαθισεν εν δεξιᾳ της μεγαλωσυνης εν ὑψηλοις·

Ver. 1.—1. *In ſundry parts.* Πολυμερως. Peirce ſaith this word, according to its etymology, ſignifies, "That God diſcovered his will "anciently in ſeveral parts or parcels; ſo that one part was to be learned from one prophet, and another from another."—The apoſtle made this obſervation to teach us, that the goſpel being ſpoken all at once by Chriſt and his apoſtles, no addition is ever to be made to it in after times.

2. *And in divers manners.* This clauſe doth not refer to the different manners in which God revealed himſelf to the prophets; ſuch as dreams, viſions, audible voices, inſpirations of his Spirit, &c. but it refers to the different ways in which the prophets communicated the different revelations which they received, to the fathers. They did it in types and figures, ſignificant actions and dark ſayings, as well as in plain language. Whereas the goſpel revelation was ſpoken by Chriſt and his apoſtles, in one manner only; namely, in plain language.

Ver 2—1 *Hath in theſe laſt days.* The apoſtle means, either the days which were laſt, when he wrote this paſſage; or the laſt days of the Moſaic diſpenſation.

2. *Spoken*

epiſtles of John, where they are expreſsly condemned; and the teachers who maintained them, are called, *antichriſts*, or oppoſers of Chriſt. See Pref. to 1 John, ſect. 3.

New Translation.

CHAP. I. 1 God, who *in* ſundry *parts*,[1] and in divers manners[2] *anciently* ſpake *to* the fathers by the prophets,

2 Hath in theſe laſt days,[1] ſpoken *to* us by his Son,[2] whom (εθηκε) he *conſtituted* heir[3] of all things; *through* whom alſo he made the worlds.[4]

3 Who, being *an effulgence* of his glory,[1] and *an exact* image of his *ſubſtance*,[2] and upholding all things by the word (ſee Heb. xi. 3. note 3.) of his power,[3] when he had *made purification of* our ſins by himſelf, ſat down[4] *at* the right hand of the majeſty *in high places*.[5]

Commentary.

CHAP. I. 1 The ſame *God, who in ſundry parts and in divers manners, anciently revealed his will to the fathers* of the Jewiſh nation *by the prophets*, Enoch, (Jude, ver. 14.) Moſes, Samuel, David, Iſaiah, *&c.*

2 *Hath in theſe laſt days* of the Moſaic diſpenſation *ſpoken* the goſpel *to mankind*, all at once, and after one manner, *by his Son* made fleſh, *whom he conſtituted heir of all things; through whom alſo he made the worlds.*

3 This great perſonage, even in his incarnate ſtate, *being an effulgence of his* Father's *glory, and an exact image of his ſubſtance, and upholding all things*, namely the worlds, (ver. 2.) *by his powerful command, when he had made atonement for our ſins by* the ſacrifice of himſelf, and not of beaſts, *ſat down at the right hand of the manifeſtation of the divine preſence in the higheſt heavens*, by invitation from God, who thereby declared his miniſtrations as a prieſt, both acceptable and effectual.

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2. *Spoken to us by his Son.* God, ſpeaking to us by his Son, being oppoſed to his ſpeaking to the fathers by the prophets, overthrows the opinion of the antenicene fathers, that the law was ſpoken to the Jews by the Son. See chap. ii. 2. note 2. xii. 26. note 1.

3. *Heir of all things;* that is *Lord* or *proprietor of all things:* For according to Paul, Gal. iv. 1. *The heir*, is *Lord of all.*—This title, as implying univerſal dominion, Peter alſo gave to Chriſt, Acts x. 36. *He is Lord of all:* And even Crellius acknowledgeth that the phraſe, *Heir of all things*, denotes ſupreme dominion over angels and men. See Whitby on this verſe.

4. *Through whom alſo he made the worlds.* Δι' ὀυ. Grotius tranſlates this, *for whom;* but improperly; becauſe Δια, with the genitive, ſignifies the efficient, and not the final cauſe.—That the words τους αιωνας, are rightly tranſlated, *the worlds*, and not, *the ages*, as the Socinians contend, appears from chap. xi. 3. where they denote the material

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

4 Τοσȣτω κρειττων γενομενος των αγγελων, όσω διαφορωτερον παρ' αυτȣς κεκληρονομηκεν ονομα.

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fabrick of the universe, called *the things that are seen;* and which are said to be formed *by the word of God.* See ver. 10. of this chap. where the creation of all things visible, is ascribed to the Son of God.—See also Whitby's note 2. on this verse, where hath shewed that the primitive fathers believed the worlds were made by Christ.

Ver. 3.—1. *Who being an effulgence of his glory* Ων απαυγασμα της δοξης. I have followed Hesychius, who explains απαυγασμα by ἡλιȣ φεγγος, *the splendor of the Sun.* In like manner Suidas, explains it by απαυγη, η εκλαμψις, *emitted splendor,* or *effulgence.*, The article is not prefixed either to απαυγασμα or to χαρακτηρ, for which reason I have not in the translation ventured to add it. But I have added, as our translators have done, the word *his,* from the subsequent clause, because, according to the idiom of the Greek language, αυτȣ belongs to both clauses.—In scripture *the glory of God,* signifies, *the perfections of God,* for the reason mentioned, Rom. i. 23. note 1. Wherefore, when the Son is called *an irradiation* or *effulgence of his glory,* the meaning I think is, that the divine perfections shone brightly in the Son, even after he was made flesh. Hence John saith in his gospel, chap. i. 14. *The word was made flesh and dwelled among us, and we beheld his glory, the glory as of the only begotten of the Father.*

2. *And an exact image of his substance.* Christ is called, Col. i. 15. Εικων τȣ αορατȣ Θεȣ, *The image of the invisible God:* Here the Son is called χαρακτηρ της ὑποστασεως αυτȣ, *An exact image of his substance.*—The word χαρακτηρ, properly signifies an image made by engraving such as that on a seal: also the image which the seal makes on wax by impression.—Peirce observes that the author's design being to distinguish the Son from all other beings, "He represents him as immediately derived from God, that is, the Father. Thus, in the first expression, "he is a ray or splendor from the Father's glory immediately, no one "intervening as the minister or means of that derivation; which is "not true concerning any other being whatever, they being all derived from him by the Son. The glory of the divine perfections "shines forth in other beings, and particularly in the noblest of them, "the angels; but not as it does in the Son; since they are not immediately created by the Father, but mediately, the Son being the "agent employed by, and ministring to the Father in making them. "Now this must of necessity make a vast difference between him and "them, and bespeak his being vastly superior to them." Concerning the word ὑποστασεως, rendered in our Bibles, *Person,* it hath been observed by commentators, that it did not obtain that signification till after the Council of Nice.—Our translators have rendered ὑποστασις, Heb. xi. 1. by the word *Substance.*—If there be any difference between, *an effulgence of the Father's glory,* and, *an exact image of his substance,* the former

4 *He is by* ſo much better than the angels,[1] *by how much he hath inherited* a more excellent name[2] than they.

4 *The Son*, by whom God hath ſpoken the goſpel, *is by ſo much greater than the angels, by how much he hath inherited* by deſcent, *a more excellent name than they.*

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mer may denote that manifeſtation of his Father's perfections, which the Son makes to angels and men, and the latter what the Son is in himſelf See John v. 26.

3. *And upholding all things by the word of his power.* Φερων τε τα παντα τῳ ῥηματι της δυναμεως αυτου This is parallel to Col. i. 17. τα παντα εν αυτῳ συνεστηκε, *By him all things conſiſt.* According to Peirce, the meaning of both paſſages is, That as the Son gave being to all things, ſo he maintains them in being.—The ſame author contends, that the phraſe, *his power*, means the power of God the Father. See his note on Coloſ. i. 17.

4. *Sat down at the right hand.* Among the Hebrews from the earlieſt times, the right hand was the place of honour, Gen. xlviii. 13. 17. Hence they who were next in dignity and authority to the Prince, were placed at his right and left hands, Matth. xx. 21.

5. *Of the majeſty* εν ὑψηλοις *in high places; or among high beings*, namely angels. The divine ſpirituality and immenſity, not permitting us to think of any right or left hand of God, *The right hand of the Majeſty in high places*, is to be underſtood of the glorious manifeſtation of the preſence of God in heaven among the angels. Accordingly what is here called *the Majeſty in high places*, is named chap. viii. 1. *The throne of the Majeſty in the heavens.*—Stript of the metaphor, the apoſtle's meaning is, that our Lord, after his aſcenſion, having offered the ſacrifice of himſelf in heaven, was inveſted in the human nature with that viſible glory and power which he enjoyed with God before the world was, mentioned by himſelf, John xvii. 5. Our Lord's ſitting down at the right hand of God, is affirmed in this epiſtle no leſs than five different times, (chap. i. 3. 13. viii. 1. x. 12. xii. 2.) becauſe it preſuppoſes his reſurrection from the dead, and implies his being put in poſſeſſion of the higheſt authority in heaven under the Father; conſequently it is a clear proof that he is really the Son of God.

Ver. 4.—1. *He is by ſo much better than the angels.* Here I have ſupplied the pronoun ὁυτος, *he*, becauſe this ſentence doth not ſtand in connexion with what immediately goes before, but is the beginning of a new ſubject: And, becauſe there muſt be ſome noun or pronoun underſtood, with which the participle γενομενος agrees.—As the Jews gloried exceedingly in the law of Moſes, on account of its having been given by the miniſtry of angels, Deut. xxxiii. 2. Acts vii. 53. Gal. iii. 19. the apoſtle proves by paſſages from the Jewiſh ſcriptures, that the Son is ſuperior in nature and dignity to all the angelical hoſts.

2. *He hath inherited a more excellent name* The official name of the author of the goſpel is not here ſpoken of, but the name which God gave him on account of his deſcent. His official names are many. Such as *Meſſiah*; of which *Chriſt* is the Greek tranſlation: *Meſſiah*

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5 For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he ſhall be to me a Son?

5 Τινι γαρ ειπε ποτε των αγγελων· Υιος μου ει συ, εγω σημερον γεγεννηκα σε; Και παλιν· Εγω εσομαι αυτω εις πατερα, και αυτος εσται μοι εις υιον;

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the Prince; Jeſus, or *Saviour: The Word of God.* But on account of his deſcent, he hath only one name given him, that of *Son.*—The apoſtle's argument taken from the name *Son of God*, is this; he hath that name *by inheritance*, or on account of his deſcent from God: and Jeſus, by calling himſelf *the only begotten of the Father*, hath excluded from that honourable relation angels, and every other being whatever. They may be ſons by creation or adoption, but they do not inherit the name of ſons.

Ver. 5.—1. *My Son thou art: To day I have begotten thee.* The emphaſis of this ſpeech lieth in the word *begotten*, importing that the perſon addreſſed is *God's Son*, not by creation, but by *generation.* It was on account of this ſpeech that the Jews univerſally believed the perſon, called Pſal. ii. 2. *The Lord's Meſſiah*, or *Chriſt*, to be really the Son of God. And in alluſion to this ſpeech, our Lord took to himſelf the appellation of *God's only begotten Son*, John iii. 16. It is true, becauſe the angel ſaid to his mother, Luke i. 35. *The Holy Ghoſt ſhall come upon thee.—Therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God;* ſome contend that the words, *My Son thou art*, &c. are a prediction of our Lord's miraculous conception. But on that ſuppoſition the argument, taken from the name, falls: for inſtead of proving Jeſus ſuperior to angels, his miraculous conception does not make him ſuperior to Adam, who was as much the immediate work of God, as Chriſt's human nature was the immediate work of the Holy Ghoſt. The common and true interpretation of this paſſage Paul gave in the ſynagogue of Antioch: Acts xiii 33. *He hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, My Son thou art*, &c. from which it appears that Pſal. ii. 7. is a prophecy of Meſſiah's reſurrection: not, however, as importing, that by raiſing Meſſiah from the dead, God begat him into the relation of a *Son*; for in that caſe, every perſon whom God raiſed from the dead, would be his *begotten Son*: But that by raiſing him, God declared Meſſiah his Son, whom the kings of the earth, and the rulers, had put to death as a blaſphemer for taking to himſelf that auguſt name. Accordingly we are told, Rom. i. 4. that he was *declared the Son of God with power, by his reſurrection from the dead.* Beſides, he was declared God's Son before his reſurrection, by voices from heaven, particularly at his baptiſm. Nay, he is ſaid to have been the Son of God, before he was ſent into the world, John iii. 17. If ſo, the angel's words abovementioned may mean, that as the reſurrection of Jeſus from the dead, ſo his *miraculous conception*, would lead men to acknowledge and call him

5 For *to* which of the angels *did he* at any time *say, My son thou art: To day I have* begotten thee?[1] And again, I will be to him a father, and he shall be to me a son?[2]

5 *For*, although in your scriptures angels have been called the sons of God, *to which of the angels did God ever say*, by way of distinguishing him from all other beings, *My Son thou art, to day I have begotten thee?* See chap. v. 5. *And again, I will declare myself his Father, and him my Son?*

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him the Son of God.—See Peirce on this verse, who affirms that the second Psalm belongs wholly to Messiah; and proves by passages from the writings of the ancient Jewish doctors, that they applied it to Messiah: and that some of the later doctors have acknowledged *it advisible to apply that Psalm to David, in order to the better answering the heretics;* meaning the Christians.—Peirce's opinion concerning the second Psalm, is confirmed by the apostle Peter, who applied the first three verses of it to Christ, Acts iv. 25.—The expression *to day*, according to Peirce, refers to the 6th verse of the Psalm, *Yet have I set my king on my holy hill of Zion;* and means the day on which *all power was given to Christ in heaven and in earth*, Matth. xxviii. 18. If so, *the begetting of God's Son* mentioned in the Psalm, includes two things; the raising him from the dead, and the bestowing on him all power in heaven and on earth.

2. *And again, I will be to him a Father, and he shall be to me a Son.* Because these words in the order in which they stand here, are found in the revelation made to Nathan, which is recorded, 2 Sam. vii 4.—17. and 1 Chron. xvii. 4.—15. I think with Whiston and Peirce, they are taken from that revelation, and not from the revelation made to David, 1 Chron. xxii. 8 10 xxviii. 6, 7. in both which places they stand in this order, *He shall be my Son, and I will be his Father.* I likewise agree with Peirce in thinking the revelation to Nathan relates to Messiah alone; whereas the revelation to David, relates to Solomon; and that for the following reasons. First, because in the revelation to Nathan, 2 Sam. vii it is said, ver. 12. *When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.* 13. *He shall build an house for my Name, and I will establish the throne of his kingdom for ever* 14. *And I will be his Father, and he shall be my Son.* Or, as it is more fully expressed, 1 Chron. xvii. 11. *And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons and I will establish his kingdom.* 12. *He shall build me an house, and I will establish his throne for ever.* 13. *I will be his Father, and he shall be my Son, and I will not take my mercy away from him, as I took it from him that was before thee.* 14. *But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.* Now as it is evident that Solomon was placed on the throne in David's lifetime, 1 Kings i. 34. and not after his days were fulfilled; and was a seed

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

6 Ὅταν δε παλιν εισαγαγῃ τον πρωτοτοκον εις την οικȣμενην, λεγει· Και προσκυνησατωσαν αυτῳ παντες αγ[γ]ελοι Θεȣ.

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not raised up after him of his sons; and never was in any sense settled in God's house or temple; the person spoken of in the revelation to Nathan cannot be Solomon, but must be Messiah, who was settled both in God's house and in God's kingdom for ever, that is, was a priest as well as a king.—Secondly, in the revelation made to David, Solomon is mentioned by name, 1 Chron. xxii. 9. *Behold a Son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.* 10. *He shall build an house for my Name, and he shall be my Son, and I will be his Father, and I will establish the throne of his kingdom over Israel for ever.* This prophecy contains particulars which are not applicable to Messiah, who instead of having rest from all his enemies round about, was persecuted and put to death by them: But every thing contained in it agreeth to Solomon.—Thirdly, the promise to establish the kingdom of David's seed mentioned in the revelation to Nathan. is unconditional: Whereas the promise to David to establish the kingdom of his seed is conditional, 1 Chron. xxviii. 7. *Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.* Accordingly, from this consideration David urged Solomon to serve the Lord, ver. 9. *If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*—Fourthly, the angel, who announced to the virgin that she was to bring forth the expected Messiah, applied the promise of the everlasting kingdom in the revelation to Nathan, expresly to her Son, Luke 1. 32. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.* 33. *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*

To the foregoing interpretation of the revelation to Nathan, it hath been objected, that what is mentioned, 2 Sam. vii. 14. cannot be understood of Messiah. *If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men.* 15. *But my mercy shall not depart away from him*, &c. To this objection Peirce replies, that the text ought to be translated, *whosoever*, namely of Messiah's people, *committeth iniquity, I will chastise him with the rod of men*, &c. and in support of his translation he produces various passages, in which the Hebrew relative pronoun *asher*, signifies, *whosoever*. Besides, this passage is applied to Messiah's children, Psal. lxxxix. 30, 31, 32.

Farther, it hath been objected that, on supposition the revelation made to Nathan relateth solely to Messiah, the apostle's application of the

6 *But* when he bringeth *again*[1] *the first-born*[2] into the world,[3] he saith, (και) *Yea* let all the angels[4] of God worship him.

6 *But* instead of calling any of the angels his begotten Son, *When God foretels his bringing a second time, the first born into our world* by raising him from the dead, to shew that he hath subjected the angels to him, *he saith*, (Ps. xcvii. 7.) *Yea worship him all ye angels of God.*

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the promise, *I will be to him a Father and he shall be to me a Son*, for proving the Son superior to angels, is false reasoning, because the same promise was made in the revelation to David concerning Solomon, who certainly was not thereby proved superior to the angels. To this objection I reply, that the promise in question, as applied to Messiah hath a very different meaning from what it hath when applied to Solomon. Speaking of Messiah, it is a prediction that God would in the most public manner declare Jesus his Son, by voices from heaven, uttered on different occasions, and by the descent of the Holy Ghost on him after his baptism, and by his resurrection from the dead.—Whereas the same promise spoken concerning Solomon, means only that he was to be the object of God's especial affection and care. Accordingly it was so explained in the revelation to David himself, *I will give him rest from all his enemies round about.*

Ver. 6.—1. *When he bringeth again.* Παλιν, here properly signifies, *the second time.* Ess. iv. 270.—The Son of God was brought into our world, the first time, by his incarnation. But the angels were not then commanded to worship him. That command was given after his resurrection, which being, as it were, a second incarnation, is fitly called *a bringing him a second time into our world:* when, as the reward of his having suffered death during his first residence in the world, he was made in the human nature the object of the worship, not only of men, but of angels. So Paul told the Philippians, chap. ii. 9, 10, 11.

2. *The first born.* Because πρωτοτοκος comes from τικτω which signifies *to beget (gigno)* as well as *to bring forth (pario)* it may be rendered either *the first born*, or *the first begotten*. I think it should here be translated, *first born*, answering to *heir*, ver. 2. See Col. i. 15. note 2. Rom viii. 29.

3. *Into the world.* Οικουμενην, *the habitable world; our world.* The first coming of the heir into *the world*, is thus expressed, Heb. x. 5. Εισερχομενος εις τον κοσμον, *when coming into the world.*

4. *Let all the angels of God worship him.* In the Hebrew text it is, *Col Elohim*, which in our Bibles is rendered, *all ye Gods*. But the expression is elliptical, and may be supplied as the writer of this epistle hath done, *all ye angels of God.* The LXX. likewise have supplied the word *angels;* but instead of Θεου, answering to *Elohim*, they have put αυτου.—Wall, in his note on Deut. xxxii. 43. where the LXX. have the apostle's words verbatim, saith this quotation is made from that passage in the LXX. For although in our Hebrew copy there is

 nothing

7 And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire.

7 Και προς μεν τȣς αγγελȣς λεγει· Ὁ ποιων τȣς αγγελȣς αυτȣ πνευματα, και τȣς λειτȣργȣς αυτȣ πυρος φλογα·

8 But unto the Son *he ſaith*, Thy throne, O God, *is* for ever and ever; a ſceptre of righteouſneſs *is* the ſceptre of thy kingdom.

8 Προς δε τον υἱον· Ὁ θρονος σȣ, ὁ Θεος, εις τον αιωνα τȣ αιωνος· ῥαβδος ευθυτητος ἡ ῥαβδος της βασιλειας σȣ.

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nothing anſwering to it, he thinks the correſponding clauſe was in the copy from which they made their tranſlation.—In Pſal. xcvii. whence, it is commonly thought this quotation is made, the eſtabliſhment of the kingdom of Chriſt is foretold, together with its happy influence in deſtroying idolatry.—Becauſe, in a few inſtances, the word *Elohim* denotes *Idols*, this clauſe is tranſlated by ſome, *worſhip him all ye idols*. But how can idols, moſt of whom are non-entities, worſhip the Son? See Beza.—This text is quoted by the apoſtle to prove, that even in the human nature the Son is ſuperior to all the angels. See note 1. on this verſe.

Ver. 7. *Who made his angels ſpirits*, &c. Ὁ ποιων, being the participle of the imperfect tenſe, ſhould be tranſlated, not *who maketh*, but *who made*. Some think the tranſlation of the clauſe ſhould run in this manner, *Who maketh winds his meſſengers, and a flame of fire his miniſters*; ſuppoſing that the Pſalmiſt alludes to the agency of the angels, in forming the tempeſt and lightnings which accompanied the giving of the law.—Peirce is of opinion that the tranſlation ſhould be, *who maketh his angels winds;* becauſe the comparing the angels to *a flame of fire*, in the laſt clauſe of the verſe, naturally leads to apprehend them as compared *to winds*, in the firſt.—I have adopted the common tranſlation, in which the order of the original words is followed, becauſe it ſhews that the apoſtle is ſpeaking not of *winds*, but of *angels*.

Ver. 8.—1. *Thy throne O God is for ever and ever.* Becauſe ὁ Θεος is the nominative, ſome tranſlate this clauſe, *God is thy throne*; that is, the ſupport of thy throne. But the nominative was often uſed by the Attics for the vocative. It is ſo uſed by the LXX. likewiſe in many places of the Pſalms; and by St. Paul, Rom. viii. 15. and in ver. 9. of this chapter.—In the opinion of ſome commentators the Pſalm, from which the paſſage under conſideration is quoted, was compoſed concerning Solomon's marriage with Pharaoh's daughter. But could Solomon with any propriety be addreſſed by the title of *God?* Or, could it be ſaid of him that his kingdom, which laſted only forty years, is *eternal?* It was not even eternal in his poſterity. And with reſpect to *his loving righteouſneſs, and hating wickedneſs*, it but ill applies to one who in his old age became an encourager of Idolatry, through the influence

7 (Και προς, 224, 290.) *Besides*, of the angels *indeed* he saith, Who *made*[1] his angels spirits, and his ministers a flame of fire;

7 *Besides, of the angels indeed David saith*, Ps. civ. 4. *Who made his angels spiritual substances, and his ministers a flame of fire:* that is, the greatest thing said of angels is, that they are beings not clogged with flesh, who serve God with the utmost activity.

8 But (προς) *to* the Son, Thy throne O God is for ever and ever.[1] The sceptre of thy kingdom, is a sceptre (ευθυτητος) *of rectitude.*[2]

8 *But* to shew that the Son is Governor of the world, he saith to him, Ps. xlv. 6. *Thy throne O God is for ever and ever.* And, Of this government thou art worthy, because *the sceptre of thy kingdom is a sceptre of rectitude:* Thy government is exercised for maintaining truth and righteousness in the world.

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fluence of women. This Psalm therefore is applicable only to the Christ.—Farther, Solomon's marriage with Pharaoh's daughter, being expressly condemned as contrary to the law, (1 Kings xi 2.) to suppose that this Psalm was composed in honour of that event, is certainly an ill-founded imagination.—Estius informs us that the Rabbins in their commentaries, affirm, that Psal. xlv. was written wholly concerning the Messiah. Accordingly they translate the title of the Psalm as we do: *a Song of Loves*. The LXX. ωδη υπερ του αγαπητου, *a song concerning the beloved:* Vulgate, *pro dilecto:* a title justly given to Messiah whom God, by voices from heaven, declared *his beloved Son*,—Besides, as the word *Maschil*, which signifies, *for instruction*, (LXX. εις συνεσιν; Vulg. *ad intellectum*) is inserted in the title, and as no mention is made in the Psalm of Solomon, from an account of whose *loves*, as Peirce observes, the Jewish church was not likely to gain much *instruction*, we are led to understand the Psalm, not of Solomon, but of the Messiah only.

Peirce saith, "They who imagine this Psalm is an Epithalamium "upon Solomon's marrying Pharaoh's daughter, must suppose that it "is here foretold, that Solomon was to have a numerous progeny by "her, whom he should set up for princes and rulers up and down "the world, by one of whom he should be succeeded. Ver. 16. *Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth.* But this cannot be true: for beside that we read "not of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the son of Naamah "an Ammonitess 2 Chron. xii. 13. and so far was he from being "able to set up his sons to rule over other countries, that it was with "great difficulty that his successors kept two tribes of the twelve stedfast to them," &c.—From all which Peirce concludes, *Certainly a greater than Solomon is here.*

2. *The*

9 Thou haſt loved righteouſneſs, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladneſs above thy fellows.

10 And, thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands:

11 They ſhall periſh, but thou remaineſt; and they all ſhall wax old, as doth a garment;

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

9 Ηγαπησας δικαιοσυνην, και εμισησας ανομιαν· δια τουτο εχρισε σε ὁ Θεος, ὁ Θεος σου, ελαιον αγαλλιασεως παρα τους μετοχους σου.

10 Και· Συ κατ' αρχας, Κυριε, την γην εθεμελιωσας, και εργα των χειρων σου εισιν οἱ ουρανοι.

11 Αυτοι απολουνται, συ δε διαμενεις· και παντες ὡς ἱματιον παλαιωθησονται·

12 Και ὡσει περιβολαιον ἑλιξεις αυτους, και αλλαγησονται· συ δε ὁ αυτος ει, και τα ετη σου ουκ εκλειψουσι.

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2. *The ſceptre of thy kingdom is a ſceptre of rectitude.* Peirce underſtands this of the antecedent government of the Son, which he thinks extended only to the Jews. But whoever conſiders this and the following verſe, will be ſenſible, that they are a prophecy of the duration and righteouſneſs of that univerſal kingdom, which Chriſt was to adminiſter after his reſurrection: and, that the following verſe is a declaration, that he ſhould receive the univerſal kingdom as a reward of that love of righteouſneſs, which he ſhewed in his incarnation and death. See Philip. ii. 8, 9.

Ver. 9. *Hath anointed thee with the oil of gladneſs.* Anciently Kings, Prieſts, and Prophets, were conſecrated to their ſeveral offices, by the ceremony of ſolemn unction with perfumed oil; called in the Pſalm *the oil of gladneſs,* becauſe it occaſioned great joy, both to the perſon anointed, and to thoſe who were preſent at the ceremony. Wherefore, the Son being appointed of God, to the high offices of univerſal King, Prieſt, and Prophet, among men, he is called by way of eminence, *The Lord's Meſſiah, Chriſt, or anointed one.* But the oil, with which God anointed or conſecrated him to theſe offices, was not any material oil; nor was the unction external; but internal with the Holy Ghoſt. We may therefore underſtand the Pſalm as a prediction of the deſcent of the Holy Ghoſt on Jeſus at his baptiſm, whereby was ſignified God's giving him the Spirit without meaſure, John iii. 34.

Ver. 10. *Thou Lord in the beginning foundedſt the earth,* &c. Some think this was addreſſed to the Father, and not to the Son. But as the

9 Thou haſt loved righteouſneſs, and hated *wickedneſs*, therefore (ὁ Θεος, ver. 8. note 1.) O God, *thy* God hath anointed thee with the oil of gladneſs[1] above (τȣς μετοχȣς σȣ) thy *aſſociates*.

9 By coming to deſtroy the devil and his works, *Thou haſt ſhewed the greateſt love of righteouſneſs, and hatred of wickedneſs, therefore, O God, thy God*, John xx. 17. *hath beſtowed on thee* as a king, and a prieſt, and a prophet, *endowments whereby thou excelleſt all thy aſſociates* in theſe offices.

10 And, Thou Lord, in the beginning *foundedſt* the earth,[1] and the works of *thy* hands *are the heavens*.

10 *And*, ſtill farther to diſplay the greatneſs of the Son above all the angels (See ver. 14.) it is ſaid, Pſ. cii. 25.—27. *Thou Lord in the beginning didſt firmly build the earth, and the works of thy power are the heavens.*

11 They ſhall periſh,[1] but thou *doſt remain*,[2] and they all *as a* garment ſhall *grow* old;

11 *They*, though firmly founded, *ſhall periſh, but thou* their maker *poſſeſſeſt an endleſs exiſtence: and they all, as a garment* become uſeleſs by long wearing, *ſhall grow old;* unfit for anſwering the purpoſe of their creation;

12 And as (περιβολαιον) *an upper garment*[1] *thou wilt* fold them up, and they ſhall be changed.[2] But thou art the ſame, and thy years ſhall *never* fail.

12 *And* then, *as a* worn out *upper garment, thou wilt fold them up* and lay them aſide as uſeleſs, *and they ſhall be changed* for the new heavens and the new earth, to be ſubſtituted in their place[2]; *but thou* their maker, *art the ſame* without any change, *and thy duration ſhall never have an end.*

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the former paſſages are directed to the Son, it is reaſonable to ſuppoſe this is ſo likewiſe: eſpecially as it would not have been to the apoſtle's purpoſe to quote it here, if it had been addreſſed to the Father. By affirming that theſe words were ſpoken to the Son, the apoſtle confuted the opinion of thoſe Jews who held that the angels aſſiſted in making this mundane ſyſtem: An error, which was afterwards maintained by ſome heretics in the Chriſtian church.

Ver. 11.—1. *They ſhall periſh.* Of the periſhing of the earth, and heavens or atmoſphere, Peter hath written, 2 epiſt. iii. 10.—13. where alſo he hath foretold, that there are to be new heavens and a new earth formed for the righteous to live in, after the old creation is deſtroyed.

2. *But thou doſt remain.* Διαμενεις, *doſt remain continually.* This word may be either the preſent of the Indicative, or the future, according as it is written with, or without the circumflex. In the common Greek copies it is written without the circumflex; for which reaſon

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

13 Προς τινα δε των αγγελων ειρηκε ποτε· Καθυ εκ δεξιων μυ, εως αν θω τυς εχθρυς συ υποποδιον των ποδων συ;

14 Are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation?

14 Ουχι παντες εισι λειτυργικα πνευματα, εις διακονιαν αποςελλομενα δια τυς μελλοντας κληρονομειν σωτηριαν;

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reason our translators have rendered it, *Thou remainest*. But Peirce contends that it should be rendered, *Thou shalt remain*, because the other verbs in the verse are in the future tense.

Ver. 12.—1. *And as an upper garment*, or cloak. Beza thinks the word περιβολαιον signifies *the covering of a tent*, which, when the tent is to be moved to another place, is taken down and folded up.

2. *And they shall be changed*. The word αλλαγησονται, signifies both *to change* and *to exchange*. Here the meaning is, that the present earth and its atmosphere, are to be exchanged for the new heavens and earth, of which St Peter speaks, 2 Ep. iii. 10.

Ver. 13.—1. *Sit thou at my right hand*. Our Lord, Matth. xxii. 43. spake of it to the Pharisees as a thing certain, and allowed by all the Jewish doctors, that David wrote the CX. Psalm by inspiration of the Spirit concerning Christ. This passage therefore is rightly applied to Christ, by the writer of the epistle to the Hebrews. See chap. v. 10 note.

2. *Till I make thine enemies the footstool of thy feet*. The eastern Princes used to tread on the necks of their vanquished enemies, in token of their utter subjection, Josh. x. 24. And some of the more haughty ones, in mounting their horses, used them as a footstool. This passage, therefore, is a prediction of the entire conquest of evil angels and wicked men, Christ's enemies.

Ver. 14.

CHAP. II.

View and Illustration.

THE foregoing display of the greatness of the Son of God being designed, not only to give the objections of the Jews their full force, but to make mankind sensible of the obligation

13 (Δs, 104.) *Moreover*, to which of the angels said he at any time, Sit *thou at* my right hand[1] *till* I make thine enemies *the footstool*[2] *of thy feet?*

14 Are they not all ministring spirits,[1] sent forth to minister for them[2] who shall *inherit salvation?*

13 *Moreover*, none of the angels have any proper dominion over the world. For, *to which of the angels did God at any time say*, as he said to his Son in the human nature, Psal. cx. 1. *Sit thou at my right hand*; reign thou over the universe; *till I utterly subject all thine enemies to thee?*

14 Instead of exercising sovereign dominion, *Are not all the angels* called, Psal. civ. 4. *ministring spirits* subject to the Son, (ver. 6.) and by him sitting at God's right hand, (ver. 13.) *sent forth to minister for them, who shall inherit immortality* as the sons of God?

Ver. 14.—1. *Are they not all ministring spirits?* This is said, perhaps in allusion to the Hebrew name of angels, which properly signifies, *Messengers*.—The word *all* here is emphatical, denoting that even the highest orders of angels, *Dominions, Thrones, Principalities, and Powers*, (Philip. ii. 10. Eph. i. 21. 1 Pet. iii. 22.) bow the knee, and are subject to Jesus; ministring in the affairs of the world according to his direction. But, although the scriptures speak of *all* the angels as thus ministring, the word *all*, does not imply, that every individual angel is actually employed in ministring for the heirs of salvation, but that every one of them is subject to be so employed.

2 *Sent forth to minister* (δια) *for them who shall inherit salvation.* The apostle does not say *minister to*, but *for them*, &c. The angels are ministers who belong to Christ, not to men, though employed by him for the benefit of men. Wherefore, this passage affords no ground for believing that every heir of salvation has a guardian angel assigned to him. Of the ministry of angels for the benefit of the heirs of salvation, we have many examples, both in the Old and in the New Testament.

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gation they are under to obey Jesus, and to hearken to his apostles, the writer of this epistle very properly begins his second chapter, with an exhortation to the Hebrews, to pay the utmost attention to the things which they had heard from Jesus and his apostles, ver. 1.—For, says he, if our fathers, who disobeyed the command to enter into Canaan which God spake to them

them by angels, were justly punished with death, ver. 2.—how can we hope to escape eternal death, if we neglect the great salvation from sin and misery, together with the possession of heaven? which was first preached to us by the Lord himself, and which was afterwards confirmed to us by his apostles and ministers, who heard him preach and promise that salvation, ver. 3.—and whose testimony ought to be credited, since God bare witness with them, by the miracles which he enabled them to perform, and by the gifts of the Holy Ghost which he distributed to them, ver. 4.—But lest the Hebrews might despise the gospel, because it was not preached to them by angels, the apostle told them, that God had not employed angels to lead believers into the future heavenly world, the possession of which is *the great salvation* whereof he spake.—By this observation he insinuated, that the tidings of the great salvation, were not to be disregarded because they were preached to them by men, and not by angels, since these men were commissioned by Christ and attested by God, ver. 5.

The Hebrews being thus prepared for listening with attention to the apostle, he proceeded to answer the different objections urged by the doctors against our Lord's pretensions to be the Son of God. These objections, it is true, he hath not formally stated, because they were in every one's mouth; but from the nature of the things which he hath written, it is easy to see what they were.—The *first* objection was taken from our Lord's being a man. This, in the opinion of the Jews, was sufficient to overthrow his claim altogether; because for a man to call himself *the Son of God*, was so contrary to every idea they had formed of the Son of God, that even the common people thought it a blasphemy, which deserved to be punished with death. John x. 33. *For a good work we stone thee not, but for blasphemy, because thou being a man, makest thyself God.* See also John v. 18. and 1 John v. 5. note. In this prejudice the people were confirmed, by the sentence of the chief priests, elders, and scribes, who after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself *the Christ, the Son of the blessed* God; Mark xiv. 61. A sentence for which there was no foundation, since in their own scriptures it was expresly and repeatedly declared, that *the Christ* was to be *the Son*, both *of Abraham and of David*. But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's *Son* and David's *Lord*, they were not able to answer him a word: being ignorant that the Christ was really to become man, by descending from Abraham and David, according to the flesh.

A *second*

A *second* objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God, and with his glory as the Christ, or king universal, described in their sacred writings. And therefore, when Jesus mentioned his being *lifted up*, the people objected John xii. 34. *We have heard out of the law, that the Christ abideth for ever, how sayest thou, the Son of man must be lifted up? Who is this Son of man?* Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the Doctors founded on Dan. ii. 44. where the empire of the Christ was foretold, under the idea of *a kingdom which the God of heaven was to set up, and which was never to be destroyed;*—but *which should break in pieces and consume all kingdoms.* Also on Dan. vii. 13, 14. Where *one like the Son of man*, is represented as *coming in the clouds of heaven*, and receiving *dominion and glory and a kingdom, that all people, nations, and languages should serve him.* Likewise in other passages, the kingdom and victories of the Christ, are described by ideas and expressions taken from the kings and kingdoms of this world: And, the Christ himself is called *God's king*, whom he would *set on his holy hill of Zion:* And *Messiah*, or Christ, *the Prince.* These things led the Jews to fancy, that the Christ was to be a great temporal prince, who would set the Jews free from foreign tyranny, and subject all nations to their dominion; that Jerusalem was to be the seat of this universal empire: and that every individual Jew would have some share in the administration of it. Wherefore when Jesus of Nazareth, refused to be made a king, and disclaimed all temporal dominion, and lived in the greatest privacy, subject to poverty, persecution and death, they derided his pretensions to be the Christ, Mark xv. 31. *The chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.* 32. *Let Christ the king of Israel descend now from the cross, that we may see and believe.* These learned men were ignorant that the kingdom of the Christ, is not of this world; that it is established, not by force, but by the power of persuasion, Ps. cx. 3. that it has for its object, the destruction of sin and of all its abettors, and the establishment of righteousness in the earth; that the victories by which these grand events are brought to pass, are all of a spiritual kind; and that the greatness of the Christ consists in ruling, not the bodies but the spirits of men, by drawing their affections and influencing their wills. And, as the Jews had no conception of these things, so neither did they know that the felicity which the subjects of the Christ are to enjoy, is not of this world, but

of

of the heavenly country which was promiſed to Abraham and to his ſeed by faith.

The ideas which the Jews had formed of the Chriſt, and of his kingdom, being founded in ignorance of their own ſcriptures, though pretended to be derived from that ſource, it became neceſſary by clear teſtimonies out of theſe very ſcriptures, to prove, That, from the beginning, God determined to ſend his Son into the world clothed with fleſh, ſo as to be the Son of man as well as the Son of God; That he was to poſſeſs no worldly dominion while on earth, but to be ſubject to all the evils incident to men, and at length to be killed; after which he was to ariſe from the dead, and in the human nature to be inveſted with the government of the world, for the purpoſe of deſtroying all the enemies of God, and of putting the righteous in poſſeſſion of the kingdom promiſed to the ſaints of the Moſt High: I ſay it was neceſſary to prove all theſe things by clear teſtimonies from the Jewiſh ſcriptures; becauſe no other proofs would be regarded by the unbelieving Hebrews.

With this view therefore, the apoſtle quoted Pſ. viii. 4. where it is foretold, that God would make his Son *for a little while leſs than angels*, by ſending him into our world made fleſh, and ſubject to death; after which he would *crown him with glory and honour*, by raiſing him from the dead, and placing him in the human nature *over the works of his hands*, ver. 6, 7.—and by ſubjecting all things under his feet. On this the apoſtle remarks, that we do not yet ſee all things ſubdued by him, and put under him, ver. 8.—But we have ſeen Jeſus for a little while made leſs than angels, that by the grace of God he might taſte death for every man; and for the ſuffering of death, be crowned with glory and honour, by his reſurrection from the dead, his aſcenſion into heaven, his ſitting at the right hand of God, and his ſending down the gifts of his Spirit upon men. This certainly is evidence ſufficient, that all enemies ſhall at length be put under his feet. No juſt objection therefore lies againſt Jeſus as the Chriſt, for his having had no temporal kingdom, ver. 9.—Next, by informing us, that the Son was made fleſh that he might die for every man, the apoſtle hath removed the offence occaſioned by the death of the Son of God. His death was neceſſary for procuring pardon to them who believe: And this appointment, the apoſtle tells us, is to be reſolved into the ſovereign will of God, becauſe it belonged to him who is offended by the ſins of men, to preſcribe the terms on which he will pardon them. And therefore, when he determined in bringing many ſons into glory, to make the Captain of their ſalvation *a perfect* or *effectual* Captain, *through ſuffering* death, he only exerciſed the right which belonged to him, ver. 10.—

10.—Then to ſhew more fully, that God determined to ſend his Son into the world made fleſh, the apoſtle ſubjoins more quotations from the ſcriptures, in which the Chriſt is ſpoken of as a man, ver. 11.—13.

A *third* objection to our Lord's claim, was taken from his being born of a woman in the weak helpleſs ſtate of an infant. This the ſcribes thought incompatible with the greatneſs of Chriſt the Son of God. Hence, in confutation of our Lord's pretenſions to be the Chriſt, the Jews ſaid to one another, John vii. 27. *We know this man whence he is. But when the Chriſt cometh, no man knoweth whence he is.* Farther, becauſe the Chriſt was foretold, Dan. vii. 13, 14. to come with the clouds of heaven to receive dominion, the Jews expected that he would make his firſt appearance among them, in the clouds. This they called *a ſign from heaven,* and deſired Jeſus to ſhew it, Matt. xvi. 1. But, to remove theſe falſe opinions, the apoſtle obſerved, that ſince the children or diſciples given to Meſſiah to be ſaved, partake of fleſh and blood, by being born of parents who are fleſh and blood, Meſſiah alſo partook of the fleſh and blood of men, by being born of a woman, that through death he might, according to God's promiſe concerning the ſeed of the woman recorded by Moſes, deſtroy the devil who had the power of death, ver. 14.—and deliver mankind from the fear of death, by giving them the aſſurance of pardon, and reſurrection from the dead, ver. 15.—So that our Lord's claim to be the Chriſt, inſtead of being overthrown, was ſtrongly eſtabliſhed, by his birth of a virgin.

A *fourth* objection was taken from our Lord's being ſubject to all the miſeries and calamities incident to men. This the Jews thought inconſiſtent with the divine nature of the Chriſt. But in anſwer, the apoſtle told the Hebrews, that Jeſus did not lay hold on angels to ſave them, but on the ſeed of Abraham, ver. 16.—For which reaſon it was neceſſary, that in all things he ſhould be made like his brethren whom he was to ſave; that being their brother, and having the affection of a brother for the whole human race, he might exerciſe the office of an high-prieſt mercifully towards men, as well as faithfully towards God, by making propitiation for their ſins through his death, ver. 17.—This however is not all. He was ſubjected to affliction and temptation like his brethren, that he might have ſuch a fellow feeling of their infirmity and of the difficulty of their trial, as would diſpoſe him, in the exerciſe of his kingly power, not only to ſuccour them when tempted, but in judging them at laſt, to make them ſuch gracious allowances, as the weakneſs of their nature and the ſtrength of the temptations to which they were expoſed, may require, ver. 18.—Theſe being conſiderations of great importance, they are ſuggeſted a ſecond time, chap. iv. 15.

 Such

Such are the anſwers made by the writer of this epiſtle, to the objections whereby the ſcribes endeavoured to confute the claim of Jeſus of Nazareth to be the Chriſt the Son of God, taken—1. From his being a man.—2. From his never having poſſeſſed any kingdom, and from his having ſuffered death. —3. From his having become man, by being born in the helpleſs ſtate of an infant.—4. From his having been liable to all the

Old Translation.

CHAP. II. 1 Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let *them* ſlip.

2 For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward;

3 How ſhall we eſcape if we neglect ſo great ſalvation; which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

Greek Text.

1 Δια τȣτο δει περισσοτερως ἡμας προσεχειν τοις ακȣσθεισι, μη ποτε παραρρυωμεν.

2 Ει γαρ ὁ δι' αγγελων λαληθεις λογος εγενετο βεβαιος, και πασα παραβασις και παρακοη ελαβεν ενδικον μισθαποδοσιαν·

3 Πως ἡμεις εκφευξομεθα τηλικαυτης αμελησαντες σωτηριας; ἡτις αρχην λαβȣσα λαλεισθαι δια τȣ Κυριȣ, ὑπο των ακȣσαντων εις ἡμας εβεβαιωθη·

Ver. 1. *Let them ſlip.* Παραῤῥυωμεν; literally, *ſhould run out*, as leaky veſſels. This word is uſed in the ſame ſenſe Prov. iii. 21. LXX. Ὑιε μη παραῤῥυης, *my ſon, let them not depart.*

Ver 2.—1. *For if the word.* Here λογος, *the word*, ſignifies the law of Moſes, and all the other commands given to the Iſraelites, but eſpecially the command to enter into Canaan; as is plain from the contraſt in this paſſage, between the ſalvation of believers by their introduction into heaven, and the ſalvation of the Iſraelites by their introduction into Canaan.

2 *Spoken by angels.* That the law of Moſes was ſpoken by angels, is affirmed likewiſe by Stephen, Acts vii. 53. and by Paul, Gal. iii. 19. And that one angel in particular ſpake to Moſes from the buſh, and on Mount Sinai, the ſame Stephen informs us, Acts vii. 30.—38. Yet we are told, Heb. i. 1. xii. 25. that the law was ſpoken by God himſelf. To reconcile theſe ſeemingly oppoſite accounts, we may ſuppoſe, That as Moſes, afterwards, was employed to ſpeak to the Iſraelites

the miſeries and calamities incident to men.—Wherefore after hearing theſe anſwers, the offence of the croſs, ought with the Jews, to have ceaſed for ever. And if any others reject the goſpel, on account of the high titles given therein to Jeſus, fancying his greatneſs as the Son of God is inconſiſtent with his manifeſtation and ſufferings in the fleſh, the reaſonings in this chapter are highly worthy of their conſideration, as they afford a ſatisfactory ſolution of their doubts.

NEW TRANSLATION.

CHAP. II. 1 (Δια τουτο) *On this account*, we ought to *attend the more earneſtly* to the things which *were* heard, leſt at any time we ſhould let THEM ſlip.[1]

2 For if the word[1] ſpoken by angels[2] was *firm*, and every tranſgreſſion and diſobedience[3] received a juſt *retribution*,

3 How ſhall we eſcape if we neglect ſo great *a* ſalvation?[1] *which beginning* to be ſpoken[2] by the Lord, *was* confirmed *to* us[3] by them *who* heard HIM;

COMMENTARY.

CHAP. II. 1 *Becauſe the Son*, by whom *God hath ſpoken to us in theſe laſt days, is greatly ſuperior to all the angels* both in his nature and office, *we ought to pay the more attention to the things which the miniſters of the word heard* him ſpeak, (ver 3.) *Leſt at any time we ſhould let them ſlip* out of our minds

2 *For, if the law which God ſpake* to the Iſraelites *by* the miniſtry of *angels, was ſo confirmed* by the miracles which accompanied it, *that every* preſumptuous *tranſgreſſion and diſobedience received a juſt puniſhment*,

3 *How ſhall we eſcape* unpuniſhed, *if we diſbelieve and deſpiſe* the news of *ſo great a ſalvation? which began to be preached by the Lord* himſelf, *and hath been* fully publiſhed and *confirmed to us* Jews, not by a vague report, but *by* the credible teſtimony of *the apoſtles and others who heard him*;

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ites in the name of God, the words which God ſpake to him, ſo when the ten commandments were ſpoken. an angel was employed to repeat, in a loud and terrible voice, the words which God pronounced, *I am the Lord thy God*, with what follows. And that other angels, as Chryſoſtom obſerves, excited the thunderings, the lightenings, the ſmoke, the earthquake, and the ſounding of the trumpet, which preceded God's ſpeaking

3. *Tranſgreſſion and diſobedience. Tranſgreſſion*, is the leaping over the bounds which the law hath ſet, by doing the things it forbids.—*Diſobedience*, is the refuſing to do the things it enjoins.

Ver. 3.—1. *Neglect ſo great a ſalvation.* As the ſalvation preached in the goſpel, conſiſts in delivering mankind from their ſpiritual enemies, and in putting them in poſſeſſion of reſt in the heavenly country,

 it

4 God alſo bearing *them* witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

5 For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak.

6 But one in a certain place teſtified, ſaying, What is man, that thou art mindful of him? or the ſon of man, that thou viſiteſt him?

4 Συνεπιμαρτυρεντος τε Θεε σημειοις τε και τερασι, και ποικιλαις δυναμεσι, και πνευματος ἁγιε μερισμοις, κατα την αὑτε θελησιν.

5 Ου γαρ αγγελοις ὑπεταξε την οικεμενην την μελλεσαν περι ἡς λαλεμεν.

6 Διεμαρτυρατο δε πε τις, λεγων· Τι εστιν ανθρωπος, ὁτι μιμνησκῃ αυτε· η ὑιος ανθρωπε, ὁτι επισκεπτῃ αυτον;

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it juſtly merits the epithet of *great*, being unſpeakably greater than the ſalvation which God wrought for the Iſraelites; which conſiſted in their deliverance from the Egyptian bondage, Exod. xx. 2. and in their being made to reſt in Canaan, from all their enemies round about.

2. *Which beginning to be ſpoken by the Lord.* Jeſus is called *the Lord*, becauſe as maker and governor of the worlds, he is Lord of all, Acts x 36. conſequently he is able both to reward thoſe who obey him, by beſtowing on them eternal ſalvation, and to puniſh with everlaſting deſtruction thoſe who diſobey him.—This ſalvation was formerly preached to the Iſraelites in the covenant with Abraham, under the figure of giving them the everlaſting poſſeſſion of Canaan: but was preached plainly, by the Lord and by his apoſtles, in the goſpel.

3. *Was confirmed to us by them who heard him.* The apoſtle having obſerved in ver. 2. that the law ſpoken by angels was confirmed by the miracles which accompanied its delivery, he judged it proper to mention, that the goſpel was equally confirmed by the great miracles which accompanied the preaching, both of Jeſus himſelf and of his apoſtles. Wherefore, ſuch of the Hebrews as had not heard Jeſus preach the great ſalvation, were nevertheleſs bound to give heed to the things which he had preached, ſince they were ſufficiently declared and proved to them, by the apoſtles and the other miniſters of the word, who had heard him preach theſe things.—Though the writer of this epiſtle, ranks himſelf among thoſe to whom the apoſtles confirmed the preaching of Jeſus, it does not follow that he was himſelf no apoſtle. See this proved, pref. ſect. 1. art. 2. paragr. 3.

Ver. 4. *And diſtributions of the Holy Ghoſt.* Moſes wrought many ſigns and wonders and miracles, Deut. xxxiv. 11. But the *diſtributions of the Holy Ghoſt*, he knew nothing of. They were peculiar to the goſpel diſpenſation, and conſiſted of the internal gifts of *wiſdom, knowledge, prophecy, faith, the diſcernment of ſpirits, tongues, and the interpretation*

4 God *bearing joint witneſs* both *by* ſigns and wonders, and *divers* miracles, (ſee Rom. xv. 19. note 1.) and *diſtributions* of the Holy Ghoſt,[1] according to his own *pleaſure?*

4 *God* himſelf *bearing joint witneſs*, to the ſalvation preached of the Lord and his apoſtles, *both by ſigns and wonders and miracles of divers kinds*, which he enabled theſe preachers to perform, and *by diſtributions of* the gifts of *the Holy Ghoſt*, which they beſtowed, not according to their will, but *according to his own pleaſure?*

5 For *to* the angels *he hath not ſubjected* the world *which IS* to come,[1] *concerning which* we ſpeak.

5 *For* although the angel (Exod. xxiii. 20.) who conducted the Iſraelites, had Canaan ſubjected to him, *to the angels God hath not ſubjected the world which is to come*, the poſſeſſion of which is the ſalvation, *of which we ſpeak.*

6 *Now* one in a certain place,[1] *plainly teſtified*, Saying,[2] What is man that thou *ſhouldſt remember* him? or the ſon of man, that thou *ſhouldſt look upon* him?

6 *Now*, that the Son of God was to be made fleſh, and in the fleſh was to be appointed King univerſal, *David in a certain place*, Pſ. viii. 4. *plainly teſtified, Saying, What is* the firſt *man* that thou ſhouldſt *remember him; or the poſterity of the firſt man, that thou ſhouldſt take ſuch care of them!*

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pretation of tongues. Theſe are called, *diſtributions of the Holy Ghoſt*, becauſe he divided them to every one as he pleaſed, 1 Cor. xii. 11.

Ver. 5. *Hath not ſubjected the world which is to come.* Οικȣμενην την μελλȣσαν. The goſpel diſpenſation is called αιωνος μελλοντος, *the age to come*, Heb. vi. 5. but never οικȣμενην μελλȣσαν, *the habitable world to come.* That phraſe, if I miſtake not, ſignifies the heavenly country promiſed to Abraham and to his ſpiritual ſeed. Wherefore, as οικȣμενη *the world*, Luke ii. 1. and elſewhere, by an uſual figure of ſpeech, ſignifies *the inhabitants of the world*, the phraſe οικȣμενην μελλȣσαν, may very well ſignify, *the inhabitants of the world to come*, called, Heb. i. 14. *Them who ſhall inherit ſalvation.* If ſo, the apoſtle's meaning will be, that God hath not put the heirs of ſalvation, who are to inhabit the world to come the heavenly Canaan, in ſubjection to angels, to be by them conducted into that world, as the Iſraelites were conducted into the earthly Canaan by an angel, Exod. xxiii. 20. They are only miniſtring ſpirits, ſent forth by the Son to miniſter for the heirs of ſalvation, but not to conduct them. The heirs who are to inhabit the world to come, God hath put in ſubjection to the Son alone. Hence he is called, *the Captain of their ſalvation*, Heb. ii 10. And, having introduced them into the heavenly country, he will deliver up the kingdom to God the Father, as we are told, 1 Cor. xv. 24.

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands.

7 Ηλαττωσας αυτον βραχυ τι παρ' αγγελους· δοξη και τιμη εστεφανωσας αυτον, και κατεστησας αυτον επι τα εργα των χειρων σου.

Ver. 6.—1. *Now one in a certain place* The place here referred to is Psal. viii. which hath been generally understood of that manifestation of the being and perfections of God, which is made by the ordination of the heavenly bodies; and by the creation of man in the next degree to angels; and by giving him dominion over the creatures — But this interpretation cannot be admitted, because at the time the Psalmist wrote, God's name was not rendered excellent in all the earth by the works of creation, as is affirmed in the first verse of the Psalm. The true God was then known, only among the Israelites in the narrow country of Canaan. Neither had God displayed his glory, above the manifestation thereof made by the heavens. Wherefore the first verse of the Psalm, must be understood as a prediction of that greater manifestation of the name and glory of God, which was to be made in after times, by the coming of the Son of God in the flesh, and by the preaching of his gospel — Next, our Lord, Matth. xxi. 15, 16. hath expresly declared, that the second verse of this Psalm, foretels the impression which the miracles wrought by God's Son in the flesh, would make on the minds of the multitude, called *babes and sucklings*, on account of their openness to conviction, as well as on account of their want of literature. Struck with the number and greatness of Messiah's miracles, the multitude would salute him with hosannas, as the son of David. And, thus his praise as Messiah, would be perfected out of their mouth. Farther, it is declared in the Psalm, that this strong proof of his Son's mission, was to be ordained by God, for the confutation of infidels his enemies, and that he *might still*, or restrain the devil the great enemy of mankind, called in the Psalm, *the avenger*, because he endeavours to destroy mankind, as the avenger of blood endeavoured to destroy the man slayer, before he fled into the city of refuge.—With respect to the 5th and following verses of this Psalm, they are not to be interpreted of the manifestation, which God hath made of his glory by the creation of man, in regard, St Paul hath assured us, that these verses are a prediction of the incarnation, and death, and resurrection, of the Son of God, and of his exaltation to the government of the world. For, having quoted these verses he thus explains and applies them; Heb. ii. 8. *By subjecting all things to him, he hath left nothing unsubjected. But now, we do not yet see all things subjected to him.* 9. *But we see Jesus, who for a little while was made less than angels—for the suffering of death crowned with glory and honour.* Wherefore, according to the apostle, the person, who, in the Psalm, is said to be made for a little while less than angels, and whom God crowned with glory and honour, and set over the works of his hands, and put all things under his feet, is not Adam, but Jesus.—And whereas in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea,* are

7 Thou *hast made*[1] him[2] *for a little while*[3] *less than angels*, thou *hast crowned* him with glory and honour,[4] and *hast* set him over the works of thy hands.

7 For, to save them from perishing, *Thou wilt make him*, who is thy Son, *for a little while less than angels*, by clothing him with flesh, and subjecting him to death. After that, *Thou wilt crown him with glory and honour*, by raising him from the dead, *and wilt set him over the works of thy hands*, as Ruler and Lord of all.

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are mentioned as subjected, they were with great propriety subjected to Jesus, that he might support and govern them for the benefit of man, his chief subject on earth; seeing the happiness of man, in his present state, depends, in part, on the sustentation and government of the brute creation.—Here it is proper to remark, that if, τα παντα, the expression in the Psalm, includes *all things* without exception, as the apostle affirms, Heb. ii. 8. 1 Cor. xv. 27. angels as well as men, being subjected to the person spoken of in the Psalm, Adam cannot be that person, since no one supposes that the angels were subjected, in any manner, to him.

The foregoing view of the meaning of Psalm viii. founded on the interpretation given of it by our Lord and his apostles, will still more clearly appear to be just, if the import of the several expressions and phrases used in it, is attended to, as explained in the following notes.

2. *Plainly testified, Saying, &c.* The 5th and 6th verses of Psalm viii. quoted in this passage, were produced by the apostle in confutation of the Jewish doctors who affirmed that in regard Jesus of Nazareth was a man, and instead of possessing kingly power, had been put to death, for calling himself Christ the Son of the blessed God, he can neither be the Son of God, nor the Messiah whom God promised to set on his holy hill of Zion, Psal. ii. 6. to rule his people. For in these verses of Psal. viii. according to their true meaning, it was foretold, that the Son of God was to be made, for a little while, less than the angels, by becoming a man; and, that after suffering death in the flesh, he was to be crowned with the glory of universal dominion.—Nor, can these verses be otherwise understood. For if they were interpreted of the creation of man, they would have no relation to the apostle's design in this passage of his epistle, which was to establish the claim of Jesus of Nazareth, to be the Son of God and King of Israel.—Because David, who wrote the viiith Psalm, mentions his looking to the heavens, and to the moon and stars, and particularizes sheep and oxen, as subjected to the person who was for a little while made less than the angels, Estius conjectures, more ingeniously, perhaps, than truly, that he wrote it, while he watched his father's flocks, in the fields, by night.

Ver. 7.—1. *Thou hast made.* Here, and in what follows, the preterite tense is put for the future; as is often done in the prophetic writings, to shew the certainty of the events foretold.—*Thou wilt make him: Thou wilt crown him.*

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him:

8 Παντα ὑπεταξας ὑποκατω των ποδων αυτȣ. Εν γαρ τῳ ὑποταξαι αυτῳ τα παντα, ȣδεν αφηκεν αυτῳ ανυποτακτον· νυν δε ȣπω ὁρωμεν αυτῳ τα παντα ὑποτεταγμενα.

9 But we ſee Jeſus, who was made a little lower than the angels for the ſuffering of death, crowned with glory and honour; that he by the grace of God, ſhould taſte death for every man.

9 Τον δε βραχυ τι παρ' αγγελȣς ηλαττωμενον βλεπομεν Ιησȣν, δια το παθημα τȣ θανατȣ, δοξη και τιμη εστεφανωμενον, ὁπως χαριτι Θεȣ ὑπερ παντος γευσηται θανατȣ.

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2. *Him.*—The pronoun *him*, in this place, doth not refer to the immediate antecedent, *man*, or *the ſon of man*, but to a perſon not mentioned in the pſalm, of whom the Pſalmiſt was thinking: namely, the Son of God. Of this uſe of the relative pronoun, ſee examples, Eſſ. iv. 64.

3. *For a little while.* So, βραχυ τι, properly ſignifies, and is tranſlated in our Bible, Luke xxii. 58. Και μετα βραχυ, *and after a little while.*—Acts v. 34. *And commanded to put the apoſtles forth*, βραχυ τι, *a little ſpace*, or while.—That ηλαττωσας αυτον βραχυ τι παρ' αγγελȣς,· in the pſalm, doth not ſignify, *thou haſt made him a little leſs than angels*, but, *haſt made him for a little while leſs*; and, that it is to be underſtood, not of the creation of man, but of the humiliation of the Son of God, is plain, becauſe *man*, both in his nature, and in his rank among the creatures, is greatly inferior to the angels.

4. *Thou haſt crowned him with glory and honour.* This, no doubt, might be ſaid of Adam, to whom God gave dominion over the creatures. Nevertheleſs, as St. Paul hath expreſly affirmed, ver. 9. that the perſon who is ſaid in the Pſalm, to have been made for a little while leſs than angels, &c. is *Jeſus*, we muſt underſtand the glory and honour with which he was crowned, of the things which happened to him after he was made leſs than angels. See ver. 9. note 4.—Jeſus was covered with the greateſt ignominy, when he was crucified by the Jews as a deceiver, for calling himſelf Chriſt the Son of God. But, by his reſurrection and ſubſequent exaltation, that ignominy was entirely removed; and his fame, and name, and honour as the Son of God, were in the moſt illuſtrious manner reſtored to him See Philip. ii. 9.—11.

Ver. 8. *He hath left nothing unſubjected.* Though the apoſtle's argument, requires us to attend only to the ſubjection of angels and men to Jeſus, the univerſality of the expreſſion, ſheweth, that the material

8 Thou hast *subjected* all things under his feet. (Γαρ, 93.) *Wherefore, by subjecting all things to* him, he *hath* left nothing *unsubjected.*[1] (Νυν δε) But now, we *do not yet see* all things *subjected to* him.

8 *Thou wilt put all things under his feet.* See Ephes. i 22. note. *Wherefore, by subjecting all things to him, God will leave nothing unsubjected;* consequently, there is nothing over which his power will not at length finally prevail. *But, at present, we do not yet see all things subjected to him:* for evil angels and wicked men, are still unsubdued by him.

9 But we see Jesus, who *for a little while* was made *less* than *angels*,[1] *that*, by the grace of God he might taste of death,[2] (ὑπερ) *on account of every one*,[3] (δια) for the suffering of death, crowned with glory and honour.[4]

9 *But we see Jesus, who for a little while was made less than angels* by appearing in the flesh, *that, through the gracious appointment of God he might die*, not for the Jews only, but *on account of every one:* Him we see, *for the suffering of death, crowned with glory and honour*, by his resurrection and ascension. And these are sufficient proofs, that all his enemies shall finally be subdued by him.

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terial fabric of the world, together with the brute creation, are put under his government. Accordingly, in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea,* are mentioned as subjected to the Son, for the reason mentioned in note 1. on ver. 6. of this chapter, at the end.

Ver 9.—1. *We see Jesus, who for a little while was made less than angels.* Here the apostle informs us, who the *him* or *person* is, of whom the Psalmist spake, Psal. viii. 5, 6. He is not, *the first man*, nor *the Son*, that is *the posterity*, of the first man. But the person, whom God made for a little while less than angels, is Jesus.

2. *That by the grace of God, he might taste of death.* The Syriac translation of this clause, is, *Ipse enim, excepto Deo, per benevolentiam suam, pro quovis homine gustavit mortem* It seems the copy, from which this translation was made, instead of, χαριτι Θεου, read χωρις Θεου; which is the reading also of some MSS mentioned by Mill; who says, the sound sense of that reading is, that Christ died, not as to his divine, but as to his human nature.—*Tasting of death*, and *seeing death*, are Hebrew forms of expression, signifying, *dying*, without regard to the time one continues dead, or to the pain he suffers in dying. See Matth. xvi. 28. John viii. 5.. Chrysostom, however, and others of the ancients, were of opinion, that the phrase imports, our Lord's continuing only a short time in the state of the dead.

3. *On account of every one.* As this discourse is, concerning God's bringing many sons into glory through the death of Christ, the phrase, ὑπερ παντος, may be thus supplied, ὑπερ παντος υιου; *on account of every son,*

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

10 Επρεπε γαρ αυτω δι' ὁν τα παντα, και δι' οὗ τα παντα, πολλους ὑιους εις δοξαν αγαγοντα, τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι.

11 For both he that sanctifieth, and they who are sanctified, *are* all of one: for which cause he is not ashamed to call them brethren;

11 Ὁ τε γαρ ἁγιαζων και ὁι ἁγιαζομενοι, εξ ἑνος παντες· δι' ἡν αιτιαν ουκ επαισχυνεται αδελφους αυτους καλειν,

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son, namely of God, who is to be brought into glory.—It is true, however, that Christ died on account of every one, in the largest sense of the expression; in as much as, all men, without exception, derive great and manifold advantages from his death, although all are not to be saved thereby, as was shewed, 2 Cor. v. 15. note 1.—Since the apostle hath declared in this passage that Jesus was made for a little while less than angels, that he might be capable of dying for the salvation of mankind, it is evident that his being *made for a little while less than angels*, consisted in his being made flesh, in his appearing in the flesh on earth in the form of a servant, and in his dying on the cross.

4. *For the suffering of death crowned with glory and honour.* In the original, these words are placed after the clause, *We see Jesus who for a little was made less than angels;* and before the clause, *that by the grace of God he*, &c. This inverted order, the Greek language admits, by reason of its peculiar structure. But, in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural order, as is done in the new translation. The propriety of this arrangement, even the unlearned reader will perceive, if he attends to the translation of the verse, given in our Bible, which, by following the order of the words in the original, absurdly represents Jesus as crowned with glory and honour, that by the grace of God he might taste of death for every one.—Jesus was crowned with glory and honour, by his resurrection from the dead, whereby God demonstrated him to be his Son; by his ascension into heaven; and by his sitting down at the right hand of God, as the Ruler of the world. All this glory, we are in this passage told, Jesus received, as the reward of his having suffered death for the salvation of mankind. The same sentiment is delivered, Philip. ii. 9, 10, 11.—The apostles, and all the eye witnesses of his resurrection, and every one who received the gifts of the Holy Ghost, which Jesus shed down from heaven, or who beheld them in others, saw Jesus thus crowned with glory and honour. So Peter told the Jews, Acts ii. 32, 33.

Ver. 10.

10 For it became him, for whom ARE all things, and by whom ARE all things,[1] *when* bringing many sons *into* glory,[2] to make the Captain of their salvation perfect[3] thro' sufferings.[4]

10 The salvation of mankind through the death of the Christ, need not surprise you. *For it belonged to God, who is the last end as well as the first cause of all things, when bringing* his *many sons into heaven, to make the captain of their salvation an effectual Saviour, through sufferings* ending in death.

11 (Γαρ, 93.) *Wherefore,* both he *who* sanctifieth, and they who are sanctified,[1] ARE all of one *FATHER.*[2] For which cause, he is not ashamed to call them brethren.

11 *Wherefore,* that he might be a perfect Saviour *both he who* with his own blood *sanctifieth* or fitteth men for appearing in the glorious presence of God, (ver. 10:) *and they who are sanctified, are all of one father,* namely Abraham, (ver. 16.) that, being his brethren, he might have a strong affection for them; *for which cause,* though Jesus be the Son of God, *he is not ashamed* to love mankind and *to call them his brethren.*

Ver 10.—1. *It became him, for whom are all things,* &c This is a description of the sovereignty of God. The like description we have, Rom xi 36. The apostle in this passage simply affirms, that it belonged to the sovereignty of God, to determine that mankind should be saved through the death of his Son See the last note on this verse. But, chap. x. 7. 10. he proves from the Jewish scriptures, that God actually determined to save us in that manner, and in no other.

2. *When bringing many sons into glory;* namely believers, called *God's sons* John i 12 This is an allusion to the introduction of Israel, (whom God dignified with the title of *his Son*) into Canaan, which was a type of Heaven called *glory,* because there God manifests his presence, by a light far more bright, than that by which he manifested his presence among the Israelites

3. *To make the Captain of their salvation perfect.* The word αρχηγον here translated, *Captain,* is rendered *prince,* Acts iii. 15. Αρχηγον της ζωης, *the Prince of life;* that is, the Captain, who conducts men to eternal life —Acts v 31 *Him hath God exalted with his right hand, to be* αρχηγον και σωτηρα, *a Leader and a Saviour.*—Heb. xii 2. Αρχηγον της πιστεως *the Captain of the faith,* that is, *of the faithful; faith* being put for *those who have faith*—Micah speaking of Lachish saith, chap i. 13. *She is the beginning of the sin of the daughter of Zion.* In the LXX. it is, Αρχηγος ἁμαρτιας αυτη εστι τη θυγατρι Σιων, *She is the captain,* or leader *of sin to the daughter of Zion:* Lachish marched in the front, like a captain, in the way of sin, and led on Zion in the same path, as Hallet explains it, in his note on Heb. xii. 2.—Wherefore in the clause under

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

12 Λεγων· Απαγγελω το ονομα σου τοις αδελφοις μου, εν μεσῳ εκκλησιας ὑμνησω σε.

13 Και παλιν· Εγω εσομαι πεποιθως επ' αυτῳ· Και παλιν· Ιδου εγω και τα παιδια ἁ μοι εδωκεν ὁ Θεος.

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under consideration, Αρχηγον της σωτηριας αυτων, *the Captain of their salvation*, signifies the Captain who leads them to salvation; or, who saves them.—Peirce, in his note on this clause, saith αρχηγος signifies, the first inventor, publisher, adviser, or procurer of any thing. In this sense our translators understood the word, Heb. xii. 2. where they have rendered αρχηγον της πιστεως, *the author of the faith*—According to this meaning of the word, αρχηγον της σωτηριας, may be translated, *the author of our salvation*. But I prefer the common translation; because *the salvation* of which the apostle is speaking here, means the introduction of the sons of God into glory, or heaven. See ver. 3. note 1.—The other word, τελειωσαι, translated *to make perfect*, properly signifies, *to make a thing complete*, by bestowing upon it, in the highest degree, that perfection which is suitable to its nature. See Heb. v. 9. note 1. Applied to the Captain of our salvation, it signifies, his being made an effectual Captain of salvation, that is, an effectual *Saviour*.

4. *Through sufferings*. This verse contains an argument for the doctrine of the atonement, which ought to stop all mouths which reason against it. It belongs to the sovereignty of the Deity, to fix the condions on which he will pardon sinners. Wherefore, having determined that they are to be pardoned through the death of his Son, Gal. i. 4. and having expresly declared his determination, Psal. cx. 4. Heb. v. 10. note, our duty is to rest satisfied with the knowledge of the fact, and thankfully to acquiesce in the appointment; although God hath neither made known, the reasons which induced him to save mankind through the death of his Son rather than in any other method, nor explained to us, in what manner the death of his Son as a sin offering hath accomplished our salvation. See Ess. vii. sect 1. and Heb. x. 10. note 2.

Ver. 11.—1. *They who are sanctified*, namely, by the sacrifice of Christ; as is plain from Heb. ix. 14 x. 14. 29. xiii. 12.—As the Mosaic sacrifices and rites of purification, cleansed the Israelites from ceremonial defilement, and qualified them for worshipping God with the congregation. So the blood of Christ, which cleanseth believers from the guilt of sin, qualifies them for worshipping God with his people on earth, and for living with him in heaven eternally.

2. *Are all of one Father*. I have supplied here the word πατρος, *Father*, because the apostle is speaking of our Lord's becoming flesh, by being born, like other men, of parents who conveyed to him the human nature; that, as is observed, ver. 17. being made like his brethren

12 Saying, (Pf. xxii. 22.) I will declare thy name to my brethren :[1] In the midft of the *congregation I will* fing praife *to* thee.[2]

12 *Saying* to his Father, when I appear in the human nature on the earth, *I will declare thy perfections to my brethren* of mankind : *In the midft of the congregation* of my brethren, *I will fing praife to thee* for thy goodnefs to men.

13 And again, (Ifa. viii. 17.) I will put my truft in him.[1] And again, Behold I and the children *whom* God hath given me.[2]

13 *And again,* Meffiah is introduced faying, *I will put my truft in him. And again* in the fame prophecy, *Behold I and the children,* that is, the difciples *whom God hath given me* " are for figns and for wonders " in Ifrael." This likewife fhews that he was to appear in the flefh among the Ifraelites.

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brethren in all things, he might be a merciful and faithful high-prieft.

Ver. 12.—1. *I will declare thy name to my brethren* Pfal. xxii. from which this paffage is cited, was a prophetic defcription of the fufferings of Chrift. For, the apoftles and evangelifts have applied many paffages of that Pfalm to him. Alfo, by repeating the firft words of it from the crofs, our Lord appropriated the whole of it to himfelf.—The ancient Jewifh doctors likewife interpreted the xxiid Pfalm of Meffiah.

2. *I will fing praife to thee.* This our Lord did often during his miniftry on earth, when he joined his brethren the Jews in the fynagogue worfhip.

Ver. 13.—1. *I will put my truft in him.* Εγω εσομαι πεποιθως επ' αυτω. Becaufe this is not precifely the LXX. tranflation of Ifa. viii. 17. Pierce fuppofes, that the quotation is made from 2 Sam. xxii. 3, where the LXX. have the fame words as here.—Our tranflators have rendered Ifa. viii. 17 *I will look for him,* which, though different in words from thofe ufed by the apoftle, is the fame in fenfe : *To look for a perfon* to help one, being the fame as, *to truft in him for help.*—Now fince the *Son,* in his original ftate, could be in no fituation which rendered looking for God to help him, neceffary, this paffage is quoted with much propriety to prove, that Meffiah was to appear on earth in the flefh, and to be afflicted ; and, under his affliction, to behave as a devout man in diftrefs : Juft as the former paffage from Pfal. xxii. 22. in which he is reprefented as calling believers his brethren, was quoted to prove that he was to be born into the world after the manner of other men, and to be made like them in all things.—Peirce, imagining that the quotation in this verfe was intended to prove Meffiah a Son of Abraham, confiders it as a prediction of his faith in God, whereby he became a Son of Abraham fpiritually. But, I rather think Meffiah's relation to Abraham as his Son, which is fpoken of in the 11th verfe, was his relation to him according to the flefh ; for the reafon mentioned in the commentary on that verfe.

2. *Behold*

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

14 Επει ουν τα παιδια κεκοινωνηκε σαρκος και αιματος, και αυτος παραπλησιως μετεσχε των αυτων, ινα δια του θανατου καταργηση τον το κρατος εχοντα του θανατου, τουτεςι τον διαβολον·

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2. *Behold I and the children which God hath given me.* This passage being well known to the Hebrews, the apostle cites only the first part of it, notwithstanding his argument is founded on what immediately follows, namely, *are for signs and for wonders in Israel.* The opposers of Christianity affirm, that the prophecy from which this is taken, doth not relate to Messiah; and that in applying it to Jesus, the writer of the epistle to the Hebrews, hath erred; and from this they infer, that he was not inspired. But in answer, be it observed, that the application of this prophecy to Messiah, doth not rest on this writer's testimony alone. The 14th verse of the prophecy is applied to Jesus, both by Paul, Rom. ix. 33 and by Peter, 1 Pet. ii. 6. 8. and by Simeon, Luke ii. 34. nay our Lord hath applied the 15th verse to himself, Matth. xxi. 44. So that if the writer of the epistle to the Hebrews, hath erred in the application of that prophecy, all the others have erred in the same manner. Wherefore, to vindicate Christ and his apostles from this heavy charge, be it observed,—1. That it rests solely on an assumed meaning of the words quoted by Paul, *Behold I and the children whom God hath given me, are for signs and for wonders in Israel* This passage, it is said, must be understood of Isaiah and his children, Shear-jashub and Maher-shalal-hash-baz. But if so, the whole of the prophecy must be understood of them. Now though it be true that Shear jashub, Isa vii. 3. 16 and Mahe-rshalal hash baz, Isa. viii 3. 4. were *signs* in Israel, where is it said that they were *for wonders* in Israel? And where is it said, that Isaiah himself was *for a sign and for a wonder in Israel?* It is therefore, not at all probable, that they are the subjects of this prophecy. Whereas, understood of Jesus and his disciples, it was exactly fulfilled. He was a *sign* which was spoken against, Luke ii. 34. And his disciples wrought many *wonders in Israel.*—2. Let it be observed, that the manner in which the prophecy is introduced, at ver. 5. sheweth, that it is a distinct prophecy from the one, in the beginning of the chapter, concerning Isaiah and his son Maher-shalal-hash-baz consequently, from its being placed after that prophecy, no argument can be drawn to prove, that it relates to the same persons.—3. If Isaiah, or as some pretend, Hezekiah, is the subject of the prophecy, it ought to be shewed, how either of them could be *a sanctuary*, and at the same time, *a stone of stumbling, and a rock of offence to both houses of Israel;* as the person who is the subject of the prophecy, is said to be, ver. 14.—In Messiah, this part of the pro-

14 *Since* then the children (κεκοινωνηκε) *participate* of flesh and blood, *even he* (παραπλησιως) *in like manner partook of these*, that through death he might *render ineffectual*[1] him *who* had the power of death,[2] that is, the devil;

14 *Since then the children* given to the Son to be saved, *participate of flesh and blood* by being born of parents who are flesh and blood, *even he*, to be capable of dying for them, *in like manner partook of flesh and blood*, by being born of a woman, *that through death* (the very evil which the devil brought on mankind by sin) *he might render ineffectual* the malicious designs of *him who had the power of* bringing *death* into the world, *that is, the devil;*

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phecy was exactly fulfilled. He was *a sanctuary* to the believing Gentiles and to a remnant of the Israelites. He was also *a stone of stumbling to both houses of Israel;* that is, to the greatest part of the Israelites, who were broken or cast off for their unbelief.—4. If Isaiah spake of himself, and of his two sons, when he said, *Behold I and the children whom God hath given me*, &c. he must have spoken the whole prophecy, and particularly the 16th verse in his own name; *Bind up the testimony, and seal the law among my disciples.* Now who were Isaiah's disciples, among whom the testimony was to be bound up, and the law sealed? Certainly not the two houses of Israel. For they were Isaiah's disciples, neither by right, nor in fact. This part of the prophecy, therefore, was spoken by Messiah, whose disciples, all who believe the gospel, are. And it is a prediction, that the testimony would be bound up and the law sealed among them, by Christ, and by his apostles who were *the children* of God, *whom God had given to him.* See John xvii. 6. And as *the testimony* was to be *bound up*, in order to its being laid aside, so *the law* was to be *sealed*, for the same purpose. This appears from Dan. ix. 24. LXX. where the phrase σφραγισαι ἁμαρτιας *to seal up sins*, is used to denote *the removing* or *abolishing of sins* Wherefore, *the binding up the testimony*, and *the sealing up the law*, signify that the whole Mosaic œconomy was to be laid aside, as of no further use, having answered its end. But it was to be laid aside in such a manner, as not to invalidate the law and the prophets as revelations from God, on which that œconomy was at first established. Accordingly, in this manner the testimony was actually bound up, and the law sealed by Messiah. So our Lord told his hearers, Matth. v. 17. *Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil* I am not come to destroy the authority of the law and the prophets as revelations from God: but to put an end to the œconomy which was founded on them, after shewing them to have been from God, by fulfilling every thing written in them. That this is our Lord's meaning is evident from his adding, ver. 18. *I say unto you till heaven and earth pass away, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.*—

5. If

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren; that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

15 Και απαλλαξη τουτους ὁσοι φοϐω θανατου δια παντος τȣ ζην ενοχοι ησαν δουλειας.

16 Ου γαρ δηπου αγγελων επιλαμϐανεται, αλλα σπερματος Αϐρααμ επιλαμϐανεται.

17 Ὁθεν ωφειλε κατα παντα τοις ἀδελφοις ὁμοιωθηναι, ἱνα ελεημων γενηται και πιστος αρχιερευς τα προς τον Θεον, εις το ἱλασκεσθαι τας ἁμαρτιας τȣ λαȣ.

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5. If Isaiah spake of himself and of his sons, in the verse quoted by the writer to the Hebrews, as the opposers of Christianity affirm, they ought to shew what influence, their being placed for signs and wonders in Israel, had in binding up the testimony, and sealing the law. Surely the prophet and his sons, had no hand in bringing about these events. But it was accomplished by Christ and his apostles, who were for signs and for *wonders in Israel:* that is, wrought great miracles, which excited wonder among the Israelites; and were *signs* or proofs to them, that he was *the Christ the Son of God,* and had power to abolish the law. These signs, however, as Simeon foretold, when he had the child Jesus in his arms, would be *spoken against,* Luke ii 34. particularly the great sign of his resurrection, called *the sign of the prophet Jonah.*—To conclude, after considering this prophecy in all its parts, it appears, that the writer to the Hebrews hath not erred in applying it to Jesus, as Messiah

Ver. 14.—1. *That through death he might render ineffectual.* So καταργηση properly signifies. See Rom iii 31. note 1.—Since the Son of God is said to have partaken of the flesh and blood of the children, in the same manner that they themselves partake of these, namely by being born of a woman; and since he was born into the world in that manner to render him capable of dying, that, through his death in the flesh, he might frustrate the malicious contrivance of him who first introduced death into the world, that is, the devil, we are thereby taught, that he is *the seed* of the woman, which at the fall was promised to bruise the head of the serpent: and that *the serpent* who deceived Eve, was not a natural serpent, but the devil, who because he assumed the form of a serpent on that occasion, is called, Rev. xx. 2. *the great dragon* or serpent; and *that old serpent the devil.* See 2 Cor. xi. 3. note 1.—The intention of the devil in seducing our first parents, was

15 And deliver them who through fear of death were all their lifetime ſubject to bondage.[1]

15 *And deliver* from eternal death, *thoſe* penitent perſons *who, through the fear of future puniſhment, have paſſed the whole of their life in a grievous bondage.*

16 (Γαρ, 91.) *Moreover, by no means doth he take hold*[1] *of angels:* but *of* the ſeed of Abraham *he taketh hold.*

16 *Moreover, by no means doth he take hold of the angels* who ſinned, to ſave them; *but of* thoſe who are *the ſeed of Abraham* by faith, *he taketh hold,* to deliver them from death, and to conduct them to heaven.

17 (Ωθεν) *Hence it was neceſſary he ſhould* be made like his brethren in all things, that he might be a merciful[1] and faithful high prieſt, in *matters* PERTAINING to God, (εις το) *in order to expiate* the ſins of the people.[2]

17 *Hence it was neceſſary he ſhould be made like his brethren* (ver. 11.) *in all things:* and particularly in afflictions and temptations, *that* having a feeling of their infirmity, and being capable of dying, *he might become a merciful* as well as a *faithful high prieſt in matters pertaining to God, in order* by his death (ver. 14.) *to expiate the ſins of the people,* and to intercede with God in their behalf.

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was to deſtroy them, and thereby to put an end to the human ſpecies. This malicious deſign the Son of God rendered ineffectual, by aſſuming our nature, and in that nature dying as a ſacrifice for ſin.

2. *Him who had the power of death.* In this paſſage τον εχοντα, is the participle of the imperfect of the indicative, and is rightly tranſlated, *Him who had the power of death.* For the apoſtle's meaning is, that the devil, *at the beginning of the world, had the power of bringing death on all mankind,* by tempting their firſt parents to ſin. Hence he is called *a murderer from the beginning.—And a liar, and the father of it,* John viii. 44.—It is obſervable, that *the power* of death aſcribed to the devil is called κρατος, and not εξουσια, becauſe he had no right to it. It was a power uſurped by guile.—All the baneful effects of this power, Chriſt at the reſurrection, will remove at leaſt ſo far as they relate to the righteous.

Ver. 15. *Deliver them who through fear of death,* &c. Here the apoſtle had the pious Gentiles eſpecially in his eye, who having lived without any written revelation from God, were grievouſly enſlaved by the fear of death, becauſe they had no aſſurance of the pardon of ſin, nor any certain hope of a bleſſed immortality.

Ver. 16. *Doth he take hold of angels; but of the ſeed of Abraham he taketh hold.* In this tranſlation I have followed the Vulgate. *Nuſquam enim angelos apprehendit ſed ſemen Abrahæ apprehendit.*—The word επιλαμβανεται, ſignifies the taking hold of a thing with one's hand, in order to ſupport, or to carry it away. Accordingly it is ſo tranſlated

in

18 For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

18 Εν ῳ γαρ πεπονθεν αυτος πειρασθεις, δυναται τοις πειραζομενοις βοηθησαι.

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in the margin of our Bible and in Luke ix. 47. xx. 20. 26.—If the ſin of the angels *who,* as Jude tells us verſe 6. *kept not their own office,* conſiſted in their aſpiring after higher ſtations and offices than thoſe originally allotted to them by God, as Jude's expreſſion inſinuates, we can ſee a reaſon why the Son of God did not take hold of them to ſave them, but took hold of the ſeed of Abraham, that is, of believers of the human ſpecies. The firſt parents of mankind ſinned through weakneſs of nature and inexperience; and by their lapſe brought death on themſelves and on their poſterity, notwithſtanding their poſterity were not acceſſary to their offence. Whereas the angels through diſcontentment with their own condition, and envy of their ſuperiors, perhaps alſo animated by pride, rebelled preſumptuouſly againſt God. Wherefore, ſince they could not plead weakneſs of nature and inexperience, in excuſe of their ſin: nor complain that the ſin for which they were doomed to puniſhment was the act of another, they were juſtly left by the Son of God to periſh in their ſin.

Ver. 17.—1. *A merciful and faithful high-prieſt.* The Son of God, who made men, no doubt had ſuch a knowledge of their infirmity as might have rendered him a merciful interceſſor, though he had not been made fleſh. Yet, conſidering the greatneſs of his nature, it might have been difficult for men to have underſtood this. And therefore, to impreſs us the more ſtrongly with the belief, that he is moſt

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CHAP. III.

View and Illuſtration of the Reaſonings in this Chapter.

THE apoſtle, in the firſt chapter of this epiſtle, having affirmed, that Jeſus of Nazareth, the perſon by whom God ſpake the goſpel revelation to mankind, is *God's Son:* Alſo, in the ſame chapter having proved from the Jewiſh ſcriptures, that God conſtituted his Son, *the heir* or *Lord of all things,* becauſe *by him he made the worlds:* Moreover, in the ſecond chapter, having anſwered the objections urged by the Jewiſh doctors for invalidating the claim of Jeſus to be God's Son, and having thereby given full effect to the direct proofs which eſtabliſhed his claim, and which were well known to the Hebrews living in Judea, where they were publicly exhibited, He in this third chapter proceeds to ſhew what is implied,

18 (Γαρ, 91.) *Besides, by what* he suffered himself *when* tempted,[1] he is able (Ess. iv. 30.) to succour them *who* are tempted.[2]

18 *Besides, by what he suffered himself when tempted,* he knows what aids are necessary to our overcoming temptations, so that *he is able* and willing in the exercise of his government as king, mentioned ver. 9. *to succour them who are tempted.*

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most affectionately disposed, from sympathy, to succour us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer by temptations.

2. *The sins of the people;* not the people of the Jews, but the people of God of all nations, whether Jews or Gentiles, called in the foregoing verse, *the seed of Abraham.* Hence John tells us, *he is the propitiation for the sins of the whole world,* 1 John ii. 2. 9. See note 3. on ver. 9. of this chapter.

Ver. 18.—1. *Being tempted.* That our Lord's life was a continued scene of temptation, we learn from himself, Luke xxii. 28. *Ye are they who have continued with me in my temptations.*—Christ's temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions: such as those mentioned in the history of his temptation in the wilderness.

2. *To succour them who are tempted.* Virgil hath expressed the same sentiment in that passage of the Æneid, where he makes Dido say, *Non ignara mali miseris succurrere disco.* Lib. 1. lin. 634.

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plied in Christ's being *the Heir* or *Lord of all things:* which is the third fact on which the authority of the gospel revelation depends.

A proper account of this matter was necessary, First, because the title of Jesus to remove the Mosaic œconomy and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and heir of all things. Secondly, because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor for pretending to abolish these institutions. Wherefore, to shew the unbelieving Jews their error, the apostle, who in the first and second chapter, had proved the Son of God to be the heir or lord of all things, exhorted the unbelieving Hebrews in this chapter, to consider attentively Christ Jesus the apostle and high-priest of our religion; that is, to consider how

how great a perſon he is, that knowing him to be the Son of God and heir of all things, they might be ſenſible, that it belonged to him to form and govern the houſe or church of God, ver. 1.—Next, to convince them that in forming and governing God's houſe Jeſus acted agreeably to the will of his Father, the apoſtle affirmed, that when he excluded the law of Moſes, and the Levitical prieſthood from the new houſe, or church of God, which he built, he was as faithful to God who appointed him his apoſtle or lawgiver in his church, as Moſes was, when he eſtabliſhed the law and the prieſthood in God's ancient houſe the Jewiſh church. The proof of this affirmation the apoſtle did not produce on the preſent occaſion, becauſe the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jeſus, *his beloved Son in whom he was well pleaſed*, and had commanded the Hebrews *to hear him*. This God would not have done, if Jeſus had acted unfaithfully in excluding the law and the prieſthood from the houſe of God which he built, ver. 2.—Farther, the apoſtle told the Hebrews, that although the faithfulneſs of Jeſus was not greater than the faithfulneſs of Moſes, in building their reſpective churches, God counted him worthy of more glory than Moſes; he beſtowed on him more power in the Chriſtian church than Moſes poſſeſſed in the Jewiſh; in as much as he who hath builded the houſe or church of God, not for his own ſalvation but for the ſalvation of others, hath more honour than the houſe; is a more excellent perſon than all the members of the church which he built. Theſe things cannot be ſaid of Moſes. He built the Jewiſh church for his own ſanctification, as well as for the ſanctification of his brethren; and ſo being a member of his own church, he was obliged to have recourſe to its ſervices, eſpecially its atonements, equally with the reſt of the Iſraelites, whereby he was ſhewed to be a ſinner like them, conſequently he had not, like Chriſt, more honour than the houſe, ver. 3.—This however is not all. To make the Hebrews ſenſible of the great power of Jeſus as *the heir* or *Lord of all things*, the apoſtle obſerved, that although every ſociety civil and religious is formed by the miniſtry of ſome perſon or other, the original of all juſt power, and the governor of all righteous ſocieties is God, who by conſtituting his Son *the heir* or *Lord of all things*, hath delegated his authority to him and empowered him to model and govern theſe ſocieties as he pleaſeth, ver. 4.—More particularly, to ſhew that Jeſus, as a lawgiver, is ſuperior to Moſes, the apoſtle obſerved, that the faithfulneſs of Moſes in building the Jewiſh church, was not that of a legiſlator who himſelf framed the laws which he eſtabliſhed, but it was the faithfulneſs of a ſervant who eſtabliſhed the laws which were dictated to him by his maſter,

without adding to or diminiſhing aught from them; and who formed the tabernacles and appointed their ſervices, not according to any plan of his own, but according to a pattern which God ſhewed to him in the mount, without preſuming to deviate from it in the leaſt, Heb. viii. 5. This faithfulneſs in building all the parts of the ancient houſe or church of God, was required of Moſes in order that the things afterwards to be ſpoken by Jeſus and his apoſtles, might be confirmed by the atteſtation given to them in the figures, and ceremonies, and ſervices of the law, ver. 5.—But the faithfulneſs of Jeſus in building the new houſe of God, the Chriſtian church, was that of a Son in his Father's houſe, who being *the heir* or *Lord of all*, was entitled to remove the Jewiſh church, after it had anſwered the end for which it was eſtabliſhed, and to erect the Chriſtian church on a more enlarged plan, ſo as to comprehend believers of all nations.—Wherefore Jeſus, in the exerciſe of that authority which belonged to him as the Lord or Governor of all things, having actually aboliſhed the Moſaic œconomy and eſtabliſhed the goſpel diſpenſation, the apoſtle, to confirm the Hebrews in the profeſſion of the goſpel, aſſured them, that all who believe in Jeſus are as really members of the houſe or church of God, and as fully entitled to the privileges of the houſe of God, as the Iſraelites were who believed in Moſes during the ſubſiſtence of the Jewiſh church, provided they firmly held and boldly profeſſed to the end of their lives, that hope of pardon and reſurrection to eternal life through Chriſt, which they profeſſed at their baptiſm, ver. 6.

Thus it appears, that the authority of Jeſus as a lawgiver, is greater than the authority of Moſes. He was a lawgiver in his own right; whereas in eſtabliſhing the law, Moſes acted only miniſterially. His inſtitutions therefore might be aboliſhed by God's Son, who being the heir of all things, hath all power in heaven and earth committed to him, Matth. xxviii. 18. If ſo, the Jewiſh doctors fell into a grievous error, when from ſome ambiguous expreſſions in the law, they inferred that it was never to be aboliſhed, and rejected Jeſus as a falſe Chriſt, becauſe his diſciples affirmed that he had put an end to the law and to the prieſthood.

The writer of this epiſtle having thus diſplayed the greatneſs of Jeſus, as *the heir* or ruler of all things, addreſſed the unbelieving Hebrews, as an apoſtle of Jeſus, in the words which the Holy Ghoſt ſpake to their fathers by David; *Wherefore, as ſaith the Holy Ghoſt, To-day when ye ſhall hear his voice;* the voice of God by his Son Jeſus, commanding you to believe on his Son, and to enter into his church, *Harden not your hearts as in the bitter provocation, &c.* ver. 7.—11. This exhortation of the Holy Ghoſt to the Iſraelites in David's days, the apoſtle

 with

great propriety applied to the Hebrews of his own time; because, if rejecting Jesus they refused to enter into the Christian church, God would as certainly exclude them from the rest of heaven, as he excluded their fathers from the rest in Canaan for their unbelief and disobedience.—He therefore requested them to take heed that none of them shewed an evil unbelieving heart, either by refusing to obey Jesus, or by apostatizing from him after having believed on him. This, he assured them, would be a real departing from the living God, ver. 12.—Then ordered them to exhort one another daily to believe and obey Christ, ver. 13.—assuring them they should be partakers of his rest in heaven, only if they held fast their begun confidence in him to the end, ver. 14.—and told them, that they might know this by its being said to the Israelites in David's time, *To-day when ye shall hear his voice, harden not your hearts*: For such an exhortation evidently shews, that faith and obedience are necessary at all times to secure the favour of God, ver. 15.—Withal, to make the Hebrews sensible that unbelief and rebellion are extremely offensive to God, he put them in mind that by

Old Translation.

CHAP. III. 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

Greek Text.

1 Ὅθεν, αδελφοι ἁγιοι, κλησεως επȣρανιȣ μετοχοι, κατανοησατε τον αποςολον και αρχιερεα της ὁμολογιας ἡμων Χριςον Ιησȣν·

2 Πιςον οντα τω ποιησαντι αυτον, ὡς και Μωσης εν ὁλω τω οικω αυτȣ.

Ver. 1.—1. *Holy brethren.* That the apostle addressed the unbelieving Jews more especially, in this and the following chapter, I think probable, 1. Because the idea of abrogating the law by Christ was peculiarly offensive to them. 2. Because, if the believing Hebrews had been addressed, the apostle would have said, *Consider the High Priest of your* confession.—The unbelieving Jews are called *holy*, in the same sense that the whole nation anciently were called *saints*.

2. *Heavenly calling.* This may signify, as in the commentary. Also it may signify, a call given from heaven. See chap. xii. 25.

3. *The apostle.* Jesus as a prophet like to Moses, that is, as a lawgiver, is called *the apostle of our confession*, agreeably to the meaning of the word *apostle*, which denotes *one sent forth* to execute any affair of importance. Perhaps also in this name there is an allusion to Christ's own saying, John xvii. 18. *As thou απεςαλκας, hast sent me into the world, I also*

by these sins, their fathers provoked God, ver. 16. to such a degree, that he destroyed the whole congregation of the disobedient in the wilderness, ver. 17.—after swearing, that they should not enter into his rest, ver. 18.—Thus, says the apostle, we see that they could not enter in, because of unbelief, ver. 19.—and by making the observation, he hath shewed in the clearest light the contagious fatal nature of unbelief; that it is the cause of the disobedience and punishment of sinners in all ages; and so he hath put us on our guard against such an evil disposition.

I have only to add, That the apostle by exhorting the Hebrews to obey Christ, after describing his supreme authority in the church as its lawgiver, and by setting before them the punishment of the Israelites in the wilderness, hath insinuated that Christ is judge, as well as lawgiver, consequently he hath both authority and power to render to all men according to their works; as will appear likewise from the things set forth, chap. iv. 11,—13.

New Translation.

CHAP. III. 1 Wherefore, holy brethren,[1] partakers of the heavenly[2] calling, consider *attentively* the Apostle[3] and High Priest of our *confession,*[4] Christ Jesus;

Commentary.

CHAP. III. 1 *Since the author of the gospel is the Son of God, I exhort you holy brethren,* who by the preaching of the gospel (chap. ii. 3.) *are partakers of the calling to enter into the heavenly country,* (Ephes. i. 18.) to *consider attentively* the dignity and authority of *the lawgiver and High priest of our religion, Christ Jesus:*

2 Who was faithful to him *who* appointed him,[1] *even as Moses also* WAS (εν) *in* all his house.[2]

2 *Who* in forming the gospel church, *was faithful to God who appointed him* his apostle or lawgiver, *even as Moses also was* faithful *in* forming *all* the parts of the Jewish church, *God's house* at that time.

I also απεϛειλα, *have sent them.* Jesus, therefore, was his Father's *apostle,* in the same manner that the twelve were his *apostles.* He was sent forth by his Father to deliver to mankind the new law, and thereon to build the church of the first born which is to continue through all eternity. Hence he often spake of himself as *sent of his Father,* John v. 38. vi. 29 39. viii. 42.

4. *Of our confession.* As *confession* is sometimes put for the thing confessed, *our confession* may mean our religion, of which Jesus is

 called

3 For this *man* was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house.

3 Πλειον@ γαρ δοξης ὑτος παρα Μωσην ηξιωται, καθ᾽ ὁσον πλειονα τιμην εχει τȣ οικȣ ὁ κατασκευασας αυτον.

4 For every house is builded by some *man*; but he that built all things *is* God.

4 Πας γαρ οικ@ κατασκευαζεται ὑπο τινος· ὁ δε τα παντα κατασκευασας, Θεος.

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called *the Apostle*, because he was sent by God to reveal it: and *the High-priest*, because we receive its blessings through his mediation. See chap. xiii. 15.

Ver. 2.—1. *To him who appointed him.* Τῳ ποιησαντι. In other passages also, the word ποιειν, signifies *to appoint*, 1 Sam. xii. 6. *The Lord that* (Heb. *made*) *appointed Moses and Aaron*, namely to be leaders.—Mark iii. 14. εποιησε δωδεκα, *He ordained*, or appointed, *twelve*. See also Acts ii. 36.

2. *Even as Moses also was in all his house.* This is an allusion to the testimony which God bare to Moses, Numb. xii. 7. *My servant Moses is not so, who is faithful in all mine house.* The Jewish church, which Moses was employed to form, being called by God himself *His house*, because he was present with it, and was worshipped in it, the apostle Paul was well authorized to call the Christian church, which Jesus was appointed to form, *The house of God*, 1 Tim. iii. 15. See ver. 6. of this chap. note 1. The faithfulness of Moses in forming the Jewish church consisted in this, that he did not conceal any of the divine laws on account of their disagreeableness to the Israelites; nor did he alter them in the least to make them acceptable; but delivered the whole law as it was spoken to himself, and formed the tabernacles and the ritual of the worship, exactly according to the pattern shewed him. In like manner, Christ's faithfulness consisted in his teaching the doctrines, appointing the laws, and establishing the worship, which his Father had ordained for the church.

Ver. 3.—1. *But he.* The demonstrative pronoun ὑτος, which I have translated, *He*, is sometimes used for αυτ@, and is so rendered in our Bible, Acts x. 36. 'Ουτ@, *He is Lord of all.* If it were necessary in this passage to supply any substantive agreeing with ὁυτ@, αποστολ@, and not ανθρωπ@, should be the noun supplied; *this apostle, or lawgiver, was counted*, &c.

2. *He who hath formed the house*, 'Ο κατασκευασας. The verb κατασκευαζω, signifies *to set things in order*. Heb. ix. 6. It signifies likewise to form a thing as an artificer doth; in which sense it is applied to Noah's forming the ark, Heb. xi. 7.—In this passage, it signifies the forming a church or religious society, by bestowing on it

3 (Γαρ, 98.) *But he*[1] was counted worthy of more (δοξης) glory than Mofes, in as much as he who hath *formed* the houfe,[2] hath more (τιμην) honour than the houfe.[3]

3 *But*, although the faithfulnefs of Jefus was not greater than that of Mofes, *he was counted by God worthy of more power than Mofes*, *in as much as he who hath formed* the fervices of *the church*, not for his own benefit, but for the benefit of others, *is a more honourable perfon than any member of the church;* fuch as Mofes was, who needed the fervices of the Jewifh church, equally with the people.

4 (Γαρ, 91.) *Befides*, every houfe is *formed*[1] by fome *one*, but he *who hath formed all*[2] is God.

4 *Befides, every religious fociety is formed by fome one; But he who hath formed all* righteous communities and religious focieties, *is God;* who having delegated his authority to his Son, hath made him Lord of all.

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it privileges, and by giving it laws for the direction of its members.—The relative αυτου, in this claufe being put for οικου, it is properly enough tranflated, *the houfe.*

3. *Hath more honour than the houfe.* As the apoftle is fpeaking of the forming of the Chriftian church, called, ver. 2. *God's houfe*, it is evident when he faith, *He who hath formed it, hath more honour than the houfe,* his meaning muft be, that Jefus who hath formed the Chriftian church, is a more honourable or greater perfon than all the members of that church collectively; confequently greater than any particular member of it. By making this obfervation, the apoftle infinuated, that Mofes being a member of the Jewifh church, which he formed as God's fervant, and needing its fervices and privileges equally with the reft of the Ifraelites, he was not to be compared to Jefus, who ftood in need of none of the privileges of the church which he formed, nor of its fervices.

Ver. 4.—1. *Every houfe is formed by fome one.* As the difcourfe is not concerning a material edifice, but concerning the Jewifh and Chriftian churches, *every houfe*, muft mean, *every church*, or *religious fociety.* Perhaps alfo, *every community, ftate, or government* righteoufly eftablifhed, is included in this general expreffion.

2. *He who hath formed all is God.* According to Beza, Bengelius, and others, *he*, in this paffage, is *Chrift* who hath created all things, and is God. But there is nothing in the context leading us to think that the apoftle is fpeaking of the creation of the world. Neither doth his argument require fuch a fenfe of the claufe. Befides, I do not know that the word κατασκευασας is ever applied in fcripture to the creation of the world.—As the apoftle is evidently fpeaking of the forming of churches, or religious focieties, I am of opinion that παντα in this claufe refers to them: He who hath formed all religious, focieties,

5 And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

5 Και Μωσης μεν πιςος εν ὁλω τω οικω αυτȣ, ὡς θεραπων, εις μαρτυριον των λαλαθησομενων·

6 But Christ as a Son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

6 Χριςος δε, ὡς ὑιος επι τον οικον αυτȣ· ȣ̔ οικος εσμεν ἡμεις, εανπερ την παρρησιαν και το καυχημα της ελπιδος μεχρι τελȣς βεβαιαν κατασχωμεν.

7 Wherefore, (as the Holy Ghost saith, To-day, if ye will hear his voice,

7 Διο, καθως λεγει το πνευμα το ἁγιον· Σημερον, εαν της φωνης αυτȣ ακȣσητε,

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societies, namely, the Jewish and Christian churches, is God: For both Moses and Jesus, formed their respective churches in subordination to God the supreme Ruler. It is true, οικος, to which παντα, is thus made to refer, is *masculine*, whereas παντα, is *neuter*. But the neuter gender is often put for the masculine. See Ess. iv. 21. 2.

Ver. 5.—1. *As a servant*. In describing the faithfulness of Moses when he built the Jewish church, God called him, Numb. xii. 7. *My servant Moses*.– From this the apostle justly inferred that Moses was not a Legislator, but only a messenger from the Legislator.

2. *For a testimony of the things which were to be spoken*. This shews that Moses's faithfulness consisted, not only in forming the tabernacle and its services according to the pattern shewed him by God, but in recording all the preceding revelations exactly as they were discovered to him by the Spirit. For these revelations, equally with the types and figures of the Levitical ritual, were proofs of the things afterwards to be spoken by Christ. Hence our Lord told the Jews, John v. 46. *Had ye believed Moses, ye would have believed me, for he wrote of me*; namley, in the figures, but especially in the prophecies of his law, where the gospel dispensation, the coming of its author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus, and to his gospel. See Luke xxiv. 44.

Ver. 6.—*As a Son over his house*. In the common version it *over his own house*. This Peirce thinks a wrong translation; first, because if the church is Christ's own house, to speak of him as a Son was improper, by reason that he would have presided over it as its master.—2. Because the apostle's argument requires that Christ be faithful to the same person as a Son, to whom Moses was faithful as a servant. Wherefore, *His house*, in this verse, is *God's house*, or church.—To shew Christ's superiority to Moses, the apostle observes,

5 (Και, 204.) *Now* Moses (μεν) *indeed* WAS faithful in all his house as a servant,[1] for a testimony[2] of *the* things which were to be *spoken:*

5 *Now Moses indeed was faithful in* forming *all the parts of the Jewish church, as a servant* who acted according to the directions which he received from God, without deviating from them in the least; because the Jewish church was designed *for a testimony of the things which were* afterwards *to be spoken* by Christ and his apostles.

6 But Christ as a son (επι) over his *house,*[1] whose house *we are,* if *indeed* we hold fast *the boldness*[2] and the *glorying* of the hope, firm *to* the end.

6 *But Christ,* in erecting the gospel church, was faithful *as a son set over his* father's *house* as its lawgiver: of *whose house we* who believe, whether we be Jews or Gentiles, *are* members, *if indeed we hold fast the bold glorying in the hope* of resurrection to eternal life through Christ, *firm to the end,* which we professed at our baptism.

7 Wherefore, as saith the Holy Ghost,[1] To-day (εαν, 124.) *when ye shall* hear his[2] voice,

7 *Since the Son is the Father's faithful apostle* or lawgiver in his church, I, by commission from him, say to you, *As said the Holy Ghost* to the Jews by David, *To-day when ye shall hear God's voice* by his Son commanding you to enter into the rest of heaven,

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serves, that Moses was faithful only as a servant *in* God's house, but Jesus was faithful as a Son *over* his house. He makes this obsertion likewise to shew, that when he demolished the house reared by Moses, and formed the new house of God, the gospel church, on a plan capable of receiving men of all nations, he used the right which belonged to him as the Son of God, appointed by his Father lawgiver in his church.—If we read in this clause with our translators αὐτȣ, *his own house,* it will signify, that the church is his, having purchased it with his blood.

2. *If indeed we hold fast the boldness.* Properly παῤῥησια signifies, *liberty of speech.* Here it denotes that bold profession of the Christian faith, which in the first age was so dangerous, but which was absolutely necessary to the continuance of the gospel in the world; and therefore it was expresly required by Christ, Matth. x. 32, 33. See Heb. x. 22, 23.—Our translators have rendered παῤῥησια by the word, *confidence.* But ὑποςασις is used by the apostle, ver. 14. to express that idea.

Ver. 7.

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs:

8 Μη σκληρυνητε τας καρδιας ὑμων, ὡς εν τῳ παραπικρασμῳ, κατα την ἡμεραν τȣ πειρασμȣ εν τῃ ερημῳ·

Ver. 7.—1. *As ſaith the Holy Ghoſt.* Theſe words are quoted from Pſal. xcv. 7. which the apoſtle tells us, Heb. iv. 7. was written by David. Wherefore, ſeeing he here calls David's words, *a ſaying of the Holy Ghoſt*, he teaches us that David wrote his Pſalms by inſpiration; as our Lord likewiſe teſtifies, Matth. xxii. 43.—The judgments of God executed on ſinners in ages paſt, being deſigned for the reproof and inſtruction of thoſe who come after, the Holy Ghoſt by David, very properly founded his exhortation to the people in that age, upon the ſin and puniſhment of their fathers in the wilderneſs. And the apoſtle for the ſame reaſon fitly applied the words which the Holy Ghoſt ſpake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts, when they heard God's voice ſpeaking to them in the goſpel by his Son.

2. *To day when ye ſhall hear his voice. His voice* is God's voice, ordering the Iſraelites in David's time to enter into his reſt. For though God is not mentioned in the beginning of the verſe, he is mentioned, verſe 11. as ſwearing, *They ſhall not enter into my reſt.*—Beſides, the apoſtle, Heb iv. 8. expreſsly affirms, that in the command given by David, God ſpake of the Iſraelites entering into his reſt, at that time.

Ver. 8.—1. *Harden not your hearts.* The heart being the ſeat of the affections and paſſions, they are ſaid to *harden their hearts*, who by ſenſual practices and irreligious principles, bring themſelves into ſuch a ſtate that neither the commands nor the threatnings of God, make any impreſſion on them. See ver. 13. note.

2. *As in the bitter provocation.* So παραπικρασμῳ ſhould be tranſlated, on account of the prepoſition παρα, which increaſes the ſenſe of the word with which it is compounded.—The Iſraelites provoked God, firſt in the wilderneſs of Sin, (Peluſium) when they murmured for want of bread, and had the manna given them, Exod. xvi. 4.—From the wilderneſs of Sin they journeyed to Rephidim, where they provoked God a ſecond time, by murmuring for want of water, and inſolently ſaying, *Is the Lord among us or not?* Exod. xvii. 2.—9. on which account, the place was called *Maſſah* and *Meribah*, See 1 Cor. x. 4. note 1.—From Rephidim they went into the wilderneſs of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exd. xxxii. 10.—After the law was given, they were commanded to go directly to Canaan, and take poſſeſſion of the promiſed land, Deut. i. 6. *God ſpake unto us in Horeb, ſaying Ye have dwelt long enough in this mount:* 7. *Turn you and take your journey,*

8 Harden not your hearts,[1] as in the *bitter* provocation,[2] (κατα, 232.) in the day of temptation in the wilderneſs,	8 *Be not faithleſs and obſtinate as* your fathers were *in the bitter provocation* at Kadeſh, when they refuſed to go into Canaan, *in the day of temptation in the wilderneſs,*

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ourney, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the ſouth, and by the ſea ſide to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates. The Iſraelites having received this order, departed from Horeb, and went forward three days journey, Numb. x. 33. till they came to Taberah, Numb. xi. 3. where they provoked God the fourth time, by murmuring for want of fleſh to eat, and for that ſin were ſmitten with a very great plague, ver. 33. This place was called *Kibroth-hataavah,* becauſe there they buried the people who luſted.—From *Kibroth hataavah* they went to *Hazeroth,* Numb. xi. 35.—And from thence into the *wilderneſs of Paran,* Numb xii. 16. to a place called *Kadeſh,* chap. xiii 26.—Their journey from Horeb to Kadeſh, is thus deſcribed by Moſes, Deut. i. 19. *And when we departed from Horeb, we went through all that great and terrible wilderneſs, which we ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.*—20. *And I ſaid to you, ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.*—21. *Behold the Lord thy God hath ſet the land before thee, go up and poſſeſs it.* Bu the people propoſed to Moſes to ſend ſpies, to bring them an account of the land, and of its inhabitants, ver. 22.—Theſe, after forty days, returned to Kadeſh; and, except Caleb and Joſhua, they all agreed in bringing an evil report of the land, Numb. xiii. 25.—32. whereby the people were ſo diſcouraged, that they refuſed to go up, and propoſed to make a captain and return into Egypt, Numb. xiv 4.—Wherefore, having thus ſhewed an abſolute diſbelief of all God's promiſes, and an utter diſtruſt of his power, He ſware that not one of that generation ſhould enter Canaan, except Caleb and Joſhua, but ſhould all die in the wilderneſs, Numb. xiv. 29. Deut. i. 34, 35 and ordered them, to *turn and get into the wilderneſs by the way of the red ſea.* In that wilderneſs the Iſraelites, as Moſes informs us, ſojourned thirty-eight years; Deut. ii. 14. *And the ſpace in which we came from Kadeſh-barnea until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were waſted out from among the hoſt, as the Lord ſware unto them.*—Wherefore, although the Iſraelites *provoked God to wrath in the wilderneſs from the day they came out of the land of Egypt until their arrival at Canaan,* as Moſes told them, Deut. ix. 7. their greateſt provocation, the provocation in which they ſhewed the greateſt degree of evil diſpoſition, undoubtedly was their refuſing to go into Canaan from Kadeſh. It was therefore very properly termed *the bitter provocation;* and *the day of temptation,* by way of eminence; and juſtly brought on them the oath of God excluding

9 When your fathers tempted me, proved me, and ſaw my works forty years.

9 Οὐ επειρασαν με οἱ πατερες ὑμων, εδοκιμασαν με, και ειδον τα εργα μȣ τεσσαρακοντα ετη.

10 Wherefore I was grieved with that generation, and ſaid, They do always err in *their* heart; and they have not known my ways.

10 Διο προσωχθισα τη γενεᾳ εκεινη, και ειπον· Αει πλανωνται τη καρδιᾳ· αὐτοι δε ȣκ εγνωσαν τας ὁδȣς μȣ.

11 So I ſware in my wrath, They ſhall not enter into my reſt.)

11 Ὡς ωμοσα εν τη οργη μȣ· Ει εισελευσονται εις την καταπαυσιν μȣ.

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

12 Βλεπετε, αδελφοι, μηποτε εςαι εν τινι ὑμων καρδια πονηρα απιςιας, εν τω αποςηναι απο Θεȣ ζωντος.

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cluding them from his reſt in Canaan. To diſtinguiſh this from the provocation at Rephidim, it is called *Meribah-Kadeſh,* Deut. xxxii. 51.

Ver. 9.—1. *Where your fathers tempted me.* This, which is the Syriac and Vulgate tranſlation, is more juſt than our Engliſh verſion, *When your fathers tempted me, proved me, and ſaw my works forty years;* For the word *when,* implies, that at the time of the bitter provocation, the Iſraelites had ſeen God's works forty years: contrary to the hiſtory, which ſheweth that the bitter provocation happened in the beginning of the third year from the Exodus. Whereas, the tranſlation in the Vulgate, agreeably to the matter of fact, repreſents God as ſaying by David, that the Iſraelites tempted God in the wilderneſs during forty years, notwithſtanding all that time they had ſeen God's miracles.—This and the following verſe differs a little from our preſent Hebrew copy of Pſal. xcv. 9. which runs thus, *Your fathers tempted me, proved me, and ſaw my works.* 10. *Forty years long was I grieved with this generation, and ſaid,* it is *a people that doth err in their heart.*—In like manner the LXX. Pſal. xcv. 10. Τεσσαρακοντα ετη προσωχθισα τη γενεα εκεινη. But Peirce is of opinion, that in the Hebrew copy uſed by the apoſtle, this paſſage was written as the apoſtle hath tranſlated it.

Ver. 11.—1. *So I ſware.* Vulgate, *Quibus juravi: To whom I ſware,* as in Pſal. xcv. 11. But the Syriac hath, *Adeo ut juraverim,* agreeably to the epiſtle.

2. *In my wrath.* In ſcripture, human parts and paſſions are aſcribed to God, not as really in God, but to give us ſome idea of his attributes and operations, accommodated to our manner of conceiving things. Wherefore, when God ſaid, that *He ſware in his wrath,*

9 (Ὀυ) *where* your fathers tempted me,[1] *AND* proved me (και, 215.) *notwithstanding they* saw my works forty years.

9 *Where your fathers*, from the time of their departure out of Egypt until they arrived at Canaan, *tempted me* by their disobedience, *and proved me* by insolently demanding proofs of my faithfulness and power, *notwithstanding they saw my miracles forty years*. See Deut. ix. 7.

10 Wherefore I was *displeased* (see ver. 17. note 1.) with that generation, and said, *They always err in heart*, and they have not known my ways.

10 *Wherefore, I was exceedingly displeased with that generation* which I had brought out of Egypt, *and said, They always err*, not from ignorance but *from perverseness of disposition, and they have utterly disliked my method of dealing* with them.

11 So I sware[1] in my wrath,[2] they shall not enter[3] into my rest.[4]

11 *So*, to punish them for their unbelief, *I sware in my wrath, They shall not enter into my rest* in Canaan.

12 Brethren, take heed lest there be in any of you an evil heart of unbelief,[1] (εν τῳ αποστηναι) *by* departing[2] from the living God.

12 *Brethren*, this example of sin and punishment should make you *take heed, lest there be in any of you an evil heart of unbelief by departing from the living God;* which ye will do, if ye reject the gospel, or renounce it after having embraced it.

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wrath, we are not to fancy that he felt the passion of wrath, but that he acted, on that occasion, as men do who are moved by anger. He declared, by an oath, his fixed resolution to punish the unbelieving Israelites, by excluding them for ever from his rest in Canaan, because they refused to go into that country when he commanded them. And, to shew that this punishment was not too severe, God, by the mouth of David, mentioned their tempting him all the forty years they were in the wilderness.

3. *They shall not enter.* Ει εισελευσονται, literally, *If they shall enter.* The expression is elliptical, and is thus to be supplied; *If they shall enter into my rest, I am not God.*

4. *Into my rest.* This oath of God is written at large, Numb. xiv. 28.—35. But the account given of it in Psal. xcv. 7 expresseth its meaning; being formed on the words of Moses, Deut. xii. 9. *Ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you.*—God called *Canaan his rest*, because it was his land, and because there *he* was to rest from his work of introducing the Israelites into it; and *they* were to repose themselves after the fatigues they had undergone in the wilderness, and to live in safety

under

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

13 Αλλα παρακαλειτε ἑαυτους καθ' ἑκαστην ἡμεραν, αχρις ὃ το σημερον καλειται· ἱνα μη σκληρυνθῃ τις εξ ὑμων απατῃ της ἁμαρτιας.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

14 Μετοχοι γαρ γεγοναμεν του Χριστου, εανπερ την αρχην της ὑποστασεως μεχρι τελους βεβαιαν κατασχωμεν·

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under his protection.—But the *Sabbath* also is called *God's rest*, because on that day he rested from his work of creation. See chap. iv. 10. note.—And *heaven* hath the same appellation given it, because there God enjoys unspeakable felicity in the contemplation of his own perfections and works. See chap. iv. 9. note.—I suppose the first of these rests only was meant when God sware that none of the rebellious Israelites, save Caleb and Joshua, should enter into his rest. For it is reasonable to think that some of them repented of their rebellion before they died, and are to be admitted into heaven.

Ver. 12.—1. *Brethren take heed*, &c. To understand the propriety of the exhortation to the believing Hebrews, to beware of renouncing the gospel, founded on the behaviour of the Israelites in the wilderness, their condition must be compared with that of the Israelites. The latter, after receiving the law, were ordered to take possession of Canaan, that having a fixed abode there, they might preserve the knowledge and practise the worship of God according to the law. And to encourage them, God promised to drive out the inhabitants before them. Nevertheless, from not believing God's promises, and from fear of the inhabitants, they refused to enter, and proposed to return to Egypt.—In like manner, the Hebrews having received the gospel, were ordered to profess and publish it. And to encourage them to do so, God promised that the gospel would at length overcome all opposition; and that he would reward those with the rest of heaven, who professed and published it boldly. But, the profession and publication of the gospel, in that age, being attended with greater danger to individuals, than that which attended the Israelites' entry into Canaan; and the establishment of the gospel in the world, being an event more improbable in that age, than the conquest of Canaan in Moses's days, the Hebrews, to whom this epistle was directed, had greater temptations to renounce the gospel, and to return to Judaism, than the Israelites had to refuse going into Canaan, and to return into Egypt. Wherefore, as their renouncing the gospel, must have proceeded from their disbelieving God's promise, and from their distrusting his power, the apostle

13 But exhort one another (καθ' ἑκαστην ἡμεραν) *every day*, while it is called, To day; leſt any of you *ſhould* be hardened [1] (ſee ver. 8. note 1.) through the deceitfulneſs of ſin.

13 Inſtead of exhorting one another, after the example of your fathers, to depart from the living God, *exhort one another every day* to obey Chriſt, *while he calls* you *today*, to enter into the reſt of heaven, *leſt any of you ſhould be hardened* againſt his call, *through the deceitful ſuggeſtions of an unbelieving, timorous, ſinful diſpoſition*, which magnifies the hardſhip of ſuffering for the goſpel.

14 For we are *partakers* of *Chriſt's* HOUSE,[1] (εανπερ) if *indeed* we hold *faſt the begun confidence* [2] *firm* unto the end;

14 *For we are partakers of* the bleſſings of *Chriſt's houſe*, the goſpel church, only *if we hold faſt the faith, we have begun to exerciſe* on him as our Saviour, (chap. v. 9.) *firm unto the end* of our lives.

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apoſtle had good reaſon to caution them againſt an evil heart of unbelief.

2. *By departing from the living God.* Apoſtaſy from the goſpel which God ſpake to the Hebrews by his Son, is termed, *a departing from the living God*, in alluſion to the ſpeeches of the Iſraelites who ſaid one to another, Numb. xiv. 4. *Let us make a captain and let us return into Egypt.* For as the returning of the Iſraelites into Egypt, would have been a real departing from the living God, who reſided among them in the pillar of cloud and fire which covered the tabernacle, and who ſhewed himſelf to be the living God by the continued exertions of his power in their behalf, ſo the renouncing of the goſpel, in that age, would have been in the Hebrews a real departing from the living God, who reſided among them by the miraculous gifts and operations of the Holy Ghoſt.

Ver. 13. *Hardened through the deceitfulneſs of ſin.* Mark xvi 14. *He upbraided them for their unbelief and hardneſs of heart.* The unbelief of his diſciples was termed by Chriſt, *hardneſs of heart*, to ſhew that the proofs which he had given of his power and veracity had not made a proper impreſſion on the *heart* or *mind* of his diſciples.—Acts xix. 9. *But when divers were hardened, and believed not.*—See ver. 8. note 1.

Ver. 14.—1. *Partakers of Chriſt's houſe.* I have ſupplied the word *houſe*, in this clauſe, becauſe the apoſtle in verſe 3. tells us, that Chriſt formed the houſe or church of God under the goſpel diſpenſation If that word is rightly ſupplied, *partakers of Chriſt's houſe* will ſignify, as in the commentary, partakers of all the bleſſings which Chriſt hath promiſed to the members of his houſe, or church; namely, the aſſiſtance of his Spirit, the pardon of ſin, reſurrection from the dead to a glorious immortality, and introduction into heaven, there to live with God in eternal happineſs.—Of theſe bleſſings

the

15 While it is ſaid, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

15 Εν τω λεγεσθαι· Σημερον εαν της φωνης αυτȣ ακȣσητε, μη σκληρυνητε τας καρδιας ὑμων, ὡς εν τω παραπικρασμω.

16 For ſome, when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

16 Τινες γαρ ακȣσαντες παρεπικραναν, αλλ' ȣ παντες οἱ ἐξελθοντες εξ Αιγυπτȣ δια Μωσεως.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

17 Τισι δε προσωχθισε τεσσαρακοντα ετη; ουχι τοις ἁμαρτησασιν, ὡν τα κωλα επεσεν εν τη ἐρημω;

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

18 Τισι δε ωμοσε μη εισελευσεσθαι εις την καταπαυσιν αὑτȣ, ει μη τοις απειθησασι;

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the apoſtle told them, the members of Chriſt's houſe or church will become partakers, only on condition of their holding faſt their begun faith in him to the end of their lives. See the following note.

2. *The begun confidence.* Αρχην της ὑποςασεως, literally, *the beginning of the confidence;* an hebraiſm for *the begun confidence* or faith: as is plain from Heb. xi. 1. where *faith* is ſaid to be, ελπιζομενων ὑποςασις, *the confidence,* or firm perſuaſion of the reality *of things hoped for.*

Ver. 16.—1. *Many when they heard.* This according to Pyle, is, *heard the report of the ſpies.* But I prefer the interpretation in the commentary, becauſe *the voice of God,* is mentioned in the clauſe immediately preceding.

2. *However, not all who went out of Egypt.* Before the Iſraelites began their march towards Canaan, God ordered Moſes to number ſuch of them as were able to go forth to war, Numb. i. 3. 45. But the Levites were not numbered ver. 49. becauſe being conſecrated to the ſervice of the tabernacle, they were not to fight their way into Canaan. Wherefore, while Caleb and Joſhua were excepted by name in the oath, becauſe they were willing to go into Canaan, the Levites were not excepted, becauſe making no part of the army which was to ſubdue the Canaanites, they were not conſidered as diſobedient to God's command; conſequently were not comprehended in the oath. Accordingly it appears from Numb. xxxiv. 17. Joſh. xxiv. 33. that Eleazar the Son of Aaron was one of thoſe who took poſſeſſion of Canaan.—The excepting of Caleb and

15 *As ye may know* (εν τω λεγεσθαι, 9.) *by the saying*, To-day *when ye shall* hear his voice, harden not (see ver. 8. note 1.) your hearts as in the *bitter* provocation.

15 Perseverance in faith and obedience is requisite to your enjoying the privileges of Christ's house, *As ye may know by the saying* of the Holy Ghost to the Israelites in David's days; *To-day when ye shall hear his voice* commanding you to enter into his rest, *harden not your hearts as* your fathers did *in the bitter provocation.*

16 For (τινες, 54.) *many* when they *heard*,[1] *bitterly* provoked God. *However* not all *they who went* out of Egypt[2] (δια, 119.) *with* Moses.

16 *For many when they heard* the command to enter into Canaan, *bitterly provoked God* by their disobedience, and were excluded from his rest in Canaan. *However, not all who went out of Egypt with Moses* provoked God by their rebellion, and were so punished.

17 But with whom was he *displeased*[1] forty years? was it not with them *who sinned*, whose carcases[2] fell in the wilderness? (Numb. xiv. 29.)

17 *But*, to shew you the infectious nature of disobedience, I ask you, *With whom was God displeased forty years? was it not with them who rebelled*, (Josh. v. 6.) even all the men of war who were numbered, *whose carcases fell in the wilderness.*

18 And to whom *did he swear* that they should not enter into his rest, but to them *who did not believe?*[1]

18 *Farther*, to make you sensible of the evil of disobedience, *To whom did God swear that they should not enter into his rest, but to them, who*, notwithstanding they had seen God's miracles, *did not believe* he was able to bring them into Canaan, and absolutely refused to enter?

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and Joshua by name, in the oath, shews how acceptable faith and obedience are to God.

Ver. 17.—1. *But with whom was he displeased?* Bengelius observes, that the word προσωχθισε, is often used by the LXX. but seldom by other authors; and that Eustathius derives it from οχθος, or οχθη, which signifies any high place, and particularly the bank of a river. Wherefore the word οχθεω or οχθιζω, applied to the mind, may signify its being raised or excited by any passion; consequently προσωχθισε here, may be translated as I have done, *was he displeased*, or rather, *greatly displeased.*

2. *Carcases* Κωλα, literally, *limbs* or *bones:* A part of the body being put for the whole.

19 So we ſee that they could not enter in becauſe of unbelief.

19 Και βλεπομεν ὁτι ȣκ ηδυνηθησαν εισελθειν δι' απιϛιαν.

Ver. 18. *But to them who did not believe?* That the crime of the Iſraelites which brought the oath of God upon them, conſiſted in their not believing that God was able to give them the poſſeſſion of Canaan, is plain from the hiſtory Deut. i. 6. 8. 32. and from God's words Numb. xiv. 11. *How long will it be ere they believe me, for all the ſigns which I have ſhewed among them.*

Ver. 19. *They could not enter in becauſe of unbelief.* As the cowardice of the ancient Iſraelites, proceeded entirely from their not believing the promiſes of God; they were greatly to blame for it, conſidering the many aſtoniſhing miracles, which God had wrought for them

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CHAP. IV.

View and Illuſtration of the Diſcoveries contained in this Chapter.

THE apoſtle in this chapter enforces his exhortation to the Hebrews, chap. iii. 12. to beware of an evil heart of unbelief, by entering into the deep meaning of thoſe paſſages of the Jewiſh ſcriptures, which deſcribe the ſin and puniſhment of the rebellious Iſraelites in the wilderneſs, who flatly refuſed to go into Canaan. For with a ſagacity worthy of the inſpiration by which he was guided, he proves from the oath by which the Iſraelites were excluded from Canaan, that the promiſe to give to Abraham and to his ſeed the land of Canaan for an everlaſting poſſeſſion, was really a promiſe to give believers of all nations, the everlaſting poſſeſſion of the heavenly country, of which Canaan was the emblem: and, that the oath which excluded the rebellious Iſraelites in the wilderneſs from Canaan, likewiſe excluded all from the heavenly country who continue in their ſins. So that in this ancient oracle, a future ſtate with its rewards and puniſhments, was actually made known to the Jews.

But to underſtand the reaſoning by which the apoſtle hath eſtabliſhed this important fact, the reader ought to know, what all the Hebrews who underſtood their own ſcriptures well knew, and what the apoſtle expreſsly declared, Rom. iv 16. namely, That in the covenant with Abraham, God promiſed him two

 kinds

19 (Καὶ, 212.) So we ſee that they could not enter in becauſe of unbelief.[1]

19 *Thus we ſee, that the Iſraelites could not fight their way into Canaan, becauſe they did not believe the promiſes of God.*

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them before he gave them the command to enter into Canaan.—The concluſion of the apoſtle's reaſoning, concerning the ſin and puniſhment of the ancient Iſraelites, contained in this verſe, ought to make a deep impreſſion on every reader, ſince it ſhews in the ſtrongeſt colours, the malignity of unbelief, and teaches us that it is the ſource of all the ſin and miſery prevalent among mankind. Our firſt parents ſinnned through their not believing God, when he ſaid, *In the day thou eateſt thereof thou ſhalt ſurely die:* And their poſterity ſin, through their not believing what God hath ſuggeſted to them by their own reaſon, and by revelation, concerning the rewards and puniſhments of a future ſtate.

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kinds of ſeed, the one by natural deſcent, and the other by faith; and that the promiſe to give to him and to his ſeed the land of Canaan for an everlaſting poſſeſſion, being made to both the kinds of his ſeed, it was to be fulfilled, not only to his natural progeny, by giving them the poſſeſſion of the earthly Canaan, but alſo to his ſeed by faith, by giving them the poſſeſſion of the heavenly country, of which Canaan was the emblem and pledge.

Upon theſe principles the apoſtle affirms, that notwithſtanding Abraham's natural ſeed have obtained the poſſeſſion of Canaan, there is ſtill left to his ſeed by faith, conſiſting of believers in all ages, whether they be Jews or Gentiles, a promiſe of entering into God's reſt; for which reaſon he exhorted the Hebrews in his own time, to be afraid leſt any of them ſhould fall ſhort of that reſt, as their fathers in the wilderneſs fell ſhort of the reſt in Canaan, ver. 1.—His affirmation that, in the covenant, there is ſtill left to Abraham's ſeed by faith, a promiſe of entering into God's reſt, the apoſtle eſtabliſhes by obſerving, that the promiſe of the everlaſting poſſeſſion of Canaan being made to Abraham's ſeed by faith, as well as to his natural ſeed, his ſeed by faith have received the good tidings of a reſt in the heavenly country, typified by Canaan, as really as his natural ſeed have received the good tidings of a reſt in Canaan. Only theſe good tidings did not profit the natural ſeed in the wilderneſs, becauſe they did not believe them, ver. 2.—More particularly, to ſhew that all Abraham's ſeed by faith ſhall enter

into God's reſt in the country typified by Canaan, the apoſtle appealed to the words of God's oath, by which he excluded the unbelieving Iſraelites in the wilderneſs from his reſt: *So I ſware in my wrath, They ſhall not enter into my reſt.* For, ſeeing this oath was ſworn, notwithſtanding the works of God were finiſhed at the formation of the world, and the ſeventh-day reſt was then inſtituted, ver. 3.—alſo ſeeing, that reſt was called *God's reſt*, in the paſſage of ſcripture where Moſes hath ſaid concerning the ſeventh day, *And God reſted on the ſeventh day from all his works*, ver. 4.—it follows, that the reſt into which God ſware the Iſraelites in the wilderneſs ſhould not enter, was not the ſeventh day reſt, in regard they were in poſſeſſion of that reſt when the oath was ſworn, Exod. xvi. 23. xx. 8.

Next, the apoſtle obſerves, that God's oath concerning the rebellious generation in the wilderneſs, was again mentioned by the Holy Ghoſt to the Iſraelites at the time they were in poſſeſſion of Canaan, when he ſaid to them by David, Pſ. xcv. 11. *They ſhall not enter into* my reſt, ver. 5. Now, though the apoſtle hath not declared the purpoſe for which he mentioned this repetition of the oath by the Holy Ghoſt, the ſtrain of his reaſoning ſheweth, that his deſign therein was to prove, that notwithſtanding the people were then in poſſeſſion of Canaan, they had not entered into God's reſt, according to the full meaning of his promiſe to give to Abraham's ſeed the land of Canaan for an everlaſting poſſeſſion; but that there ſtill remained a reſt of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apoſtle ſuppoſes he hath proved to the conviction of his readers; for in the next verſe he ſays, Since, after the Iſraelites were in poſſeſſion both of the ſeventh-day reſt, and of the reſt in Canaan, it ſtill remained for ſome in David's days to enter into God's reſt; alſo ſince they who firſt received the good news of a reſt in Canaan, namely the Iſraelites in the wilderneſs, did not enter into that reſt through unbelief, ver. 6.—it follows, That if the ſeed, who in the promiſe have received the good tidings of a reſt in the heavenly country, do not believe theſe tidings, they are excluded from that reſt by the oath which excluded the unbelieving generation in the wilderneſs from the reſt in Canaan.

Next, the apoſtle obſerves, that in the xcvth Pſalm the Holy Ghoſt by the mouth of David, mentioned a particular time, namely the time then preſent, for the entering of the Iſraelites into God's reſt, *Saying, To-day, ſo long a time after* they were in poſſeſſion of the reſt in Canaan, *when ye ſhall hear his voice* commanding you to enter into his reſt, *harden not your hearts*, ver. 7.—His deſign in mentioning the exhortation of the Holy Ghoſt

Ghoſt to the Iſraelites in David's days, not to harden their hearts when they ſhould hear God's voice commanding them to enter into his reſt, the apoſtle hath not declared. But the ſtrain of his reaſoning leads us to believe he mentioned that exhortation to teach us, 1. That the command to the Iſraelites in the wilderneſs to enter into God's reſt, was not confined to them, but is a command to men in every age to enter into the reſt which was typified by the reſt in Canaan.—2. That neither the Iſraelites, nor any of mankind in this life, enter into that reſt of God which is principally intended in the covenant.—Wherefore, having only inſinuated theſe things hitherto in his premiſes, he now expreſſes them more directly, by obſerving, that *if Joſhua*, by introducing the Iſraelites into Canaan, *had cauſed them to reſt* according to the full meaning of God's promiſe, the Holy Ghoſt would not after that have ſpoken of another day for their entering into God's reſt, ver. 8.

The reader no doubt hath obſerved, that in the foregoing reaſoning the apoſtle hath not drawn the concluſions which followed from his premiſes, but hath left them to be ſupplied by the reader, either becauſe they were obvious, or, becauſe the general concluſion, which he was about to draw from the whole of his reaſoning, comprehends them all: namely, *Therefore there remaineth a ſabbatiſm to the people of God:* in other words; ſeeing it appears from the oath that the reſt promiſed to Abraham and to his ſeed, according to its principal meaning, was neither the ſeventh-day reſt, nor the reſt in Canaan, there certainly remains to believers of all nations the true ſeed of Abraham and people of God, a better reſt, of which the ſeventh-day reſt and the reſt in Canaan were only the emblems, ver. 9. —Withal, to ſhew that the remaining reſt is not to be enjoyed by the people of God in this life, but in the life to come, and to give us ſome idea of its nature, the apoſtle adds, *He who hath entered into God's reſt hath himſelf alſo reſted from his own works* of trial, *even as God reſted from his works of creation:* conſequently he enjoys a happineſs like to God's in the contemplation of his paſt works, ver. 10.—Then as the improvement of his diſcourſe concerning the reſt of God, he took occaſion from the ſin and puniſhment of the Iſraelites in the wilderneſs to exhort all who read this epiſtle, to ſtrive to enter into the reſt which remaineth to the people of God, leſt *they fall* or *die* eternally through unbelief, as the unbelieving Iſraelites died in the wilderneſs, ver. 11.—Withal, to enforce his exhortation, he deſcribed firſt the perfection of the goſpel, by which men are to be judged before they enter into God's reſt, ver. 12.—And next, the omniſcience of Chriſt the judge,

who will render to all men according to their deeds, ver. 13.

Such is the account, which the writer of this epiſtle hath given of the author of the goſpel, as the creator of th world, as the lawgiver in God's church, as the conductor of the ſpiritual ſeed of Abraham into the heavenly country the reſt of God, and as the judge of the whole human race.—He next proceeds to ſpeak of him as the High-prieſt of our religion, and to ſhew, that as an High-prieſt, he hath cleanſed us from our ſins, by the ſacrifice of himſelf.—This, as was formerly obſerved, is the *fourth fact* whereby the authority of the goſpel, as a revelation from God, is ſupported.

They who are acquainted with the hiſtory of mankind, know that, from the earlieſt times, propitiatory ſacrifices were offered by almoſt all nations, in the belief that they were the only effectual means of procuring the pardon of ſin, and the favour of the Deity. In this perſuaſion, the Jews more eſpecially were confirmed, by the law of Moſes, in which a variety of ſacrifices of that ſort, as well as free-will offerings, were appointed by God himſelf. And as the heathens offered theſe ſacrifices with many pompous rites, and feaſted on them in the temples of their gods, they became extremely attached to a form of worſhip, which at once eaſed their conſciences, and pleaſed their ſenſes. Wherefore, when it was obſerved that no propitiatory ſacrifices were enjoined in the goſpel, and that nothing of the kind was offered in the Chriſtian temples, Jews and Gentiles equally, were very difficultly perſuaded to renounce their ancient worſhip, for the goſpel form in which no atonements appeared; and which employing men's reaſon alone for exciting their affections, was too naked to be, to ſuch perſons, in any degree intereſting.

It is true, this ſuppoſed defect in the goſpel worſhip, was concealed for a while by the doctrine of the Judaizers, who affirmed, that the law of Moſes being of perpetual obligation, its ſacrifices and purifications were ſtill to be performed, even under the goſpel. To this doctrine many of the Gentile converts had no objection; for, as they had always expected the pardon of their ſins through the offering of ſacrifice, it muſt have appeared to them a matter of indifference, whether theſe ſacrifices were offered according to the heathen, or according to the Jewiſh ritual. But the doctrine of the Judaizers being utterly ſubverſive of the goſpel, all the apoſtles ſtrenuouſly oppoſed it, by declaring to the Jews as well as to the Gentiles, that if they ſought the pardon of their ſins through the ſacrifices of the law of Moſes, Chriſt would profit them nothing, Gal. v. 2.

The zeal with which St. Paul in particular inculcated this doctrine, and the strong arguments by which he supported it, opening the eyes of many, they became at length sensible, that neither the sacrifices of heathenism, nor the atonements of Judaism, had any real efficacy in procuring the pardon of sins. Nevertheless, in proportion to their knowledge of the inefficacy of these sacrifices, their prejudices against the gospel must have become more violent, because its supposed defect more clearly appeared. And it must be acknowledged, that if in the new dispensation there were neither a priest nor a sacrifice, the prejudices both of the Jews and Gentiles would have been well founded. For mankind, conscious of guilt, can hardly bring themselves to trust in repentance alone for procuring their pardon, but naturally fly to propitiatory sacrifices, as the only compensation in their power to make to the offended Deity.

Wherefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirmed that although no sacrifices are offered in the Christian temples, we have a great High Priest, even Jesus the Son of God, who, at his ascension, passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorted the believing Hebrews in particular, to hold fast their profession, ver. 14.—Then to shew that Jesus is well-qualified to be an High-priest, he observes, that though he be the Son of God he is likewise a man, so cannot but be touched with a feeling of our infirmity, since he was in all points tempted as we are, yet without sin, ver. 15.—On which account, we may come boldly to the throne of grace, well assured that, through the intercession of our great High-priest, we shall obtain the pardon of our sins, and grace to help us in time of need, ver. 16.—These being the doctrines which the apostle is to prove in the remaining part of his epistle, the 14th, 15th, and 16th verses of this chapter, may be considered as *the proposition of the subjects* he is going to handle in chapters v, vi, vii, viii, ix, and x. And as his reasonings on these, as well as on the subjects discussed in the foregoing part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose, as was formerly remarked, that his interpretations of the passages which he hath quoted from these writings, are no other than the interpretations which were given of them by the Jewish doctors and scribes, and which were received by the people, at the time he wrote. See Pref. Sect. 3. paragr. 3.

OLD TRANSLATION.

CHAP. IV. 1 Let us, therefore, fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

GREEK TEXT.

1 Φοβηθωμεν ουν μη ποτε καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου, δοκῃ τις εξ ὑμων ὑστερηκεναι.

2 Και γαρ εσμεν ευηγγελισμενοι, καθαπερ κακεινοι· αλλ᾽ ουκ ωφελησεν ὁ λογος της ακοης εκεινους, μη συγκεκραμμενος τῃ πιστει τοις ακουσασιν.

3 Εισερχομεθα γαρ εις την καταπαυσιν οἱ πιστευσαντες, καθως ειρηκεν· Ὡς ωμοσα εν τῃ οργῃ μου, ει εισελευσονται εις την καταπαυσιν μου· καιτοι των εργων απο καταβολης κοσμου γενηθεντων.

Ver. 1. *Any of you.* Some MSS. instead of ὑμων, *you*, have here ἡμων *us*; which agrees very well with the context. But the common reading is supported by the Syriac and Vulgate versions.—To understand the commentary on this and the following nine verses, the reader should examine the illustration of these verses given in the View.

Ver. 2.—1. *We also have received the good tidings.* In the original it is, *we have been evangelized*; which is a phrase used likewise, Matth. xi. 5. Luke vii. 22.—The word ευαγγελιζω in the passive voice, signifies to receive any kind of good news. But by long use it hath been appropriated to one's receiving the good news of salvation given in the gospel.—The persons, who in this verse are said to have received the good news of a rest in the heavenly country, are called in the next verse, *we who believe.* Wherefore, the apostle is speaking of Abraham's seed by faith, to whom the possession of the heavenly country was promised in the covenant, under the type of promising the earthly country to Abraham's natural seed. See Essay v sect. 3.

2 *The word which they heard.* The *word*, or good tidings which the Israelites heard, contained not only a promise but also a command.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore*, let us *be afraid* lest a promise of *entrance* into his rest being *left*, any of you[1] (δοκῃ, 1 Cor. vii. 40. note,) should *actually fall* short *OF IT*.

2 For *we also have received the good tidings*[1] *even as they*. But (ὁ λογος της ακοης) the word *which they heard*[2] did not profit them, not being mixed with faith in them *who* heard IT.[3] (See Deut. i. 32.)

3 (Γαρ, 92.) *Wherefore*, we *who believe enter*[1] into *the* rest *OF GOD*, (καθως, 203.) *seeing* he said, *So I sware* in my wrath, *They shall not* enter into my rest:[2] (καιτοι, 215.) *notwithstanding* the works were finished from the *formation* of the world.[3] (απο καταβολης κοσμου, see Heb. xi. 11. note.)

COMMENTARY.

CHAP. IV. 1 *Wherefore*, since the Israelites were excluded from Canaan for their unbelief and disobedience, *let us be afraid lest a promise of entrance into God's rest being left* to all Abraham's seed in the covenant, *any of you should actually fall short of obtaining it.*

2 *For we also* who believe, being Abraham's seed, *have* in that promise *received the good tidings* of a rest in the heavenly country, *even as the Israelites* in the wilderness received the good tidings of a rest in Canaan. *But the good tidings which they heard had no influence on their conduct, because they did not believe what they heard.*

3 *Wherefore* according to God's promise, *we* the seed of Abraham *who believe shall enter into the rest of God.* But it is a rest different from the seventh-day rest, *seeing he said* concerning the unbelieving Israelites in the wilderness, *So I sware in my wrath, they shall not enter into my rest, notwithstanding the works* of creation *were finished*, and the seventh-day rest was instituted, *from the formation of the world*: consequently the Israelites had entered into that rest, before the oath was sworn.

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mand. It is recorded Deut. i. 20. *I said unto you, Ye are come unto the mountain of the Amorites which the Lord your God doth give unto us* 21. *Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not.* See also Numb. xiv. 1.—4.

3. *Did not profit them, not being mixed with faith in them who heard it.* Many MSS. and some of the greek commentators read μη συγκεκραμενους agreeing with εκεινους: *The word did not profit them, they not being mixed with those who heard it with faith.* But as Caleb and Joshua were the only persons who heard this word with faith, we cannot suppose

4 For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this *place* again, If they ſhall enter into my reſt.

6 Seeing, therefore, it remaineth that ſome muſt enter therein, and they to whom it was firſt preached entered not in becauſe of unbelief:

7 Again, he limiteth a certain day, ſaying in David, To-day, after ſo long a time; as it is ſaid, To-day, if ye will hear his voice, harden not your hearts.

4 Ειρηκε γαρ πε περι της εϐδομης ϐτω· Και κατεπαυσεν ὁ Θεος εν τη ἡμερα τη εϐδομη απο παντων των εργων αὑτϐ.

5 Και εν τϐτω παλιν, Ει εισελευσονται εις την καταπαυσιν μϐ.

6 Επει ϐν απολειπεται τινας εισελθειν εις αυτην, και οἱ προτερον ευαγγελισθεντες ϐκ εισηλθον δι' απειθειαν·

7 Παλιν τινα ὁριζει ἡμεραν, σημερον, εν Δαϐιδ λεγων, μετα τοσϐτον χρονον· καθως ειρηται, Σημερον εαν της φωνης αυτϐ ακϐσητε, μη σκληρυνητε τας καρδιας ὑμων.

ſuppoſe that the apoſtle would ſpeak of the mixing of the whole congregation with them. I therefore think the common, is the genuine reading; eſpecially as it is warranted by the Syriac and Vulgate verſions.

Ver. 3.—1. *We who believe* εισερχομεθα *enter.* Here the preſent tenſe is put for the future, to ſhew the certainty of believers entering into the reſt of God. See Eſſ. iv. 12. Beſides the diſcourſe is not concerning any reſt belonging to believers in the preſent life, but of a reſt remaining to them after death, ver. 9.

2. *Seeing he ſaid,—They ſhall not enter into my reſt.* The apoſtle's argument is to this purpoſe: Seeing men are by the oath of God excluded from God's reſt on account of unbelief, this implies that all who believe ſhall enter into his reſt.

3. *Notwithſtanding the works were finiſhed from the formation of the world.* God's ſwearing that the rebellious Iſraelites in the wilderneſs ſhould not enter into his reſt, notwithſtanding the works of creation were finiſhed and the ſeventh day was inſtituted from the beginning, is mentioned in this place to ſhew that the reſt from which the Iſraelites were excluded, was not the ſeventh-day reſt which they were then enjoying, but a future reſt into which they might have entered by believing and obeying God.

Ver. 4. *God completely reſted on the ſeventh day.* This Moſes hath ſaid, Gen. ii. 3. *And God bleſſed the ſeventh day and ſanctified it, becauſe*

that

4 For he *hath ſpoken* ſome where *concerning* the ſeventh DAY *thus:* And God (κατεπαυσεν) *completely reſted* on the ſeventh day [1] from all his works.

4 That the ſeventh-day reſt is God's reſt, and that it was inſtituted at the creation, is evident. *For Moſes hath ſpoken ſome where concerning the ſeventh-day* reſt, *thus; And God completely reſted on the ſeventh day from all his works.*

5 (Και, 224.) *Moreover*, in this *PSALM* again, (Ει εισελευσονται εις την καταπαυσιν με) *They ſhall not enter* into my reſt. [1] (See Heb. iii. 11. note 3.)

5 *Moreover in this* ninety-fifth *Pſalm*, the Holy Ghoſt ſaid *again* to the unbelieving Iſraelites in David's time who were living in Canaan, *They ſhall not enter into my reſt.* This ſhews that another reſt beſides that in Canaan was promiſed to Abraham's ſeed, which would be forfeited by unbelief, but be obtained by believing.

6 Seeing *then* it *remained* for ſome to enter *into it*, and *SEEING* they *who firſt received the good tidings* [1] *did not enter* in (δια) *on account* of unbelief:

6 *Seeing then*, after the Iſraelites were living in Canaan, *it* ſtill *remained for them to enter into God's reſt* through believing, *And ſeeing they who firſt received* in the wilderneſs *the good tidings* of the reſt in Canaan *did not enter in on account of their unbelief*, it follows, that they who receive or have received the good tidings of the reſt in the heavenly country ſhall not enter into it, if they do not believe.

7 (Παλιν, 267.) *Moreover, SEEING* he limiteth a certain day, [1] ſaying (εν, 165.) *by* David, To day, after ſo long a time; as it is ſaid, To day *when ye ſhall* hear his voice, harden not your hearts.

7 *Moreover, ſeeing the Holy Ghoſt ſpecifieth a particular time* for entering in, *Saying* to the people by David, *To-day, ſo long a time after* the nation had taken poſſeſſion of Canaan, *as it is written, To-day when ye ſhall hear God's voice* commanding you to enter into his reſt, *Harden not your hearts* againſt entering.

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that in it he had reſted from all his work which he had created and made. Theſe words the apoſtle quotes, becauſe they ſhew that the ſeventh-day reſt is fitly called *God's reſt;* and that the ſeventh-day reſt was obſerved from the creation of the world.—God's reſting on the ſeventh day, Bengelius thus explains; *Se quaſi recepit in ſuam eternam tranquillitatem.*—God's ceaſing from his works of creation, is called *God's reſting from all his works*, becauſe, according to our way of

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth, therefore, a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

8 Ει γαρ αυτους Ιησους κατεπαυσεν, ουκ αν περι αλλης ελαλει μετα ταυτα ἡμερας·

9 Αρα απολειπεται σαββατισμος τῳ λαῳ του Θεου.

10 Ὁ γαρ εισελθων εις την καταπαυσιν αυτου, και αυτος κατεπαυσεν απο των εργων αὑτου, ὡσπερ απο των ιδιων ὁ Θεος.

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of conceiving things, he had exerted an infinite force in creating this mundane system. See ver. 10. note.

Ver. 5. *They shall not enter into my rest.* These being the words of the oath, God's rest, in this verse, signifies the rest in Canaan, called *God's rest*, 1. Because, after the Israelites got possession of that country, God rested from his work of introducing them. 2. Because, they were there to observe God's Sabbaths, and to perform his worship, free from the fear of their enemies, Luke i. 68. 74.

Ver. 6. *And, seeing they who first received the good tidings did not enter in on account of unbelief.* This the apostle had observed before, ver. 2. Here he sheweth in what manner we are to improve our knowledge of that fact. See the commentary.

Ver. 7. *Seeing he limiteth a certain day*, &c. The apostle's argument is this: Seeing the Holy Ghost, so long after the Jews were in possession of Canaan, said to them by David, When ye shall hear God's voice commanding you to enter into his rest, and by so saying, specified that very day as a time for entering, it is evident that the command to the people in the wilderness was not confined to them, but is really a command to men in every age, to enter into the rest typified by the rest in Canaan; and that neither the Israelites nor any of mankind in this life enter into the rest principally intended in the Covenant.—It is remarkable that in the course of his reasoning concerning the oath, the writer to the Hebrews hath in three instances omitted mentioning the conclusion which follows from his premises. But as this is exactly in Paul's manner, it is no inconsiderable proof of his being the author of this epistle. See Rom. v. 12. note 1.

Ver. 8. *For, if Joshua.* So Ιησους, in this place, signifies, being the name given to Joshua, in the LXX. translation of the Hebrew scriptures.

Ver. 9. *Therefore a Sabbatism remaineth to the people of God.* The apostle having established this conclusion, by just reasoning on the sayings

8 For, if *Joshua*[1] had *caused them to rest*, *he would not*, *after that*, have spoken of another day.

8 *For*, *if Joshua*, by introducing the Israelites into Canaan, *had caused them to rest* according to the full meaning of God's promise, *the Holy Ghost would not after that*, in David's time, *have spoken of another day* for entering into God's rest.

9 (Αρα απολειπεται) *Therefore a sabbatism* remaineth to the people of God.[1]

9 *Therefore*, seeing the Israelites did not, in Canaan, enter fully into God's rest, *the enjoyment of another rest remaineth to the people of God*, in which they shall rest completely from all the troubles of this life.

10 For he *who* is entered into his rest[1], *hath himself also rested* from his own works, (ὥσπερ) *like as* God *RESTED* from his.

10 *For the believer who is entered into God's rest*, *hath himself also rested from his own works* of trial and suffering, Rev. xiv. 13. *like as God rested from his* works of creation.

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sayings of the Holy Ghost uttered by the mouth of David, they misrepresent the state of the Israelites under the Mosaic dispensation, who affirm, that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses. They had both discovered to them in the Covenant with Abraham, as recorded by Moses and explained by the prophets. - The apostle, in his conclusion hath substituted the word σαββατισμος, *Sabbatism*, for the word καταπαυσις *Rest*, used in his premises: But both are proper, especially the word *Sabbatism* in this place, because by directing us to what is said verse 4 it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the Sabbath, both in its employments and enjoyments. For therein the saints shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome. And by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy. See chap. ix. 4 note 2. at the end. To this add, that being admitted into the immediate presence of God to worship, They shall, as Doddridge observes, "pass a perpetual Sabbath, in those elevations of pure devotion which "the sublimest moments of our most sacred and happy days, can "teach us but imperfectly to conceive."—Here it is to be remarked that the Hebrews themselves considered the Sabbath, as an emblem of the heavenly rest: For St. Paul reckons *Sabbaths*, among those Jewish institutions, which were shadows of good things to come, Col. ii. 17.

Ver. 10. *He who is entered into his rest*, *hath himself*, &c. God having on the seventh day, rested from his work of creation, and having

11 Let us labour, therefore, to enter into that reſt, leſt any man fall after the ſame example of unbelief.

11 Σπȣδασωμεν ȣν εισελθειν εις εκεινην την καταπαυσιν· ἱνα μη εν τῳ αυτῳ τις ὑποδειγματι πεσῃ της απειθειας.

12 For the word of God *is* quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and *is* a diſcerner of the thoughts and intents of the heart.

12 Ζων γαρ ὁ λογος τȣ Θεȣ, και ενεργης, και τομωτερος ὑπερ πασαν μαχαιραν διςομον, και δικνȣμενος αχρι μερισμȣ ψυχης τε και πνευματος, ἁρμων τε και μυελων, και κριτικος ενθυμησεων και εννοιων καρδιας.

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having on that day ſurveyed the whole, and found it good, by ſanctifying and bleſſing it, he appointed men to reſt on the ſeventh day, not only in commemoration of his having reſted on that day, but to teach them, that their happineſs in a future ſtate will conſiſt, in reſting from their work of trial, and in reviewing it after it is finiſhed. Hence, our entering into the happineſs of heaven, is called in the oath, (ver. 3.) our entering into God's reſt, becauſe we enter into a happineſs ſimilar to his. And this inſtruction in both its parts, was of ſo much importance to the world, that the Iſraelites were ſettled in Canaan chiefly for the purpoſe of obſerving God's Sabbaths. Exod. xxxi. 13.—17.—From the account given in this verſe of the reſt which remaineth to the people of God, namely, that they do not enter into it till their works of trial and ſuffering are finiſhed, it is evident that the reſt which remaineth to the people of God is the reſt of heaven; of which the ſeventh day reſt is only an emblem.

Ver. 11. *Fall after the ſame example of unbelief.* The *unbelief*, here ſaid to be the cauſe of mens falling under the wrath of God, is that kind of it, which reſpects the immortality of the ſoul, the reality and greatneſs of the joys of heaven, the power of Chriſt to conduct the people of God into the heavenly country, the greatneſs and certainty of future puniſhments, the authority of Chriſt to judge the world, and his power to diſpenſe rewards to the righteous, and to inflict puniſhments on the wicked.—The unbelief of theſe great truths, revealed to us in the goſpel, being the ſource of that wickedneſs which prevails among Chriſtians, we ought carefully to cheriſh the faith of theſe things, leſt by the want of a firm conviction of them, we be led to live after the manner of the wicked, and God be provoked to deſtroy us, by the ſeverity of his judgments.

Ver. 12.—1. *For the word of God.* The apoſtle having ſaid ver. 2. λογος της ακοης *the word which they heard, did not profit them, the word*

11 *Wherefore, let us carefully strive* to enter into that rest, lest any *one should fall* (εν) after the same example of unbelief.[1]

12 For (ὁ λογος Θεȣ) the word of God[1] is *living*[2] and *effectual*[3] and more *cutting* than any two-edged sword,[4] piercing even to the *parting both* of soul and spirit[5] and of the joints *also* and *marrows*, and is a discerner of the *devices* and *purposes* of the heart.

11 *Since there remaineth such a happy rest to the people of God, Let us carefully strive to enter into that rest*, by obeying Jesus, *lest any of us should fall, after the example of the Israelites, through unbelief.*

12 *For the word of God* the preached gospel, whereby we are now called to enter into God's rest, and are to be judged hereafter, *is a living and powerful principle, and more cutting than any two edged sword*, piercing, not into the body but into the mind, *even to the separating between both soul and spirit*; shewing which of the passions are animal, and which spiritual, *and* to the separating *of the joints also and marrows*, laying open the most concealed parts of the animal constitution, *and is a discerner of the devices and purposes of the heart.*

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word of God in this verse, I think signifies *the preached gospel;* understanding thereby its doctrines, precepts, promises, and threatnings, together with those examples of the divine judgments, which are recorded in the scriptures, by all which the gospel operates powerfully on the minds of believers.

2. *Is living.* In our common version of 1 Pet. i. 23. the word of God is said to be *living*. So also Christ, John vi. 63. *The words that I speak to you they are spirit, and they are life.*– Moreover in the last clause of the verse under consideration, actions are ascribed to the word of God which imply life; namely, *is a discerner of the devices and purposes of the heart.*

3. *And effectual.* Ενεργης. This efficacy is described by Paul, 2 Cor. x. 4. *The weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strong holds*, &c. See also 1 Thess. ii. 13. where the word of God is said *to work effectually in them who believe.*

4. *And more cutting than any two-edged sword.* In illustration of this expression, Peirce hath cited the following verse of Phocylides: Ὁπλὸν τοι λογος ανδρι τομωτερον εςι σιδηρȣ. *Reason is a weapon that penetrates deeper into a man than a sword.*—Ephes. vi. 17. We have *the sword of the Spirit*, used to donote the doctrine of the gospel; called *a sword*, because it is of great use to repel the attacks of our spiritual enemies; and *a sword of the Spirit*, because it was dictated by the Spirit of God.—Rev. i. 16. The word of God is re-

13 Neither is there any creature that is not manifest in his sight: but all thinks *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

13 Και ϐκ εϛι κτισις αφανης ενωπιον αυτϐ· παντα δε γυμνα και τετραχηλισμενα τοις οφθαλμοις αυτϐ προς ὁν ἡμιν ὁ λογος.

14 Εχοντες ϐν αρχιερεα μεγαν, διεληλυθοτα τϐς ϐρανϐς, Ιησϐν τον ὑιον τϐ Θεϐ, κρατωμεν της ὁμολογιας.

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presented as *a sharp two edged sword*, which *went out of the mouth of Christ*.—Isa. xi. 4. It is said of Christ, *He shall smite the earth with the rod of his mouth*. LXX. τω λογω τϐ ϛοματος.

5. *Piercing even to the parting both of soul and spirit*, &c. Here the writer proceeds on the supposition that man consisteth of three parts, a body, a sensitive soul which he hath in common with the brutes, and a rational spirit. The same doctrine is espoused by Paul, 1 Thess. v. 23. See note 2. on that verse.—The power of the word of God, *in piercing to the parting both of soul and spirit and of the joints and marrows*, is understood by some, of the efficacy of the punishments, threatened in the gospel, utterly to dissolve the whole human frame.—In representing the *word* or *gospel*, as a person who shall judge the world at the last day, the apostle hath followed his master, who thus spake to the Jews, John xii. 48. *He that rejecteth me, and receiveth not my* ρηματα, *commands, hath one that judgeth him; the word* ὁ λογος, *that I have spoken, the same shall judge him in the last day*. But to raise the figure, the apostle ascribes to the word of God, *life* and *strength*, and *discernment*, and *action*; qualities highly necessary in a judge. Nor is this manner of speaking peculiar to Paul. Peter hath likewise represented the word of God, as *living, and abiding for ever*, 1 Pet. i. 23. and Plato by a like rhetorical figure, in his Crito, has personified the laws of Athens. See Rom. x. 6. note 1.

Ver. 13.—1. *In his sight*. Ενωπιον αυτϐ. Here the pronoun αυτϐ, *his*, is put, not for any person mentioned before in this discourse, but for *him to whom*, in the end of the verse, it is said *we must give an account*; namely to Christ.—The apostle, in what goeth before, having described Christ's character as lawgiver in the house of God, and having exhorted the unbelieving Hebrews to obey his call to enter into the heavenly country by believing on him; and shewed them the dangerous nature and fatal consequences of unbelief; in the example of the disobedience and punishment of the Israelites in the wilderness, he here in the conclusion of his exhortation, with great propriety, speaks of Christ in his character of Judge of the world, and sets forth his knowledge of men's most secret thoughts and actions. And by calling him, the person *to whom we must give*

13 *And there is no creature unapparent* in his[1] sight, *for* all things ARE naked and *open*[2] *to* the eyes of him, *to whom we must give an account.*[3]

13 But, not to insist farther on the rule of judgment, consider the omniscience of the Judge himself; *There is no creature unapparent in his sight, for all things,* the most secret recesses of the heart, *are stripped of every covering, both outwardly and inwardly, before the eyes of him to whom we must give an account.*

14 (Ουν, 262.) *Now*[1] *having* a great High-priest[2] *who hath* passed *through* the heavens,[3] Jesus the Son of God, let us hold fast OUR *confession.* (See chap. iii. 1. note 4.)

14 *Now* the unbelieving Jews, on pretence that the gospel hath neither an High-priest, nor any sacrifice for sin, urge you to return to Judaism: But as *we have a great High-priest who hath passed through the* visible *heavens* into the true habitation of God, chap. ix. 11, 12. there to officiate for us, even *Jesus the Son of God, Let us hold fast our religion.*

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give an account, he insinuates that he hath authority to exclude unbelievers from heaven, and power to punish them with everlasting destruction.

2. *For all things are naked and open*—Γυμνα και τετραχηλισμενα. This is an allusion to the state, in which the sacrifices called *burnt-offerings,* were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their backbone was cleft. This is the import of the original word τετραχηλισμενα. Then they were divided into quarters; so that outwardly and inwardly they were fully exposed to the eye of the priest, in order to a thorough examination, Lev. i. 5, 6. And being found without blemish, they were laid in their natural order on the altar, and burnt, ver. 8. The apostle's meaning is, that infidelity and hypocrisy, however secretly they may lurk in the mind, cannot be concealed from our Judge.

3. *To whom we must give an account.* This is the true translation of the clause, προς ὀν ἡμιν ὁ λογος. For the word λογος has evidently this signification, Mat. xii. 36. xviii. 23. Luke xvi. 2. Rom. xiv. 12. *So then every one of us,* λογον δωσει, *shall give an account of himself to God.*—Heb. xiii. 17. *They watch for your souls,* ὡς λογον αποδωσοντες, *as those who must give account.*—Others translate the clause, *of whom we speak.*

Ver. 14.—1. *Now.* So ουν must be translated here, because although the apostle has affirmed, chap. i. 3. that the Son of God *made purification of our sins by the sacrifice of himself;* and hath told us, chap. ii. 17. that he was *made like his brethren in all things that he might be a merciful and faithful High-priest;* and hath called him *the High-priest of our religion,* chap. iii. 1. he hath not hitherto attempted

15 For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without ſin.

15 Ου γαρ εχωμεν αρχιερεα μη δυναμενον συμπαθησαι ταις ασθενειαις ἡμων, πεπειρασμενον δε κατα παντα καθ' ὁμοιοτητα, χωρις ἁμαρτιας.

16 Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16 Προσερχομεθα ουν μετα παρρησιας τω θρονω της χαριτος, ἱνα λαβωμεν ελεον, και χαριν εὑρωμεν εις ευκαιρον βοηθειαν.

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to prove that Jeſus is really an High-prieſt, nor that he hath offered any ſacrifice to God for the ſins of men. The proof of theſe things he deferred till he diſcuſſed the other topics of which he propoſed to treat. And having finiſhed what he had to ſay concerning them, he now enters on the proof of Chriſt's prieſthood, and treats thereof, and of various other matters connected with it, at great length, to the end of chap. x.

2. *Having a great High-prieſt.* The writer of this epiſtle had exhorted the unbelieving Hebrews, chap. iii. 1. to conſider attentively the dignity of Chriſt Jeſus the Apoſtle and High-prieſt of the Chriſtian religion. Wherefore, after deſcribing his office as God's apoſtle, appointed to form his new houſe or church, he now proceeds to treat of his office as an High-prieſt, for the purpoſe of removing that great prejudice which both Jews and Gentiles entertained againſt the goſpel, on account of its ſuppoſed want of an High-prieſt, and of a ſacrifice for ſin.—It is to be obſerved, that the apoſtle calls *Jeſus the Son of God, a great High-prieſt*, becauſe in chap. i. he had proved him to be greater than the angels, ; and in chap. iii. 1.—4. to be worthy of more praiſe than Moſes.

Theodoret, who hath divided this epiſtle into ſections, begins his ſecond ſection with this verſe, becauſe it introduceth a new ſubject. This verſe, therefore, ſhould be the beginning of chap. v. according to our diviſion of the epiſtle.

3. *Who hath paſſed through the heavens.* So διεληλυθοτα τους ουρανους, literally ſignifies. The meaning is, *he hath paſſed through the* viſible *heavens*, and entered into that place where the Deity reſides, which therefore, is the *true holy place*, and is called *heaven itſelf*, Heb. ix. 24. See Heb. ix. 1. note 2.—Into that holy place Jeſus entered, to offer the ſacrifice of himſelf.

Ver. 15.—1. *Sympathize with our weakneſſes.* The Son of God being made fleſh, experienced all the miſeries and temptations incident to men. Conſequently he muſt always have a lively feeling of our infirmity. See Heb. ii. 17. note 1.

2. *Tempted*

15 For we have not an High-prieſt *who* cannot *ſympathize with our weakneſſes.* [1] But ONE WHO was *tempted in all points according to the likeneſs* [2] OF HIS NATURE TO OURS without ſin. Heb. ii. 17, 18.

15 To this conſtancy we Chriſtians are encouraged, by the character of our High-prieſt. *For* though he be the Son of God, *we have not* in him *an High prieſt who cannot ſympathize with us in our weakneſſes, but one* moſt compaſſionate, *who* being made fleſh, *was tempted in all points, as far as the likeneſs of his nature to ours would admit, yet never committed any ſin.*

16 Let us therefore *approach with boldneſs to* the throne of grace, that we may *receive* mercy, and *obtain* grace *for the purpoſe of ſeaſonable help.* [1]

16 *Let us, therefore,* through his mediation as our High-prieſt, *approach with boldneſs to the throne of grace* on which God is ſeated to hear our addreſſes, *that we may receive pardon;* and, when tempted or perſecuted, *obtain the* gracious *aſſiſtance* of his Spirit, *to help us ſeaſonably* in ſuch times of diſtreſs.

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2. *Tempted in all points according to the likeneſs.* Καθ ὁμοιοτητα. The likeneſs of our Lord's nature to ours, was not an exact likeneſs; for he was free from that corruption, which as the conſequence of Adam's ſin, has infected all mankind; as is intimated likewiſe in the expreſſion, Rom. viii. 5. *ſending his Son in the likeneſs of ſinful fleſh.*

Ver. 16. *Seaſonable help.* Εις ευκαιρον βοηθειαν. The word βοηθεια, ſignifies help obtained in conſequence of crying aloud, or ſtrong crying for it.

CHAP. V.

View and Illustration of the Doctrines explained and proved in this Chapter.

THE priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmost consequence to mankind, the apostle in this chapter, and what follows to the nineteenth verse of the tenth chapter, hath proposed at great length, the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might shew the inefficacy of the Levitical atonements and of all other sacrifices whatever. For as the unbelieving Jews did not acknowledge his apostleship, St. Paul knew that his affirmation of these matters would not be held by them as sufficient evidence.

His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and in particular he is appointed to offer both gifts and sacrifices for sin, ver. 1.—Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2.—And, because he is clothed with infirmity, he must offer propitiatory sacrifice for himself, as well as for the people, ver. 3.—This account of the designation, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church, no man can take the dignity of an High-priest to himself, but only the person who is called to the office by God, like Aaron in the Jewish church, ver. 4.—So the Christ did not, by his own authority, assume the office of High-priest in the house of God; but he bestowed that dignity upon him, who declared him *His Son* by raising him from the dead, ver. 5.—And who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many.—Farther, that God bestowed on Messiah the office of an High priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. *The Lord hath sworn, and will not repent, Thou art a Priest for ever, after*

after the order of Melchizedec, ver. 6.—These clear testimonies from their own scriptures, left the unbelieving Hebrews no room to doubt that Jesus of Nazareth, who by his resurrection from the dead was declared to be the *Christ the Son of God*, was by his Father's appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle shewed in the next place, that notwithstanding he was the Son of God, he possessed the other qualification necessary to an high-priest, mentioned ver. 2. namely, That he was *able to have a right measure of compassion on the ignorant and erring, because he himself also*, by living in the flesh subject to the temptations and afflictions incident to men, *was surrounded with infirmity.* In proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh, *he prayed, with strong crying and tears, to him who was able to save him from death.* The second is, That *he was delivered from fear.* These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: The other, that he received help from God, ver. 7.—Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God: consequently, he is well qualified, as an High-priest, to have a right measure of compassion on the ignorant and erring, ver. 8.—And being thus made a perfect High-priest, he became, by his dying as a sacrifice for sin, to all them who obey him, the author of eternal salvation, ver. 9.—as is plain from his being saluted by God *an High-priest after the order of Melchizedec* on his return from the earth to heaven, ver. 10.

By calling the speech of the Deity recorded, Psal. cx. 4. *The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchizedec*, a *salutation* of Messiah as an High-priest, the apostle hath discovered to us a variety of important matters implied in, or connected with that memorable speech: Such as, 1. That being directed to Messiah, it was a declaration on the part of God that he had made Jesus an High-priest, not simply like Aaron, but with an oath; that is, in the most solemn manner, and irrevocably.—2. In as much as Messiah was thus saluted on his sitting down at the right hand of God, in consequence of his being invited to do so, Psal. cx. 1. the salutation was given after he had offered the sacrifice of himself, by presenting his crucified body before the presence of God in heaven. See Heb. viii. 3. note.—3. This salutation,

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on ſuch an occaſion, being given to Meſſiah, in the hearing of the angelical hoſts aſſembled around the throne of God, to do honour to him on his return from the earth after finiſhing his miniſtrations there as a Prophet, and to witneſs the offering of the ſacrifice of himſelf, as an High-prieſt, for the ſins of the world, it was a declaration from God that he accepted that ſacrifice as a ſufficient atonement for the ſins of the penitent; that his interceſſion for ſuch, founded on the merit of that atonement, would be heard; and that God fully approved all his miniſtrations on earth.—4. Seeing, in the ſalutation, the Deity called Meſſiah, *a Prieſt after the order of Melchizedec*, who was a king as well as a prieſt, he, by that appellation and by placing him at his right hand, declared him to be, not only an High-prieſt, but the Governor and Judge of the world. So that there can be no doubt of his procuring ſalvation for his obedient ſubjects, through the merit of his death as an atonement. Wherefore, thoſe paſſages of ſcripture in which his death is ſpoken of as a ſacrifice for ſin, being all literally meant, ſhould by no means be conſidered, either as figures of ſpeech, or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory ſacrifices. See chap. ix. 18. note. and Eſſ. vii. Sect. 2.—Such are the important meanings comprehended in the expreſſion, *ſaluted of God an High prieſt, after the order of Melchizedec;* as we learn from the apoſtle's reaſonings in the ſubſequent parts of this epiſtle.

Accordingly, that mankind may enjoy all the conſolations which flow from the right apprehenſion and belief of the ſacrifice

OLD TRANSLATION.

CHAP. V. 1 For every high prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins.

GREEK TEXT.

1 Πας γαρ αρχιερευς εξ ανθρωπων λαμβανομενος, ὑπερ ανθρωπων καθιϛαται τα προς τον Θεον, ἱνα προσφερῃ δωρα τε και θυσιας ὑπερ ἁμαρτιων·

Ver. 1. *Offer both gifts, and ſacrifices for ſins.* *Gifts*, or free-will-offerings, as diſtinguiſhed from *ſacrifices for ſins*, were expreſſions of gratitude with God, for his goodneſs in the common diſpenſations of his providence. And becauſe the prieſts offered both kinds, Paul ſpeaks of himſelf as *exerciſing the prieſthood according to the goſpel*

crifice and interceffion of Chrift, the apoftle judged it neceffary to fearch into the deep meaning of the oath by which God conftituted Meffiah *a Prieft for ever after the order of Melchizedec.* And to excite the Hebrews to attend to what he was to write in chap. vii. 11.—28. concerning the import of the oath, he told them he had many things to fay concerning Melchizedec, after whofe order Meffiah was made a Prieft, by which Meffiah's priefthood would be illuftrated and confirmed. But he found it difficult to make them underftand thefe things, becaufe they were of flow apprehenfion in fpiritual matters, ver. 11.—Wherefore, to make them more diligent, than they had hitherto been, in gaining religious knowledge, he told them plainly, their ignorance of their own fcriptures was fuch, that notwithftanding they ought to have been teachers of others, confidering the length of the time they had profeffed the gofpel, they needed to be again taught fome of the firft principles of the ancient oracles of God, confequently they required to be fed with milk, and not with ftrong meat, ver. 12.—This, he told them, was a very imperfect ftate, becaufe every one who ufes *milk;* that is, who knows nothing but the obvious fenfe of the ancient revelations, and does not enter into their deep meaning, muft be very unfkilful in the doctrines of the gofpel, and is a mere babe in Chriftianity, ver. 13.—Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be underftood, may be likened to *ftrong meat,* the food of grown men, becaufe, when rightly apprehended, they greatly ftrengthen men's faith, by the light which they throw on the doctrines of the gofpel, ver. 14.

New Translation.

CHAP. V. 1 (Γαρ) *Now* every High prieft taken from among men, is *appointed TO PERFORM* for men *the* things *pertaining* to God, that he may offer both gifts,¹ and facrifices for fins:

Commentary.

CHAP. V. 1 *Now,* to fhow that Chrift is a real High-prieft, I will defcribe the Defignation, the Duties, and the Qualifications of an High-prieft. *Every High-prieft taken from among men, is appointed,* by perfons having a right to confer the office, *to perform for men the things pertaining to* the public worfhip of *God,* and efpecially, *that he may offer both free-will-offerings, and facrifices for fins.*

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gofpel, by offering the Gentiles in an acceptable manner, through the fanctification of the Holy Ghoft, Rom. xv. 16.

Ver. 2.

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity:

2 Μετριοπαθειν δυναμενος τοις αγνουσι και πλανωμενοις· επει και αυτος περικειται ασθενειαν·

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

3 Και δια ταυτην οφειλει, καθως περι του λαου, ουτω και περι ἑαυτου προσφερειν ὑπερ ἁμαρτιων.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron:

4 Και ουχ ἑαυτω τις λαμβανει την τιμην, αλλα ὁ καλουμενος ὑπο του Θεου, καθαπερ και ο Ααρων,

5 So alſo Chriſt glorified not himſelf, to be made an high-prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee.

5 Οὑτω και ὁ Χριστος ουχ ἑαυτον εδοξασε γενηθηναι αρχιερεα, αλλ᾽ ὁ λαλησας προς αυτον· Ὑιος μου ει συ, εγω σημερον γεγεννηκα σε.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever, after the order of Melchizedec:

6 Καθως και εν ἑτερω λεγει. Συ ἱερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ.

Ver. 2. *Able to have a right meaſure of compaſſion on the ignorant.* Beza thinks the word μετριοπαθειν ſignifies to feel compaſſion in proportion to the miſery of others. But according to Eſtius, it ſignifies, *to be moderately affected:* in which ſenſe Ariſtotle uſes the word, when he ſays, a wiſe man ought μετριοπαθη μεν ειναι, απαθη δε μη *to have moderate paſſions, but not to be without paſſions*, as the Stoics preſcribed. The apoſtle's meaning is, That an high-prieſt, who is not touched with a feeling of the miſeries and weakneſſes of others, is unfit to officiate for them, becauſe he will be apt to neglect them in his miniſtrations, or be thought by the people in danger of ſo doing.

Ver. 3. *For himſelf offer ſacrifices for ſin.* From this Grotius infers, that Chriſt offered for himſelf a ſacrifice for ſin. But his notion is without foundation, as the apoſtle hath repeatedly affirmed, that Chriſt was abſolutely free from ſin, Heb. iv 15. vii. 26, 27. ix. 14.

Ver 6. *According to the order of Melchizedec.* Melchizedec having neither predeceſſor nor ſucceſſor in his office, his prieſthood, could

2 *Being able to have a right measure of compassion*[1] on the ignorant *and erring, because* he himself also, *is surrounded* with infirmity.

2 *He must be able to have a right measure of compassion on the ignorant, and those who err* through ignorance, *because he himself also is clothed with infirmity,* so that he will officiate for them with the greater kindness and assiduity.

3 And *for that reason* he *must,* as for the people, so also for himself,[1] *offer SACRIFICES* for sins.

3 *And because he himself is a sinner, he must, as for the people, so also for himself, offer sacrifices for sins.* (Levit. xvi. 6.)

4 (Και, 204.) *Now AS* no *one* taketh (την τιμην) this honour *to* himself, but he *who* is (καλȣμενος) called of God, *as Aaron* WAS,

4 *Now,* to apply these things to the Christ, I observe, First, that *as* in the gospel church, *no one can take this honourable office to himself, but he who is* thereto *called of God, as Aaron was* in the Jewish church,

5 So also *the Christ did not glorify* himself to *be* an High-priest; but he *who* said *to* him, *My Son thou art,* To-day *I have* begotten thee. (See Heb. i. 5. note 1.)

5 *So also the Christ did not glorify himself, by making himself an High-priest; but he* glorified him with that office *who,* after his ascension into heaven, *said to him, My Son thou art, to-day I have demonstrated thee to be my Son* by raising thee from the dead. See this argument explained in the Illustration.

6 As *also* in another *PSALM* he saith, Thou ART a priest for ever, (κατα) *according to* the order of Melchizedec.[1]

6 *As also he* glorified the Christ to be an High-priest, *who in another psalm saith* to him, *Thou art a priest for ever, according to the order of Melchizedec:* Thou art a human priest, not like Aaron, but Melchizedec.

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could not be called *an order,* if by that phrase is understood, a succession of persons executing that priesthood. Wherefore, κατα ταξιν must mean, *after the similitude of Melchizedec,* as it is expressed, chap. vii. 15. Besides, in the Syriac version κατα ταξιν in this verse, is rendered, *secundum similitudinem.*—The words of God's oath recorded, Psal. cx. 4. are very properly advanced by the apostle as a proof of Messiah's priesthood, because the Jews in general, acknowledged that David wrote the cxth Psalm by inspiration concerning the Christ. See Heb. v. 10. note.

7 Who, in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard in that he feared;

7 Ὁς εν ταις ἡμεραις της σαρκος αυτȣ δεησεις τε και ἱκετηριας προς τον δυναμενον σωζειν αυτον εκ θανατȣ, κατα κραυγης ισχυρας και δακρυων προσενεγκας, και εισακȣσθεις απο της ευλαβειας,

8 Though he were a Son, yet learned he obedience by the things which he ſuffered:

8 Καιπερ ων ὑιος, εμαθεν, αφ' ὡν επαθε, την ὑπακοην.

9 And being made perfect, he became the author of eternal ſalvation unto all them that obey him;

9 Και τελειωθεις εγενετο τοις ὑπακȣȣσιν αυτῳ πασιν αιτιος σωτηριας αιωνιȣ·

Ver. 7.—1 *He in the days of his fleſh.* The things mentioned in this verſe not being applicable to Melchizedec, who is ſpoken of in the preceding verſe, Ὁς is not the relative but the perſonal pronoun, and denotes Chriſt who is mentioned, ver. 5. I have therefore, tranſlated Ὁς by the word *He,* to lead the reader to that idea.

2. *In the days of his fleſh;* that is, while he lived in the fleſh on earth, ſubject to the infirmity of the human nature. See Eſſ. iv. 43.

3. *Both deprecations.* See 1 Tim. ii. 1. where δεησεις, the word uſed here, ſignifies *deprecatory prayers againſt evil.*

4. *And ſupplications.* Ἱκετηριας, *ſupplicatory prayers* for aſſiſtance.—They were ſaid to ſupplicate who fell down at the feet of the perſons they addreſſed, and took hold of their knees. *Supplications* therefore, are prayers uttered with great earneſtneſs and humility.

5. *To him who was able to ſave him from death.* I cannot think, with moſt commentators, that there is a reference here to our Lord's prayers in the garden; becauſe, if in ſaying, *O my Father if it be poſſible let this cup paſs from me,* he had prayed to be delivered from dying, the apoſtle could not have ſaid, as in the common verſion, *He was heard in that he feared;* nor, as others tranſlate the clauſe, *He was heard for his piety.* The cup which his Father gave him, whatever it was, he drank. I therefore conjecture, that the apoſtle, in this verſe, refers to ſome other prayers which our Lord offered up to be ſaved from lying under the power of death; and I obſerve, that the text in the original agrees well with this conjecture. For the word σωζειν, *to ſave,* ſignifies either *to preſerve* one from

7 (Ὁς, 61.) *He*[1] in the days of his flesh,[2] *having* offered up *both deprecations*[3] and supplications,[4] with strong crying and tears, *to* him *who* was able to save[5] him from death; and (εισακουσθεις απο της ευλαβειας) *being delivered from fear*,[6]

7 Secondly, as an High-priest, he can commiserate the ignorant and erring. For though he be the Son of God, he was subject to the infirmity of the human nature, and particularly to the fear of death, as is plain from this, That *He in the days of his flesh having offered up both deprecations, and supplications, with strong crying* (Ps. xxii. 1.) *and tears, to him who was able to save him from death* by raising him from the dead; *and being delivered from fear*,

8 *Although* he *was* a son, *he learned* obedience by the things which he suffered.

8 *Although he was the Son of God, he learned* how difficult *obedience* is to men, *by the things which he suffered* in the flesh while he obeyed God; and also what need men have of help, to enable them to bear their trials and sufferings.

9 And being made perfect,[1] he became *to* all them *who* obey him, (αιτιος) the author of eternal salvation;[2] (σωτηριας αιωνιυ.)

9 *And, being* thus qualified to have a right measure of compassion on the ignorant and erring, he was *made perfect* as an High-priest; and *he became, to all who obey him, the author of eternal salvation*, by offering himself a sacrifice for their sins:

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from an evil of which he is in danger, or *to deliver* one from an evil into which he hath fallen. In this latter sense, the word is used, Matth. i. 21. *He shall save*, that is, deliver *his people from their sins*. So likewise in this verse, *To him who was able*, σωζειν αυτον εκ θανατυ, *to deliver him out of death*, namely, by raising him from the dead. According to this meaning of his prayer, our Lord was *heard in that he feared*; or *was delivered from fear*. For in answer to his prayers, his Father assured him that he would raise him from the dead, and thereby delivered him from his fear of lying under the power of death.

6. *And being delivered from fear*. So Whitby translates the clause εισακουσθεις απο ευλαβειας; and appeals to the LXX. who used the word εισακουειν to denote *the act of delivering*, Psal. liv. 2, 3 *Attend unto me* και εισακουσον με απο φωνης εχθρυ *and deliver me from the voice of the enemy*. And though the word ευλαβεια translated *fear*, often denotes *religious fear*, Heb. xi 7. it sometimes signifies *fear of any kind*; of which Beza, among other examples, gives the following one from Diphilus, quoted by Stobæus, θανατῳ πεφυκως μη ευλαβυ τεθνηκεναι.—So also, Acts xxiii. 10. *The chief captain* ευλαβηθεις *fearing*.—Josh. xxii. 24. LXX. *We did this*, ενεκεν ευλαβειας,

out

10 Called of God an high-priest, after the order of Melchizedec:

10 Προσαγορευθεις ὑπο τȣ Θεȣ αρχιερευς κατα την ταξιν Μελχισεδεκ·

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out of fear. Estius thinks the apostle here refers to our Lord's prayer on the cross; *My God,* &c.—The *fear* from which Christ was delivered, is explained in the 5th note, which see.—Some of the fathers accounted for the *fear* from which Jesus is said to have been delivered by supposing that his divinity for a season, withdrew its influence from his human nature.

Ver. 9.—1. *And being made perfect.* Τελειωθεις, Since the apostle is speaking here of Christ as an High priest, his *being made perfect,* is his *being made a perfect,* or effectual High-priest. For τελειωσαι, τελειωσις, τελειοτης, and τελειος, denoting perfection, the kind of perfection meant by these words is, the highest degree of the qualities, which are peculiar to the person or thing which is the subject of the discourse. Thus, the sacrifice by which the high priesthood was completely conferred on Aaron, is called, Exod. xxix. 34. θυσια τελειωσεως *the sacrifice of perfection.*—Ephes. iv. 15. ανδρα τελειον *a full grown man.* Heb. ii. 10. τελειωσαι *to make the Captain of our salvation perfect through sufferings.*—Heb. vi 1. *Leaving the principles of the doctrine of Christ, let us go on* επι τελειοτητα *to perfection,* to the right interpretation and application of the figures and prophecies of the law, which is the highest degree of Christian knowledge.- Heb. vii. 11 Ει τελειωσις, *If perfection were by the Levitical priesthood, what farther need,* &c. As men expect pardon through the sacrifices offered by their priests, *perfection,* in this passage, must signify *complete pardon,* with its concomitants, the favour of God, and eternal life.—Heb. vii. 19. ȣδεν' γαρ ετελειωσεν ὁ νομος, *For the law made no one perfect;* it neither gave pardon to sinners by its sacrifices, nor did it sanctify them by its precepts —Heb vii. 28. *The law hath made men high-priests, who have infirmity, but the word of the oath, which was after the law,* hath constituted *the Son,* τετελειωμενον *who is perfected for ever;* who by the excellence of his nature, and his endless life in the body, will continue, for ever an effectual High-peiest.—Heb. xi. 40. speaking of the departed saints, *God having foreseen some better things for us, that they without us* μη τελειωθωσι *should not be perfected;* should not be completely rewarded, by the reunion of their bodies with their souls, and by inheriting the heavenly country. See also, Heb. xii. 23.—Luke i. 45. *Blessed is she who believed; for there shall be* τελειωσις λαλȣμενοις *a performance of those things which were told her of the Lord.*—Lastly among the Greeks, these who were completely instructed in the mysteries were called, τελειοι *perfect men.*—From these examples *it appears* that when τελειωσαι Exod. xxix. 9. is translated *to consecrate,* and θυσια τελειωσεως, ver. 34 is translated, *the sacrifice of consecration,* these words are rightly translated, not because their etymology leads to that signification, but because Aaron and his sons by that sacrifice were *made perfect as priests,* that is, were completely invested with the priests office.

2. *He*

10 (Προσαγορευθεὶς) *Being saluted*[1] *by* God, an High-prieſt, *according to* the order of Melchizedec:

10 As is evident from his *being ſaluted by God*, on his return from the earth, an *High-prieſt according to the order of Melchizedec.*

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2. *He became to all them who obey him, the author of eternal ſalvation.* In this verſe three things are clearly ſtated. Firſt, That obedience to Chriſt is equally neceſſary to ſalvation, with believing on him. Secondly, That he was made perfect as an High-prieſt, by offering himſelf a ſacrifice for ſin, chap. viii. 3. Thirdly, That by the merit of that ſacrifice, he hath obtained pardon and eternal life, for them who obey him.

Ver. 10. *Being ſaluted by God an High prieſt.* As our Lord in his converſation with the Phariſees, recorded Matth. xxii. 43. ſpake of it as a thing certain in itſelf, and univerſally known and acknowledged by the Jews, that David wrote the CXth Pſalm by inſpiration concerning *the Chriſt* or Meſſiah, the apoſtle was well founded in applying the whole of that Pſalm to Jeſus. Wherefore, having quoted the fourth verſe, *Thou art a prieſt for ever after the order of Melchizedec,* as directed to Meſſiah, David's Lord, he juſtly termed that ſpeech of the Deity, *a ſalutation* of Jeſus according to the true import of the word προσαγορευθεὶς, which properly ſignifies, to addreſs one by his name, or title, or office. Accordingly Heſychius explains προσαγορευομαι by ασπαζομαι.—Now that the deep meaning of this ſalutation may be underſtood, I obſerve firſt, that by the teſtimony of the inſpired writers, Jeſus ſat down at the right hand of God, when he returned to heaven after having finiſhed his miniſtry on earth. Mark xvi. 19. Acts vii. 56. Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not however immediately, but after he had offered the ſacrifice of himſelf in heaven, by preſenting his crucified body before the preſence of God, Heb. i. 3. x. 10.—Secondly, I obſerve that God's ſaluting Meſſiah, *a Prieſt after the order of Melchizedec,* being mentioned in the Pſalm, after God is ſaid to have invited him to ſit at his right hand, it is reaſonable to think, the ſalutation was given him after he had offered the ſacrifice of himſelf, and had taken his ſeat at God's right hand. Conſidered in this order, the ſalutation of Jeſus as a prieſt after the ſimilitude of Melchizedec, was a public declaration on the part of God, that he accepted the ſacrifice of himſelf, which Jeſus then offered, as a ſufficient atonement for the ſin of the world, and approved of the whole of his miniſtrations on earth, and confirmed all the effects of that meritorious ſacrifice. See the illuſtration of ver. 10.—And whereas we are informed in the Pſalm, that after God invited his Son in the human nature to ſit at his right hand as Governor of the world, and foretold the bleſſed fruits of his government, he publiſhed the oath by which he made him a Prieſt for ever before he ſent him into the world to accompliſh the ſalvation of mankind, and declared that he would never repent of that oath, *The Lord hath ſworn and will not repent,*

Thou

11 Of whom we have many things to ſay, and hard to be uttered; ſeeing ye are dull of hearing.

11 Περι ȣ̔ πολυς ἡμιν ὁ λογος και δυσερμηνευτος λεγειν· επει νωθροι γεγονατε ταις ακοαις.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God; and are become ſuch as have need of milk and not of ſtrong meat.

12 Και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον, παλιν χρειαν εχετε τȣ διδασκειν ὑμας τινα τα ϛοιχεια της αρχης των λογιων τȣ Θεȣ· και γεγονατε χρειαν εχοντες γαλακτος, και ȣ ϛερεας τροφης.

13 For every one that uſeth milk *is* unſkilful in the word of righteouſneſs; for he is a babe.

13 Πας γαρ ὁ μετεχων γαλακτος, απειρος λογȣ δικαιοσυνης· νηπιος γαρ εϛι·

Thou art a Prieſt for ever, after the ſimilitude of Melchizedec, it was in effect a ſolemn publication of the method in which God would pardon ſinners, and a promiſe that the effects of his Son's government as a King, and of his miniſtrations as a Prieſt, ſhall be eternal. See Heb. vi. 20. note 2.—Moreover, as this ſolemn declaration of the dignity of the Son of God, as a King and a Prieſt for ever in the human nature, was made in the hearing of the angelical hoſts, it was deſigned for their inſtruction, that they might underſtand their ſubordination to God's Son in the human nature, and pay him that homage which is due to him, as Governor of the world, and as Saviour of the human race, Philip. ii. 9, 10. Heb. i. 6.—The above explanation of the import of God's ſaluting Jeſus a Prieſt for ever, is founded on the apoſtle's reaſonings in the ſeventh and following chapters, where he enters into the deep meaning of the oath by which that ſalutation was confirmed.

The attentive reader no doubt hath remarked, that in Pſal. cx. 4. the appellation given to Meſſiah David's Lord is, *a Prieſt*: and that the apoſtle in ver. 10. hath changed it into *an High-prieſt*. This he hath done, not becauſe there are other prieſts in the houſe of God over whom Jeſus preſides, but becauſe the miniſtrations of the Levitical high-prieſts in the inward tabernacle, were all typical of Chriſt's miniſtrations in heaven.

2. *Dull of hearing.* The word νωθροι, ſignifies perſons who walk tardily. Applied to the mind, it ſignifies perſons of ſlow underſtanding; alſo ſlothful, ſluggiſh, idle perſons, Heb. vi. 12.

Ver. 12. *Certain firſt principles of the oracles of God.* Τινα τα ϛοιχεια της αρχης των λογιων τȣ Θεȣ. Here τινα is not the nominative plu-

ral

11 *Concerning* whom we have *much speech* (και, 219.) *which is difficult to be explained when spoken*,[1] *because* ye are dull of hearing.[2]

11 *Concerning Melchizedec I have much to say*, for the illustration of Christ's priesthood, *which is difficult to be explained* when spoken; not on account of the darkness of the subject, but *because ye are of slow apprehension* in spiritual matters.

12 For *though ye* ought to *have been* teachers, *on account of the time*, ye have need *of one to* teach you again, *certain* first principles of the oracles[1] of God, and *have* become such as have need of milk, and not of strong meat.

12 *For thought ye ought to have been able to teach others, considering the time* ye have professed the gospel, *ye have need of one to teach you a second time, some of the fundamental principles of the* ancient *oracles of God* concerning the Christ, *and have become such as have need of* being taught *the easiest doctrines, and are not capable of* receiving *the higher parts of knowledge.*

13 *But* every one *who uses* milk *ONLY*, is unskilful in the word of righteousness,[1] for he is a babe.[2]

13 *Now every one who uses milk only;* who knows nothing but the letter of the ancient revelations; *is unskilled in the doctrines of the gospel: For he is a babe* in Christianity. See the Illustration of ver. 12, 13, 14.

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ral, as our translators supposed, but the accusative, governed by τȣ διδασκειν. Wherefore, the literal translation of the clause is, *teach you certain elements of the beginning of the oracles of God.* For the meaning of στοιχεια, see 2 Pet. iii. 10. note 5.—*The oracles of God* are the ancient revelations contained in the writings of Moses and the prophets, Rom. iii. 2. Some of the first principles of these oracles, the apostle had formerly explained to the Hebrews. But being blinded by the doctrine of the scribes, they had not understood his explications, or they had forgotten them; and so needed to be taught these first principles, a second time.

Ver. 13.—1 *Unskilful in the word of righteousness.* The apostle calls the gospel *the word of righteousness,* because therein is revealed the *righteousness of God by faith.* But Peirce, by *the word of righteousness,* understands those passages in the Old Testament, which describe the righteousness of faith, or the way of the justification of sinners by faith; and which are quoted in the epistles to the Romans, chap. x. 6, 7, 8. and to the Galatians, chap. iii 24.

2. *For he is a babe.* The apostle compared the Hebrews to babes, not on account of their innocence, simplicity, and teachableness, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe, have their ſenſes exerciſed to diſcern both good and evil.

14 Τελειων δε εϛιν ἡ ϛερεα τροφη· των δια την ἑξιν τα αισθητηρια γεγυμνασμενα εχοντων προς διακρισιν καλȣ τε και κακȣ.

In this ſenſe, the word νηπιοι, is uſed, 1 Cor. iii. 1.—3. as it is likewiſe, Gal. iv. 3. to denote the Jews living under the inſtitutions of Moſes.

Ver. 14.—1. *Have their ſenſes.* The word αισθητηρια, properly ſignifies the organs of ſenſe, the *eyes, ears, &c.* Here it denotes, the inward ſenſes; the ſenſes of the mind.

2. *Exerciſed.* Γεγυμνασμενα. See chap. xii. 11. note 2. This metaphor is borrowed from the Athletes, who by often exerciſing themſelves

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CHAP. VI.

View and Illuſtration of the Matters contained in this Chapter.

ALTHOUGH in the latter verſes of the preceding chapter the apoſtle had reproved the Hebrews for their ignorance of the firſt principles of the oracles, or ancient revelations of God, in which the fundamental doctrines of the goſpel are contained, he told them here, that he would not now diſcourſe of the principles of the doctrine of Chriſt, but would carry them on to the perfection of Chriſtian knowledge, by explaining to them the deep meaning of ſome of the chief antient oracles; not laying a ſecond time the foundation of repentance from dead works, *&c.* as taught in the writings of Moſes and the prophets, ver. 1, 2.—And, becauſe the Hebrews were in danger of being drawn away from the profeſſion of the goſpel by their unbelieving brethren, who founded their oppoſition to Jeſus on miſinterpretations of the Jewiſh ſacred writings, the apoſtle told them, he would immediately lead them to the true meaning of the principal parts of theſe writings, if God permitted him to do it, by preſerving them from apoſtatizing till they ſhould have an opportunity to read and conſider this letter, ver. 3.—In the mean time to make them ſenſible of their danger, and to rouſe their attention to thoſe diſcoveries of the hidden meaning of the ancient oracles which he was about to

 make

14 But ſtrong meat belongeth to (τελειων, ſee chap. v. 9. note) them *who are full grown, who by uſe* have their ſenſes[1] exerciſed[2] to diſcern both good and evil. (Deut. i. 39. Iſa. vii. 15, 16.)

14 *But* the matters concealed under the figures and prophecies of the law, which may be called *ſtrong meat* becauſe they ſtrengthen the mind, *are fit for them who have made progreſs in knowledge,* and *who by practice, have the faculties of their mind accuſtomed to diſcern both truth and falſehood.*

ſelves in the mock fight, became fit for engaging in the real combat. Grown Chriſtians, by often exerciſing their ſpiritual faculties, become able to diſtinguiſh true doctrine from that which is falſe. Theſe ſpiritual faculties, the apoſtle calls *ſenſes,* becauſe he had been ſpeaking of *babes,* who being unexperienced, were not able, by their ſenſes, to diſtinguiſh wholeſome food from that which is pernicious.

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make to them, he ſhewed them the pernicious nature of apoſtaſy, and the ſevere puniſhment to which apoſtates are doomed, ver. 4.—8.—Leſt, however, his reprehenſion of the Hebrews, and his anxiety to preſerve them from apoſtaſy, might have led them to think he ſuſpected they were going to renounce the goſpel, he mitigated the ſeverity of his reproof by telling them, He hoped better things of them, and things connected with ſalvation, ver. 9.—founding his hope on the righteouſneſs of God, who would not forget thoſe works of love which, with ſo much labour and danger, they had performed, and were ſtill performing, to the perſecuted diſciples of Chriſt in Judea; nor withhold from them the aids of his grace neceſſary to their perſeverance, ver. 10.—Neverthelefs he earneſtly beſought them to ſhew the ſame diligence as formerly, in performing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11.—and not to be ſlothful in the work of their ſalvation, but to imitate the converted Gentiles, who through faith in Chriſt and patience under perſecution, were inheriting, in the Chriſtian church, the bleſſings promiſed to the ſeed of Abraham, in the covenant which God made with that father of believers, ver. 12.

Having affirmed, that the converted Gentiles in the Chriſtian church were inheriting the promiſes in the covenant with Abraham, the apoſtle, to carry the Hebrews on to perfection, took occaſion to enter into the deep meaning of that ancient oracle.

oracle. And firft of all, by his account of God's covenant with Abraham, it appears that the bleffings promifed in it, although expreffed in types and figures, are the very bleffings which are plainly promifed in the gofpel. Moreover, his care in this particular, hath been of no fmall ufe in filencing the adverfaries of revelation. For by rightly explaining the covenant with Abraham, the apoftle hath demonftrated, that the method of falvation by faith, the refurrection of believers from the dead, the general judgment, and the rewards and punifhments of a future ftate, were all made known to the patriarchs and to the Jews, in that greateft of all the ancient oracles of God.

God's covenant with Abraham is often mentioned by Mofes. But the fulleft account of it is that which he hath recorded, Gen. xvii. 4.—8. where all the articles of it are related at large. The apoftle, however, did not on this occafion call the attention of the Hebrews to that complete account, but to one more fhortly expreffed, which he fays was confirmed with an oath. His words are; *When God made promife to Abraham, becaufe he could fwear by no one greater, he fware by himfelf, Saying, In bleffing I will blefs thee, and in multiplying I will multiply thee.* This account of the covenant is evidently that recorded, Gen. xxii. 15.—18. where we are told that God fpake thefe things to Abraham, after he had laid Ifaac on the altar with an intention to facrifice him. For, in no other paffage of the writings of Mofes, is God faid to have confirmed any part of his covenant with Abraham by an oath, ver. 13, 14.—Concerning the promife, *In bleffing I will blefs thee*, it is to be remembered, that in the third and fourth chapters of this epiftle, the apoftle by a deep train of reafoning hath fhewed, that in the covenant God promifed to Abraham and to his feed, a reft not only in the earthly Canaan but in an heavenly country alfo, of which Canaan was a type. But if Abraham and his feed were to be rewarded with the inheritance of heaven, it certainly implieth that they were to be bleffed with having their faith counted to them for righteoufnefs. Wherefore it was not neceffary that the apoftle fhould enter more particularly into the meaning of the promife, *In bleffing I will blefs thee.*—But for the illuftration of the promife, *In multiplying I will multiply thee*, he obferved, that Abraham, after having patiently waited many years for its accomplifhment, at length obtained it; namely by the birth of Ifaac. Nor was it neceffary to fay any thing more for the illuftration of that promife; becaufe, by leading the Hebrews to recollect the fupernatural procreation of Ifaac, they were taught that Abraham was to have a numerous feed by faith, as well as a numerous feed by natural defcent. The

reason is, the supernatural procreation of Isaac was both an emblem and a pledge, that the power of God would be exerted in making Abraham the father of many nations, by producing in them the same spirit of faith with his; by the participation of which they would be more truly his children, than those whose relation to him was constituted merely by natural descent, ver. 15.

Farther, it is necessary to remark, that the apostle's design in mentioning the two promises which we have been considering, was not to give a full explanation of them, but that he might have an opportunity of declaring what God's intention was in confirming these promises with an oath, ver. 16.—Namely, to shew to Abraham's seed by faith, whom the apostle calls *the heirs*, the immutability of his purpose to bless them by counting their faith to them for righteousness, and by bestowing on them the inheritance of the heavenly country, ver. 17.—that by two immutable things, the promise and the oath of God, in either of which it was impossible for him to lie, the heirs who, by the covenant made with mankind after the fall, have escaped from the curse of the law to lay hold on the hope of pardon and eternal life set before them, might have strong consolation under the convictions of sin and the fears of punishment, ver. 18.—This hope, the apostle assures us, believers of all nations have in every age of the world, as Abraham's seed, for an anchor of the soul firmly fixed in heaven, called *the place within the vail*, because that place of the Mosaic tabernacle represented heaven, ver. 19.—Lastly, to shew that the great blessings of pardon and eternal life promised in the covenant, are bestowed on the heirs through Christ Abraham's seed, the apostle told the Hebrews that Jesus, as our forerunner, hath gone into heaven there to plant our hope of these blessings, on the sure ground of that effectual and acceptable atonement which he made for the sin of the world by his death: And, that he was well qualified to perform such a service for us, because by the oath of God, being made an High priest after the order of Melchizedec, he was commissioned to enter into the holy place where the Deity manifests his presence, to make that effectual atonement for believers which God himself had prescribed, ver. 20.

The intelligent reader, no doubt, hath observed that the discourse in this chapter, is a proper sequel to the discourses concerning the sin and punishment of the rebellious Israelites in the wilderness, and concerning the rest which remaineth to believers the true people of God, delivered in the preceding third and fourth chapters of this epistle. And that the three discourses taken together, contain such an explanation of the

covenant with Abraham, as leaves us no room to doubt, that therein the principal articles of the gospel revelation were preached to Abraham and to the Jews, as the apostle Paul indeed

Old Translation.	Greek Text.
CHAP. VI. 1 Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,	1 Διο αφεντες τον της αρχης τȣ Χριςȣ λογον, επι την τελειοτητα φερωμεθα· μη παλιν θεμελιον καταβαλλομενοι μετανοιας απο νεκρων εργων, και πιςεως επι Θεον,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.	2 Βαπτισμων διδαχης, επιθεσεως τε χειρων, αναςασεως τε νεκρων, και κριματος αιωνιȣ.

Ver. 1.—1. *The discourse of the principles of Christ.* So τον της αρχης τȣ Χριςȣ λογον, must be translated here, being parallel to Στοιχεια της αρχης των λογιων τȣ Θεȣ, chap. v. 12. For I take τον της αρχης λογον; literally, *the discourse of the beginning*, in this, to be the same in sense with ςοιχεια της αρχης, *the first elements, or principles*, in that verse: And I agree with Peirce in thinking *the princibles of Christ*, mean the principles of the doctrine of Christ as contained in the writings of Moses and the prophets. Accordingly the Christian doctrines, mentioned in this and the following verse, are all taught in the Jewish scriptures.

2. *Let us proceed to perfection.* The apostle calls the knowledge of the doctrines and promises of the gospel as typically set forth in the covenant with Abraham, and darkly expressed in the figures and prophecies of the law, τελειοτης, *perfection*, either in allusion to the Greeks, who termed the complete knowledge of their mysteries, τελειοτης, and τελειωσις, *perfection*; or, in allusion to what he had said, chap. v. 14. That strong meat belonged to τελειων, full grown men. If the last mentioned is the allusion, the writer's meaning is, that he would proceed to treat of those hidden doctrines of religion contained in the ancient oracles, which when rightly understood, have as great an influence in strengthening the faculties of the mind, as strong meat hath in invigorating the bodily powers of full grown men. See chap. v. 9. note 1.

3. *The foundation of repentance from dead works.*—In the expression, *repentance from dead works*, it is insinuated, that true repentance consisteth in turning from dead works. Now as the necessity of repentance

deed hath exprefsly affirmed, Gal. iii. 8. Heb. iv. 2. The covenant with Abraham, therefore, may with great propriety be termed, *The gofpel of the Patriarchs and of the Jews.*

NEW TRANSLATION.

CHAP. VI. 1 *Wherefore*, difmiffing the *difcourfe* (Eff. iv. 60. 2.) *of the principles of Chrift*,[1] Let us *proceed to* perfection,[2] not laying (παλιν, 270.) *a fecond time* the foundation of repentance from dead works,[3] and of faith towards God,[4]

2 Of the doctrine of baptifms,[1] and of laying on of hands,[2] and of refurrection of the dead,[3] and of eternal judgment.[4]

COMMENTARY.

CHAP. VI. 1 *Wherefore*, fince ye ought by this time to have been capable of ftrong food, *difmiffing the difcourfe concerning the principles of the Chriftian doctrine*, as contained in the ancient revelations, *let us proceed to* the deep meaning of thefe revelations, and of the figures and prophecies in the law, which is the *perfection* of Chriftian knowledge; *not explaining a fecond time the fundamental principles of repentance from works which merit death; and of faith in God;*

2 *Of the doctrine of baptifms*, as emblematical of that purity of mind which the worfhippers of God ought to poffefs; *and of the laying on of hands* on the facrifices, as an acknowledgment that the offerer deferved death for his fins; *and of the refurrection of the dead; and of the eternal judgment*, fo called becaufe its fentences will never be reverfed.

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ance in order to forgivenefs, was taught by Mofes, and more efpecially by the prophets, it is termed *the foundation of repentance*, and is juftly reckoned one of the Chriftian principles taught in the ancient oracles.

4. *And of faith towards God.* As the apoftle is fpeaking of the Chriftian doctrines taught in the ancient oracles, he mentions *faith in God* rather than faith in Chrift, becaufe it was more directly enjoined in thefe oracles than faith in Chrift, as is plain from our Lord's faying to his apoftles, *Ye believe in God, believe alfo in me.*

Ver. 2.—1. *Of the doctrine of baptifms.* In the Levitical ritual many *baptifms*, or immerfions of the body in water, were enjoined as emblematical of that purity of mind which is neceffary to the worfhipping of God acceptably. The fame doctrine being emblematically inculcated by the Chriftian baptifm, the baptifms enjoined in the law may juftly be reckoned Chriftian principles. See Heb. x. 22. Be-

 fides,

3 And this will we do, if God permit.

4 For *it is* impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the good word of God, and the powers of the world to come,

3 Και τȣτο ποιησομεν, εανπερ επιτρεπη ὁ Θεος.

4 Αδυνατον γαρ τȣς ἁπαξ φωτισθεντας, γευσαμενȣς τε της δωρεας της επȣρανιȣ, και μετοχȣς γενηθεντας πνευματος ἁγιȣ,

5 Και καλον γευσαμενȣς Θεȣ ῥημα, δυναμεις τε μελλοντος αιωνος,

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ſides, the baptiſm with the Spirit foretold, Joel ii. 28. was a Chriſtian principle.

2. *And of laying on of hands.* Peirce is of opinion, that it refers to the laying of the offerer's hands on the head of the ſin-offerings, in token that he laid his ſins on the animal which was to be ſacrificed, and that he expected to be pardoned through the atonement to be made by that ſacrifice.—But I rather think, the perſon who brought a ſacrifice to the altar, by laying his hands on its head confeſſed himſelf a ſinner, who for his tranſgreſſions deſerved to be put to death like the animal to be ſacrificed, but who hoped to be pardoned through the atonement to be made by that offering. Wherefore, the laying on of hands on the head of the ſin offering, was the ſame with the confeſſion of ſins enjoined in the goſpel as neceſſary to the obtaining of pardon.

3. *And of reſurrection of the dead.* The reſurrection of the dead was taught in the covenant with Abraham and in the revelations made to the prophets; as was ſhewed in Eſſ. v. ſection 1. No. 2. which ſee.

4. *And of eternal judgment.* The apoſtle Jude in ver. 14, 15. of his epiſtle, informs us that Enoch propheſied of the general judgment of the world. The other prophets likewiſe foretold the ſame grand event, particularly Daniel, chap. xii. 2.

Ver 4.—1 *For it is impoſſible to renew again by repentance.* The learned reader knows, that τȣς φωτισθεντας, with the other accuſatives in this and the following 5th verſe, are all governed by the verb ανακαινιζειν, in the beginning of ver. 6. and that to render the tranſlation of this paſſage exact, the word in our language anſwering to ανακαινιζειν, muſt be placed, as I have done, before theſe accuſatives. Ανακαινιζειν εις μετανοιν, is the ſame form of expreſſion as ανακαινȣμενον εις επιγνωσιν, Col. iii. 10. *renewed by knowledge.* And both expreſſions are formed on the idea, that perſons converted to Chriſtianity, become *new men*, or *new creatures.* The apoſtle does not mean, that it is impoſſible for God to renew a ſecond time by repentance an apoſtate, but that it is impoſſible for the miniſters of Chriſt to convert

3 And this *we will* do if God permit.

3 *And this more perfect instruction I will give you, if God permit* by preserving you from apostatizing, till ye have an opportunity to read and consider this letter.

4 For it is impossible to *renew again*[1] *by repentance* those who *have been* once enlightened,[2] and have tasted (see chap. ii. 9. note 2.) of the heavenly gift,[3] and *have been* made partakers of the Holy Ghost,

4 *For it is impossible* for us *to restore a second time by repentance, those who have been once enlightened* by believing the gospel, *and have tasted of the heavenly gift* of freedom from the yoke of the law of Moses, and from the grievous superstitions of heathenism, which is bestowed on Jews and Gentiles under the gospel, *and have been made partakers* of the gifts *of the Holy Ghost* at their baptism,

5 And have tasted the good word of God, and the powers[1] of *the age which was* to come,

5 *And have perceived the excellence of the word of God;* the doctrines and promises of the gospel; *and* have *seen the efficacy of the powers of the gospel dispensation* in reforming sinners,

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vert a second time to the faith of the gospel one, who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing.

2. *Who have been once enlightened.* Φωτισθεντας. We have this word, Heb. x. 32. where it is used to denote persons said ver. 26. to have *received the knowledge of the truth.* It it used in the same sense, Ephes. i. 18. iii 9. as is φωτισμος likwise, 2 Cor. iv. 4. 6. —The ancient fathers called *baptism*, φωτισμος, *illumination.* But that does not seem to be the meaning of the word here.

3. *And have tasted of the heavenly gift.* Our Lord called himself, John vi. 51. *The living bread which came down from heaven,* not on account of his doctrine only, but on account of all the other blessings which he came down to dispense to men. Hence, Peter speaks of *tasting that the Lord is gracious,* 1 Pet. ii. 3. Wherefore, *the heavenly gift* as distinguished from the other spiritual blessings here mentioned, may be that described in the commentary.—By *tasting the heavenly gift,* Bengelius understands men's partaking of the Lord's supper.

Ver. 5. *And the powers.* The word Δυναμεις, often denotes those miraculous powers, which were bestowed on the first Christians for the confirmation of the gospel, and to enable them to edify each other

6 If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

6 Και παραπεσοντας, παλιν ανακαινιζειν εις μετανοιαν, ανασαυρȣντας εαυτȣς τον υιον τȣ Θεȣ και παραδειγματιζοντας.

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other in their religious aſſemblies, But as the gifts of the Holy Ghoſt are mentioned in the preceding verſe, I think the word δυναμεις in this verſe, denotes the efficacy of the ordinances of religion diſpenſed in the Chriſtian church for converting ſinners, called *the age to come*, in conformity to the phraſeology of the Jews who termed the age of Meſſiah, *the age to come.*—See Iſa. ix. 6. where the Hebrew phraſe, which in our Engliſh Bible is tranſlated, *the everlaſting Father*, is rendered by the LXX. Πατηρ τȣ μελλοντος αιωνος, *the Father of the age to come.*

Ver. 6.—1. *And yet have fallen away.* The verbs φωτισθεντας, γευσαμενȣς, and γενηθεντας, being aoriſts are rightly rendered by our tranſlators in the paſt time: *Who were enlightened, have taſted, were made partakers.* Wherefore, παραπεσοντας, being an aoriſt ought likewiſe to have been tranſlated in the paſt time *have fallen away.* Nevertheleſs our tranſlators, following Beza, who without any authority from ancient MSS. hath inſerted in his verſion the word *Si, If*, have rendered this clauſe, *If they fall away;* that this text might not appear to contradict the doctrine of the perſeverance of the ſaints. But as no tranſlator ſhould take upon him to add to, or alter the ſcriptures, for the ſake of any favourite doctrine, I have tranſlated παραπεσοντας, in the paſt time, *Have fallen away*, according to the true import of the word as ſtanding in connection with the other aoriſts in the preceding verſes. Father, as παραπεσοντας, is put in op poſition to what goes before in the 4th and 5th verſes, the conjunction και, with which it is introduced, muſt here have its adverſative ſignification exemplified, Eſſ iv. 211 *And yet have fallen* away.—Wall in his note on this verſe ſaith, *I know of none but Beza whom the Engliſh tranſlators could follow* The Vulgate hath, *Et prolapſi ſunt:* The Syriac, *Qui rurſum peccaverunt:* Caſtalia, *Et tamen relabuntur.*—The word παραπεσοντας, literally ſignifies, *have fallen down.* But it is rightly tranſlated, *have fallen away*, becauſe the apoſtle is ſpeaking not of any common lapſe, but of apoſtaſy from the Chriſtian faith. See Heb. x. 29. where a farther diſplay of the evil of apoſtaſy is made.

Peirce in his note on this verſe ſaith, "The reaſon why our author "ſpeaks ſo ſeverely of ſuch apoſtates may be taken, partly from the "nature of the evidence which they rejected. The fulleſt and cleareſt evidence which God ever deſigned to give of the truth of "Chriſtianity, was theſe miraculous operations of the Spirit: and "when men were not only eye-witneſſes of theſe miracles, but were "likewiſe themſelves empowered to work them, and yet after all re- "jected this evidence, they could have no farther or higher evidence "whereby they ſhould be convinced; ſo that their caſe muſt in that

" reſpect

6 (Και, 211.) *and yet have fallen* away;[1] *crucifying again in* themselves,[2] and *making a public example* (for this translation of παραδειγματιζοντας, see Matth. i. 19.) *of the Son of God.*

6 *And yet have renounced the gospel*, in the imagination that Jesus was justly punished with death as an impostor, *crucifying a second time in their own mind, and making a public example of the Son of God*, by inwardly approving of and consenting to his punishment.

" respect appear desperate. This may be partly owing to their putting themelves out of the way of conviction. If they could not see enough to settle them in the profession of the Christian religion, while they made a profession of it, much less were they like to meet with any thing new to convince and reclaim them, when they had taken up an opposite profession and joined themselves with the inveterate enemies of Christianity. And finally, this may be resolved into the righteous judgment of God, &c."

2. *Crucifying again in themselves.* Raphelius and Alberti have shewed that the word ανασταυρουντας sometimes signifies to *crucify* simply. But I prefer the common translation of the word as more agreeable to the context.—Apostates are said to *crucify in their own mind the Son of God a second time*, and to *expose him to infamy*, because by speaking of him as an impostor, and inwardly approving of the punishment which was inflicted on him, they shewed that they would have joined his persecutors in putting him to death, if they had had an opportunity to do it.—On the authority of this text chiefly, the Novatians excluded from their communion those who in the time of the Diocletian persecution delivered up their copies of scriptures, and renounced the profession of the gospel. But the character and circumstances of the apostates, of whom the apostles speaks, were very different from the character and circumstances of the apostates in the Diocletian persecution. The Hebrew apostates had seen the miracles of Jesus and his apostles, and had been themselves partakers of the Holy Ghost, and thereby had been *enlightened*, or persuaded to embrace the gospel: Yet through the influence of their passions and lusts, they had lost their conviction of its divine original, and had returned to Judaism; and to vindicate themselves had spoken of Jesus as an impostor, who was justly put to death for his crimes. Persons acting in that manner, in opposition to all the evidences of the gospel, could not in the ordinary course of things, be converted a second time to the Christian faith, because no farther evidence could be offered to them. Besides, their apostacy proceeding from the corruption of their heart, was *wilful*, Heb. x. 26.—The case of the apostates in the Diocletian persecution, was very different. Through fear of torture, they had delivered up the scriptures, in token of their renouncing Christianity. Yet being convinced of its truth, they were still Christians in their hearts. Now, however culpable these men may have been for their cowardice and hypocrisy, there was nothing in their case as in the case of the others, which made it impossible for the ministers of

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God:

7 Γη γαρ ἡ ϖιȣσα τον επ' αυτης ϖολλακις ερχομενον ὑετον, και τικτȣσα βοτανην ευθετον εκεινοις δι' ȣ̔ς και γεωργειται, μεταλαμβανει ευλογιας απο τȣ Θεȣ.

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto curſing; whoſe end *is* to be burned.

8 Εκφερȣσα δε ακανθας και τριβολȣς, αδοκιμος και καταρας εγγυς, ἡς το τελος εις καυσιν.

9 But beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

9 Πεπεισμεθα δε ϖερι ὑμων, αγαπητοι, τα κρειττονα και εχομενα σωτηριας, ει και ȣ̔τω λαλȣμεν.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtered to the ſaints, and do miniſter.

10 Ου γαρ αδικος ὁ Θεος, επιλαθεσθαι τȣ εργȣ ὑμων, και τȣ κοπȣ της αγαπης ἡς ενεδειξασθε εις το ονομα αυτȣ, διακονησαντες τοις ἁγιοις, και διακονȣντες.

11 And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end:

11 Επιθυμȣμεν δε ἑκαστον ὑμων την αυτην ενδεικνυσθαι σπȣδην ϖρος την πληροφοριαν της ελπιδος αχρι τελȣς·

Chriſt to perſuade them to repent. The Novatians therefore ſhewed great ignorance, as well as great uncharitableneſs, in contending that the apoſtle had declared the repentance of ſuch perſons impoſſible; and that for their ſin, as for the ſin of thoſe mentioned, Heb. x. 29. no atonement was provided in the goſpel

Ver. 8.—1. *Is nigh to a curſe.* As in *the bleſſing* mentioned, ver. 7. there is an alluſion to the primitive bleſſing, whereby the earth was rendered fruitful, (Gen. i. 11.) So *in the curſe* here mentioned, there is an alluſion to the curſe pronounced on the earth, after the fall, Gen. iii. 17.

2. *Whoſe end is to be burned.* A principal part of the eaſtern agriculture, conſiſts in leading rills of water from ponds, fountains, and brooks,

7 For the *land* which drinketh in the rain, *which often cometh* upon it, and bringeth forth herbs *fit* for them by whom it is *cultivated*, receiveth *a* blessing from God.

7 In giving up such wilful sinners as incorrigible, we act as men do in cultivating their fields. *For the land which drinketh in the rain which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated*, continueth *to* be cultivated, and *receiveth a blessing from God.* See ver. 8. note 2. toward the end.

8 But that which *produceth* thorns and briars is *reprobated*, and *nigh to a curse:*[1] whose end is to be burned.[2]

8 *But that which*, being duly cultivated and watered, *produceth* only *thorns and briars, is reprobated* by the husbandman as not worthy of culture, *and soon will fall under the curse, and in the end will be burnt* up with drought.

9 But beloved, we are persuaded better[1] things of you, *even* things *which are connected with* salvation,[2] though we thus speak.

9 *But beloved, we are persuaded better fruits* than those of apostasy, *will be produced by you, even such a firm adherence to the gospel as is connected with salvation, though we thus speak* to put you on your guard.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

10 *For God*, who hath promised to assist his sincere servants in time of temptation, *is not unrighteous to forget*, either his own promise or *the laborious* and dangerous *work* by *which ye shewed your love to him, when ye assisted* and comforted *the* persecuted *disciples* of Christ in Judea, *and do* still *assist them.*

11 *Yet* we *earnestly* desire *every* one of you, *to* shew the same diligence, *in order* to the full assurance of OUR hope, to the end:

11 *Yet I earnestly desire every one of you, to shew the same diligence* as formerly in assisting and comforting your brethren, *in order that my hope* concerning your perseverance in the faith of the gospel, *may continue to the end* of your lives.

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brooks, to render the fields fruitful When this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up is altogether sterile. The apostle's meaning is, that as land which is unfruitful under every method of culture, will at length be deserted by the husbandman, and burnt up with drought; so those who apostatize from the gospel, after having believe it to be

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

12 Ἱνα μη νωθροι γενησθε, μιμηται δε των δια πιστεως και μακροθυμιας κληρονομȣντων τας επαγγελιας.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

13 Τῳ γαρ Αβρααμ επαγγειλαμενος ὁ Θεος, επει κατ' ȣδενος ειχε μειζονος ομοσαι, ωμοσε καθ' ἑαυτȣ,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

14 Λεγων, Η μην ευλογων ευλογησω σε, και πληθυνων πληθυνω σε.

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be from God on the evidence mentioned, ver. 4, 5. will be justly given up *by God and man* as incorrigible.

Ver. 9.—1. *We are persuaded better things of you.* This, as Peirce observes, is exactly in St. Paul's manner of softening the harsh things he found himself obliged to write. See 2 Thess. ii. 13. Ephes. iv. 20.

2. *Which are connected with salvation.* So the words, και εχομενα σωτηριας signify, as Elsner hath shewed. See Parkhurst.

Ver. 12. *Are inheriting the promises.* The promises made to Abraham and to his seed, were, 1. That Abraham should have a numerous seed by faith, as well as by natural descent.—2. That God would be a God to him and to his seed in their generations, by being the object of their worship and their protector.—3. That he would give them the everlasting possession of Canaan.—4. That he would bless all the nations of the earth in him: that is, bless believers of all nations, in the manner he was to bless him, by counting their faith for righteousness:—5. That he would thus bless the nations through Christ Abraham's seed.—6. That through Christ, likewise, he would bless the nations with the gospel revelation.—See Ess. v. Sect. 4, 5. and 6.—Four of these promises the believing Gentiles were inheriting, at the time the apostle wrote this letter. For, 1. They were become Abraham's seed by faith.—2. God was become the object of their worship and their protector.—3. They were enjoying the knowledge of God in the gospel church, and the gifts of the Spirit, Gal. iii.—4. All these blessings were bestowed on them through Christ.—The other promises none of Abraham's spiritual seed, not even the Old Testament saints, were inheriting. None of them had attained to the possession of the heavenly country, typified by Canaan. Nor was the faith of any of them actually counted to them for righteousness. These blessings can only be obtained after the resurrection and general judgment. Heb. xi. 39, 40.—By observing that the believing Gentiles *were actually inheriting the promises*, that is, were enjoying, in the Christian church, the four promised blessings above mentioned, the apostle appealed to an undeniable fact in proof that the believing Gentiles equally with the believing Jews, were heirs of the promises made to Abraham and

12 That ye *may not* be slothful, (chap. v. 11. note 2.) but *imitators* of them who through faith and patience (κληρονομουντων) *are inheriting* [1] the promises.

12 This I desire, *that ye may not be sluggards, but imitators of the believing Gentiles* in their good works, *who through faith* in Christ *and patience* under persecution, *are*, as Abraham's spiritual seed, now *inheriting the promises* in the gospel church.

13 For when God made promise to Abraham, (επει) *since* he could swear by (ουδενος) no *one* greater, he sware by himself, [1]

13 I say the believing Gentiles, who without doubt are heirs of the promises equally with the Jews: *For, when God made* the *promises to Abraham* after he had offered up Isaac, *since he could swear by no one greater, he sware by himself,*

14 Saying, Surely blessing I will bless thee, [1] and multiplying I will multiply thee. [2] (See Ess. vi. sect. 2. No. 3, 4.)

14 *Saying, Surely I will greatly bless thee* by counting thy faith for righteousness; *and I will greatly multiply thee*, by giving thee a numerous spiritual seed, whose faith I will in like manner count to them for righteousness.

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to his seed. Withal, to give the Gentiles the greater assurance of this, he shewed them in what follows, that all the promises of the covenant were unalterably confirmed to them by the oath which God sware to Abraham, after he had lifted up Isaac upon the altar.

Ver. 13. *For when God made promise to Abraham—he sware by himself.* The promise referred to here, is that which God made to Abraham after he had lifted up Isaac on the altar, Gen. xxii. 16, 17. For on no other occasion did God confirm any promise to Abraham with an oath; as was observed in the illustration prefixed to this chapter.

Ver. 14.—1. *Saying, Surely blessing I will bless thee.* The blessing promised to Abraham on this occasion, was, not only that his faith should be counted to him for righteousness, but that the faith of his spiritual seed should likewise be counted to them for righteousness, as is evident from Gal. iii. 8. *The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.* See this more fully explained, Ess. v. Sect. 6.

2. *And multiplying I will multiply thee.* In the oath, the expression is, *I will multiply thy seed:* but the meaning is the same. For, Abraham could be multiplied only by the multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual seed.—The apostle quotes only the first words of the oath: but his reasoning is founded on the whole: and particularly on the promise,

Gen.

15 And so, after he had patiently endured, he obtained the promise.

15 Και ὑτω μακροθυμησας επετυχε της επαγγελιας.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

16 Ανθρωποι μεν γαρ κατα τυ μειζονος ομνυυσι· και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ὁ ὁρκος.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath;

17 Εν ᾧ περισσοτερον βυλομενος ὁ Θεος επιδειξαι τοις κληρονομοις της επαγγελιας το αμεταθετον της βυλης αυτυ, εμεσιτευσεν ὁρκῳ·

18 That by two immutable things, in which *it was* impossible for God to lye, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us:

18 Ἱνα δια δυο πραγματων αμεταθετων, εν οἱς αδυνατον ψευσασθαι Θεον, ισχυραν παρακλησιν εχωμεν οἱ καταφυγοντες κρατησαι της προκειμενης ελπιδος,

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Gen. xxii. 18. *And in thy seed all the nations of the earth shall be blessed.* They shall be blessed, by having their faith counted for righteousness, through thy seed Christ. See Ess. v. Sect. 6.

Ver. 15. *And so having patiently waited he obtained the promise.* Here, by an usual figure of speech, *the promise* is put *for the thing promised.* For the promise itself Abraham obtained when God sware to him, *Surely blessing I will bless thee, and multiplying I will multiply thee,* ver. 14.—In the birth of Isaac, Abraham obtained the beginning of the accomplishment of God's promise concerning his numerous natural progeny. Moreover, as the birith of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual seed. Wherefore, in the birth of Isaac, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtained the accomplishment of that promise. See the illustration of ver. 15.

Ver. 16. *An oath for confirmation,* &c. This observation teaches us, that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when

15 And so, *having* patiently *waited*, he obtained the promise. [1]

15 *And so having* for many years *patiently waited*, *Abraham*, in the supernatural birth of Isaac, *obtained* the beginning of the accomplishment of *the promise* concerning his numerous seed.

16 (Γαρ) For men verily swear by the greater: and an oath (εις, 147.) for confirmation [1] is to them an end of all (αντιλογιας) *contradiction.*

16 *For men verily swear by greater persons* than themselves, whose vengeance they imprecate if they swear falsely: *And* so *an oath for* the *confirmation* of any doubtful matter, *is held by them* a proper method of *ending all contradiction.*

17 (Εν ᾡ) *Therefore* [1] God, willing more abundantly to shew *to* the heirs of promise the immutability (της βουλης) of his *purpose*, (εμεσιτευσεν ορκῳ) confirmed IT with an oath: [2]

17 *Therefore*, in accommodation to the sentiments of men, *God willing more fully to shew to* all in every age and nation who are *the heirs of promise*, *the immutability of his purpose* to count their faith for righteousness, and to bestow on them the inheritance of the heavenly country, *confirmed* the declaration of *his purpose with an oath:*

18 That by two immutable things, in which IT WAS impossible for God to lie, *WE* might have *strong* consolation, who have fled *away to* lay hold *on* the hope set before *US*,

18 *That by two immutable things*, the promise and the oath of God, *in which it was impossible for God to lie*, *we might have strong consolation* under the convictions of sin and the terrors of punishment, *who have fled away* from the curse of the law, like the mayslayer from the avenger, *to lay hold on the hope* of pardon *set before us* in the promise confirmed by God's oath;

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required by proper authority and taken religiously, are allowable under the gospel.

Ver. 17.—1 *Therefore.* Theophylact saith, εν ᾡ, is equivalent to διο, or δια τουτο *therefore.* Accordingly the Syriac hath here, *Quapropter;* and Castalio, *Itaque.*

2. *Confirmed it with an oath.* The Vulgate, which is followed by Castalio, translates εμεσιτευσεν ορκῳ, *interposuit jusjurandum.* But, as the expression is ορκῳ, and not ορκον, that translation cannot be admitted. To remove this difficulty, our translators have put in the margin, *He interposed himself by an oath;* with which Peirce saith, the Italian, French, and Low Dutch translations agree.—Beza hath, *fidejussit*

19 Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail;

19 Ἡν ὡς αγκυραν εχομεν της ψυχης ασφαλη τε και βεβαιαν, και εισερχομενην εις το εσωτερον τȣ καταπετασματος,

20 Whither the forerunner is for us entered, *even* Jeſus, made an High-prieſt for ever, after the order of Melchizedec.

20 Ὁπȣ προδρομος ὑπερ ἡμων εισηλθεν Ιησȣς, κατα την ταξιν Μελχισεδεκ, αρχιερευς γενομενος εις τον αιωνα.

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fidejuſſit jurejurando, he undertook for it by an oath.—Syriac, *obſtrinxit cum juramento.*—Tremellius the margin of his tranſlation of the Syriac, hath, ad verbum, *Ligavit quaſi faſcia.*—Peirce, *he placed his counſel* or promiſe, *in the middle of an oath.*—But as none of theſe tranſlations correſponds to the words of the original, I think its meaning is better repreſented in our Engliſh tranſlation which I have adopted; He *confirmed it with an oath:* For εμεσιτευσεν ὁρκῳ, literally ſignifies, *He mediatored it with an oath:* He made an oath the *mediator, ſurety*, or *ratifier* of his counſel. This ſenſe of the word, εμεσιτευσεν, merits attention, becauſe it ſuggeſts a fine interpretation of chap. ix. 15. which ſee in note 2. on that verſe.

Ver. 20.—1. *Where a forerunner hath entered on our account.* Προδρομος. *A forerunner* is one who goes before, to do ſome ſervice for another who is to follow; in which ſenſe alſo, the Latin word *antecurſor* is uſed: Cæſ. Bel. lib. i. 16. Here the alluſion is to one ſent from

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CHAP. VII.

View and Illuſtration of the Facts and Reaſonings in this Chapter.

IN the preceding chapter, the apoſtle propoſed to go on with the Hebrews to the perfection of Chriſtian knowledge as exhibited in the ancient oracles of God; and accordingly in part he executed his purpoſe by ſhewing them, That in the covenant with Abraham God promiſed him a numerous ſeed, both by natural deſcent and by faith; that he promiſed to bleſs him and his ſeed by faith, with the pardon of their ſins, and with the inheritance of that heavenly country of which Canaan was

19 Which *we* have as an anchor of the foul, both fure and ftedfaft, (και, 207.) *becaufe fixed into the* PLACE within the vail,

19 *Which* hope, *we have as an anchor, to which our foul is faftened* in this ftormy fea of life; *both ftrong and ftedfaft, becaufe fixed into the place within the vail;* that is, into heaven, whither we fhall be drawn, by this anchor, as fhips are drawn to the place where their anchors are fixed;

20 *Where a* forerunner [1] *hath entered on our account,* EVEN Jefus, [2] made an High-prieft for ever, *according to* the order of Melchizedec.

20 *Into which place a forerunner hath entered on our account,* to fix our hope of pardon and eternal life as an anchor, *even Jefus,* who being *made an High prieft for ever like Melchizedec,* can procure pardon for us as a prieft, and fave us eternally through his power as a king.

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from a fhip to fix its anchor in the place to which it is to be drawn.

2. *Even Jefus.* Jefus is called *our forerunner,* firft, becaufe he is gone before us into heaven, to open it to us by the facrifice of himfelf, and to plant our hope of eternal life there, as an anchor of the foul. Secondly, becaufe having opened heaven, he remains there as the High-prieft of that holy place, to introduce all believers into the prefence of God. This fhews in what fenfe Jefus is *an High-prieft for ever.* He is fo, not by offering facrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34. note 3. and by introducing them into the prefence of God by the merit of the one facrifice of himfelf, which he offered to God without fpot in heaven.

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was the type; that he confirmed thefe promifes with an oath, to fhew the immutability of his purpofe to beftow on them the promifed bleffings; and, that their hope of thefe bleffings was firmly fixed in heaven, as an anchor of the foul, by Jefus, who had entered heaven for that purpofe being made, by the oath of God, an High-prieft for ever, according to the fimilitude of Melchizedec. To this oath the apoftle had appealed, chap. v. 6. in proof that Jefus is a real High-prieft; but its import he did not then fully explain. Wherefore, in the laft verfe of chap. vi. having mentioned a fecond time, that Jefus was made an High-prieft, according to the fimilitude of Melchizedec, he, in this viith chapter, for the purpofe of proceeding with the

Hebrews ſtill farther on towards the perfection of Chriſtian knowledge, ſearched into the deep meaning of the oath, recorded Pſal. cx. 4. *The Lord hath ſworn and will not repent, Thou art a prieſt for ever, according to the order of Melchizedec*; and by accurately examining the particulars concerning Melchizedec related in the Moſaic hiſtory, he ſhewed, that Melchizedec was a far more excellent prieſt than Aaron and all his ſons, conſequently, that Jeſus, whom God made *an High-prieſt for ever according to the ſimilitude of Melchizedec*, exerciſeth a prieſthood more acceptable to God, and more effectual for procuring the pardon of ſin, than the prieſthood which the ſons of Aaron exerciſed under the law.

The firſt particular concerning Melchizédec, mentioned by Moſes, and taken notice of by the apoſtle, is, That Melchizedec was *a prieſt of the Moſt High God*. This implies, that he was appointed to the office in ſuch a public manner, that all the worſhippers of the true God in Canaan knew him to be a prieſt of the Moſt High God. And ſeeing, at that time, there was no viſible church of God erected in which Melchizedec could officiate, his deſignation to the prieſt's office by God, authorized him to officiate for all the worſhippers of the true God every where who applied to him. In this reſpect, therefore, Melchizedec was a greater prieſt than Aaron, and than any of his ſons; their prieſthood being confined to the ſingle nation of the Iſraelites.—The ſecond particular mentioned by Moſes, and referred to by the apoſtle, is That Melchizedec was *a King* as well as a prieſt; ſo had authority to make laws for regulating the morals of the people, for whom he officiated as a prieſt, and power to puniſh them for their faults. Accordingly, by the righteous exerciſe of his power as a king, he trained his people to virtue ſo ſucceſsfully, that by his neighbours he himſelf was called *Melchizedec*, which ſignifies *King of righteouſneſs*, and the city in which his people lived, was, on account of their virtuous and peaceable diſpoſition, called *Salem*; which ſignifies *Peace*.—Whereas the ſons of Aaron, being ſimply prieſts, had no authority to make laws, nor power to correct the vices of the Iſraelites, for whom they officiated. Beſides, many of them, inſtead of being righteous, were perſons of a vicious and turbulent diſpoſition, ver. 2.—The third particular concerning Melchizedec which the apoſtle taketh notice of, is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moſes. From this it follows, that Melchizedec did not derive, either his prieſthood, or his fitneſs for the prieſthood, from his parents, but had the office conferred on him by God on account of the excellence of his character.—It was otherwiſe with the Levitical prieſts; For although Aaron himſelf was ſpecially called

called of God, his ſons were made prieſts, neither by any particular deſignation, nor on account of the excellence of their character; but merely by their deſcending in a right manner from parents who were prieſts, Levit. xxi. 7. 14. and by their being free from bodily imperfections, Levit. xxi. 17.—21.—The fourth particular concerning Melchizedec taken notice of by the apoſtle, is, That in the account given of him by Moſes, he had neither beginning of days nor end of life as a prieſt, fixed by any law of God: So that he did not begin to exerciſe the prieſt's office at a determined age, nor ceaſe to be a prieſt when ſuperannuated, as was the caſe with the ſons of Aaron, but exerciſed the prieſt's office all his life; in which reſpect his prieſthood was well fitted to be a type of the perpetual prieſthood of the Son of God, ver. 3. This circumſtance that Melchizedec was a prieſt all his life, joined with the former that he was made a prieſt by God on account of the excellence of his character, ſhews that his prieſthood had for its object to purify the minds of his ſubjects from ſin; an office to which ſtrength of body was not neceſſary, but maturity of judgment. Whereas the ſons of Aaron, having for the object of their miniſtrations, to cleanſe the bodies only, of the Iſraelites from ceremonial pollution, by ſervices which required great bodily ſtrength, they were not permitted to begin their miniſtry till they were thirty years old, nor to continue therein beyond the age of fifty. See Heb. vii. 16. note 1.—The fifth particular concerning Melchizedec, mentioned by Moſes and taken notice of by the apoſtle, is, That Abraham gave him the tenth of all the ſpoils of the vanquiſhed kings, notwithſtanding he was himſelf both a prince and a prieſt. This is a proof from fact, that Melchizedec's prieſthood was not confined to one family or nation, but, for any thing we know, being the only ſpecially appointed prieſt of the Moſt High God then in the world, he was an univerſal prieſt, ver. 4.—The caſe was different with the ſons of Aaron. For they could not tithe all the worſhippers of the true God every where; nor even all the Iſraelites by virtue of their being prieſts; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment mentioned, Numb. xviii. 24.—30. and they did this, notwithſtanding the Levites were deſcended from Abraham equally with themſelves: all which ſhewed the limited nature of their prieſthood, ver. 5.—But Melchizedec having no relation to the anceſtors of the Levitical prieſts, was not authorized by any connection which he had with Abraham either natural or political, to take tithes of him. Wherefore he received the tithes, merely becauſe by the divine appointment he officiated as a prieſt for all the worſhippers of God in Canaan, of whom

Abraham

Abraham was one —The ſixth particular concerning Melchizedec, mentioned by Moſes and taken notice of by the apoſtle, is, That Melchizedec, after receiving the tithes, bleſſed Abraham, notwithſtanding he was at that time poſſeſſed of the promiſes, ver. 6.—And, as the leſs is bleſſed of the better perſon, Abraham, by receiving the bleſſing from Melchizedec, acknowledged him to be his ſuperior, both as a prieſt and as a king, ver. 7.—Farther, to ſhew the ſuperiority of Melchizedec to the Levitical prieſts, the apoſtle obſerves that here, under the Moſaic œconomy, prieſts *who die,* that is, whoſe prieſthood expireth when they arrive at a certain time of life, receive tithes; but there, under the patriarchal œconomy, Melchizedec received tithes, of whom it is teſtified, that he lived a prieſt continually, ver. 8.—Likewiſe, he obſerves, that Melchizedec's ſuperiority to the Levitical prieſts was ſhewed by this, that Levi and his deſcendants may be ſaid to have paid tithes to Melchizedec in Abraham, ver. 9.—Becauſe Levi was yet in the loins of his father when Melchizedec met him. And ſince Levi derived all his dignity from his father Abraham, if by paying tithes and receiving the bleſſing, Abraham himſelf was ſhewed to be inferior to Melchizedec, certainly his ſon Levi was in like manner ſhewed to be inferior to him, ver. 10.

Here the apoſtle ends his account of Melchizedec, without having pointed out any of the particulars in which he reſembled the Son of God, except the one mentioned, ver. 3. That he was a prieſt all his life. Wherefore, that the reader may know in what reſpects Chriſt is a prieſt according to the ſimilitude of Melchizedec, and be ſenſible of the propriety of God's making the prieſthood of Melchizedec the pattern of the prieſthood of his Son, it will be fit in this place to compare the character of Chriſt, with that of Melchizedec as deſcribed by the apoſtle in this chapter.

And, 1. Like Melchizedec, Chriſt is a king as well as a prieſt. Being the Son of God and the maker of the worlds, he is *the heir* or *Lord of all:* conſequently he hath a right to govern mankind by the laws of his goſpel, and power to reward or puniſh every one according to his deſerts.—2. Like Melchizedec, Chriſt exerciſes his government for promoting moral righteouſneſs among his ſubjects. Accordingly by his goſpel he hath reformed many of his ſubjects; and will continue to reign till he make truth and righteouſneſs prevail univerſally among them: and ſuch as are irreclaimable he will deſtroy. Wherefore, as his government is founded on a better authority than Melchizedec's, and is carried on with more ſucceſs, the title of *king of righteouſneſs,* belongs more properly to him than to Melchizedec; alſo he is well entitled to be called *king of peace,* as

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he came from heaven to produce peace on earth, by reconciling ſinners to God and to one another; and to make the reconciled live with God for ever, in a ſtate of perfect peace in heaven.—3. Like Melchizedec, Chriſt was not deſcended from parents who were prieſts, but he was made a prieſt by the ſpecial deſignation of God. And his prieſthood is of a nature ſo excellent, that as he had no predeceſſor, ſo he can have no companion nor ſucceſſor in his prieſthood. Nor is any ſuch needed; ſeeing he ever liveth to execute the prieſt's office himſelf.—4. Chriſt's prieſthood, like that of Melchizedec, not requiring bodily ſtrength, but maturity of judgment, to execute it properly, it was not limited to the prime of his life; but like Melchizedec he is a prieſt for ever, who exerciſes his prieſthood as long as his people have any need of the prieſt's office.—5. As Melchizedec was appointed to exerciſe his prieſthood in behalf of all the worſhippers of the true God in the countries where he lived, ſo Chriſt was appointed to exerciſe his prieſthood, not for any particular nation or race of men, but for all mankind. He is an univerſal prieſt. And having offered himſelf a ſacrifice for the ſin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their ſins, and maketh continual interceſſion for them in heaven, upon the ſtrength of that meritorious ſacrifice. So Chriſt himſelf hath declared in his prayer to his Father, recorded John xvii. 2. *Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.*

The apoſtle, in the preceding fifth chapter, to ſhew that Jeſus the author of the goſpel hath made atonement for the ſin of the world, which is the fourth fact on which the authority of the goſpel revelation reſteth, having proved that Jeſus is a prieſt; alſo in this ſeventh chapter having diſplayed his greatneſs as a prieſt, by deſcribing the character and office of Melchizedec according to whoſe ſimilitude he was made a prieſt, proceeds, in what follows, to anſwer the argument advanced by the doctors for proving the efficacy and perpetuity of the Levitical prieſthood, together with the unalterable obligation of the law of Moſes. They affirmed the Levitical ſacrifices to be real atonements which never would be aboliſhed, becauſe the law was given ſolely for the purpoſe of eſtabliſhing and regulatingthem; conſequently that the law itſelf would always remain in force. But to ſhew the fallacy of this argument, the apoſtle, entering into the deep meaning of the oath whereby Meſſiah was made a prieſt, reaſoned thereon in the following manner. If *perfection*, that is, the complete pardon of ſin, is to be had through the ſervices of the Levitical prieſthood, and if theſe ſervices are always to continue together with the law by which they were

eſtabliſhed and regulated, what need was there that another prieſt ſhould ariſe of the order of Melchizedec, and not of the order of Aaron, ver. 11. — Certainly the introduction of a prieſthood of a different kind from that of Aaron, implieth that the ſervices of the ſons of Aaron are ineffectual for procuring the pardon of ſin, and on that account are to be aboliſhed. But if the prieſthood is to be changed, it neceſſarily followeth that the law alſo is to ceaſe; ſince its principal uſe was to regulate the ſervices of the prieſthood, ver. 12.—Now, that God reſolved to change the prieſthood, which by the law was conferred on the ſons of Aaron, cannot be doubted, ſeeing the perſon to whom God ſaid, *Thou art a prieſt for ever*, was of a tribe, of which no one ever officiated at the altar, ver. 13.—For it is very plain from Pſal. cx. That our Lord Meſſiah, to whom God ſaid, *Thou art a prieſt*, being David's ſon hath ſprung from Judah, to which tribe Moſes ſpake nothing concerning the prieſthood as belonging to it, ver. 13.—Farther, that the prieſthood of the new prieſt who was to ariſe, was to be different from that of the ſons of Aaron, is ſtill more exceedingly plain from God's ſwearing, that, according to the ſimilitude of Melchizedec a different prieſt ariſeth, ver. 15.—who is made a prieſt, not according to the carnal commandment of the law, which obliged the ſons of Aaron to lay down their prieſthood when fifty years old, becauſe at that age they were not able to undergo thoſe laborious ſervices by which the bodies of the people were to be cleanſed from ceremonial defilements; but who is made a prieſt according to the power of that endleſs life as a prieſt which is beſtowed on him, becauſe his miniſtrations being appointed for the purification of the minds of his people from the defilement of ſin, required maturity of judgment and experience rather than great bodily ſtrength, ver. 16.—This God himſelf teſtified, by ſaying to Meſſiah David's Lord, *Thou art a prieſt for ever according to the order of Melchizedec*, ver. 17.—From theſe well-known facts, the apoſtle juſtly concluded, that it was always God's intention to aboliſh the law of Moſes, after the weakneſs of its precepts to reform mankind was made evident, and the unprofitableneſs of its ſacrifices for procuring the pardon of ſin was ſhewed, ver. 18.—The truth is, the law made no one perfect in reſpect either of ſanctiſication or of pardon; but the introduction of a better law and prieſthood maketh us perfect in both theſe reſpects: by which law and prieſthood we have acceſs to worſhip God acceptably, at all times and in all places, ver. 19.

Farther, to ſhew that the goſpel with its prieſthood, is a better covenant than the law with its prieſthood, and that it was juſtly ſubſtituted in place of the law, the apoſtle, entering ſtill farther

farther into the deep meaning of God's oath constituting Messiah a priest for ever, reasoned in the following manner. In as much as Jesus was made a priest with an oath, importing that God would never abolish his priesthood, ver. 20.—whereas the sons of Aaron being made priests without any such oath, their priesthood was liable to be abolished, ver. 21.—it is plain, that by the immutability of his priesthood, Jesus hath become the Mediator or High-priest of a more excellent covenant than the law. For if the weakness of the law and the unprofitableness of the Levitical priesthood were manifested by God's declaring his intention to abolish them, certainly the greater excellence of the gospel and the greater efficacy of its priesthood are shewed by God's having declared them unchangeable, ver. 22.—This the apostle illustrates more fully, chap. viii. by comparing the two covenants together.—I have only to add, that the apostle's reasoning on this subject is of such a nature, that while it sheweth the excellence of the gospel covenant and priesthood, it removes an objection which might naturally occur to the reader; namely, that since the law of Moses and the Levitical priesthood, which were as really of divine appointment as the gospel covenant and priesthood, have been abolished, what security is there that the latter shall not in their turn be abolished likewise? The greatest security possible! With a solemn oath God declared, in the hearing of the angelical hosts, that he hath made both the one and the other absolutely unchangeable.

In what follows, the apostle observes, that as the weakness of the Levitical ordinary priesthood was shewed by the priests quitting their office and giving place to others after their bodily vigour was gone, so the weakness of the Levitical high-priesthood was shewed by the high priests being many in number, because they were hindered by death from continuing in their office, ver 23.—But Jesus, because he liveth for ever in the body, possesseth a priesthood which doth not pass from him to any successor, ver. 24.—Hence he is for ever able to save all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-priest to make intercession for them with God, ver. 25.—Lastly, He is such an High-priest as the character and circumstances of sinners required, who being absolutely free from sin, ver. 26 —hath no need annually to make atonement for his own sins, as the Levitical high-priests were obliged to do, ver. 27.—For the law made men high-priests who were sinners; but the oath, which was declared after the law was given, constituted the Son an High-priest, who is, in every respect, perfect for evermore, ver. 28,

These great discoveries concerning the dignity of Jesus as a king and a priest, and concerning the power of his government and the efficacy of his priesthood, the apostle was directed by inspiration

OLD TRANSLATION.	GREEK TEXT.
CHAP. VII. 1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;	1 Ὁυτος γαρ ὁ Μελχισεδεκ, βασιλευς Σαλημ, ἱερευς του Θεου του ὑψιστου, ὁ συναντησας Αβρααμ ὑποστρεφοντι απο της κοπης των βασιλεων, και ευλογησας αυτον,
2 To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also king of Salem, which is, King of peace;	2 Ὡ και δεκατην απο παντων εμερισεν Αβρααμ· πρωτον μεν ἑρμηνευομενος βασιλευς δικαιοσυνης, επειτα δε και βασιλευς Σαλημ· ὁ εστι βασιλευς ειρηνης·

Ver. 1.—1. *King of Salem.* According to Josephus, Ant. L. i. c. xi. Salem, the city of Melchizedec, was Jerusalem. But according to Jerome, who saith he received his information from some learned Jews, it was the town which is mentioned, Gen. xxxiii. 18. as a city of Schechem, and which is spoken of, John iii. 23. as near to Enon, where John baptized. This city being in Abraham's way as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchizedec's city, rather than Jerusalem which was situated farther to the south.

2. *Priest of the most high God.* By calling Melchizedec *the priest of the most high God*, Gen. xiv. 18. Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind.—The Hebrew word, translated a *priest* sometimes signifies *a prince*. But the historian hath removed the ambiguity by adding the words, *of the most high God.*

3. *And blessed him.* In his manner of blessing Abraham, Melchizedec shewed himself a priest of the only true God: *Blessed be Abraham of the most high God possessor of heaven and earth.*

Ver. 2.—1. *A tenth of all;* namely, of all the spoils of the vanquished kings, ver. 4. and not a tenth also of the goods that had been taken from the king of Sodom and from Lot. For of these Abraham

inſpiration to make, that by the frequent recollection of them, we may gladden and ſtrengthen our hearts, under all the trials to which we are expoſed during our preſent probationary ſtate.

NEW TRANSLATION.

CHAP. VII. 1 (Γαρ, 97.) *Now* this Melchizedec, King of Salem,[1] Prieſt of the moſt high God,[2] who met Abraham returning from the ſlaughter of the kings, and bleſſed him,[3]

2 To whom Abraham *imparted even a tenth* of all,[1] *being firſt indeed* by interpretation, king of righteouſneſs,[2] and *next* alſo, king of Salem, which BY INTERPRETATION, (from the preceding clauſe) is king of peace;

COMMENTARY.

CHAP. VII. 1 *Now* that ye may know the nature of Melchizedec's prieſthood, to which God likened the prieſthood of his Son, I obſerve that *this Melchizedec King of Salem, and Prieſt of the Moſt High God, who met Abraham as he returned from the ſlaughter of the kings, and bleſſed him;*

2 *To whom Abraham imparted even a tenth of all* the ſpoils, (ver. 4.) *being firſt according to the interpretation* of his name, *king of righteouſneſs*, a moſt righteous king, *and next alſo, king of Salem, which by interpretation is king of peace*, king of a peaceable and virtuous people,

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Abraham took nothing to himſelf.—By paying tythes to Melchizedec, Abraham acknowledged him to be a prieſt of the true God. It ſeems his being ſupernaturally appointed a prieſt by God, was known through all that country.

2. *Being firſt indeed by interpretation king of righteouſneſs, and next alſo, &c.* In ancient times, eſpecially among the people whoſe hiſtory is recorded by Moſes, it was uſual to give names to perſons and places, expreſſive of their qualities; or in commemoration of ſome remarkable events. Thus Abram's name was changed into *Abraham;* to ſignify that he was made the father of many nations: And *Sarai* was named *Sarah*, becauſe ſhe was made the mother of nations: And Jacob obtained the name of *Iſrael*, becauſe *he had power with God.* See alſo Ruth i. 19, 20 This being the ancient practice, it cannot be doubted. that the neighbourhood gave to this excellent king and to his ſubjects, the names which they bear in the hiſtory, becauſe they expreſſed the real and well known characters of both Viewed in the light of this ancient practice, the apoſtle's argument from the names is concluſive, to ſhew what an excellent perſon Melchizedec was, and how fit to be made a type of the Son of God; who in alluſion to that type, was declared to love righteouſneſs and hate wickedneſs, Pſal. xlv. 7. and was foretold by Iſaiah, under the title of *the Prince of Peace*, Iſa. ix. 6.

3 Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now, consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

3 Απατωρ, αμητωρ, αγενεαλογητος· μητε αρχην ἡμερων, μητε ζωης τελος εχων· αφωμοιωμενος δε τῳ ὑιῳ τȣ Θεȣ, μενει ἱερευς εις το διηνεκες.

4 Θεωρειτε δε πηλικος ὗτος, ᾧ και δεκατην Αβρααμ εδωκεν εκ των ακροθινιων ὁ πατριαρχης.

5 Και οἱ μεν εκ των ὑιων Λευι την ἱερατειαν λαμβανοντες, εντολην εχȣσιν αποδεκατȣν τον λαον κατα τον νομον, τȣτεςι τȣς αδελφȣς αυτων, καιπερ εξεληλυθοτας εκ της οσφυος Αβρααμ.

Ver. 3.—1. *Without father, without mother.* The apostle's meaning is, that Melchizedec did not derive his priesthood from his parents, but was made a priest of the most high God by a particular appointment. And, as there was no visible church of God existing at that time in which he could officiate, the appointment of God certainly authorized him to officiate as a priest, for all the worshippers of the true God in those countries. Of this number his own subjects undoubtedly were. So likewise was Abimelech king of Gerar, Gen. xx. 3. xxi. 22. and Abraham with his domestics. Melchizedec, therefore, was *an universal priest.*

2. *Without genealogy.* Αγενεαλογητος, here answers to μη γενεαλογȣμενος εξ αυτων, ver. 6. and implies that by not giving Melchizedec's pedigree, Moses intimated that he was not related to Abraham in any respect, nor to the priests who descended from him by Aaron.

3. *Having neither beginning of days, nor end of life.* The time of the priests ministration was called *their days*, Luke i. 23.—The service of the sons of Kohath, and among the rest, the service of the priests who were all Kohath's sons, was appointed, Numb. iv. 2, 3. 16. to begin when they were thirty years old, and to end when they arrived at the age of fifty. Wherefore, when it is said of Melchizedec, that he had neither beginning of days nor end of life, the meaning I think is, that neither the beginning of his *days* nor the end of his *life* as a priest, was limited by any law of God, as the days of the service of the Levitical priests were. For in any other sense it is not true, that Melchizedec had neither beginning of days nor

3 *WAS* without father, without mother,[1] without *genealogy*,[2] having neither beginning of days,[3] nor end of life: but *being* made like *to* the Son of God, *he remained* a priest *all his life*.[4]

3 *Was without father without mother* as a priest, so that he was not a priest by descent; and *without genealogy* in the scripture, consequently there is no evidence of his being related to Abraham in any respect. Moreover *having neither beginning of days nor end of life* as a priest, *but being made a type of the Son of God, he remained a priest all his life.*

4 (Θεωρειτε δε) Now, consider how great this *PRIEST* WAS, *to* whom even *Abraham the patriarch*[1] gave *a* tenth of the spoils.[2]

4 *Now consider how great this priest was, to whom* without being either his kinsman or subject, or being commanded by God to do so, *even Abraham the father of our nation, gave a tenth part of the spoils* of the conquered kings.

5 (Και, 207.) *For they verily* of the sons of Levi, who receive *the priesthood*, have a commandment *to tithe* the people according to the law, that is, *their* brethren,[1] although they *have* come *forth of* the loins of Abraham.[2]

5 *For they verily of the sons of Levi, who receive the priesthood* by descent from Aaron, *have a commandment to tithe the people* of Israel, *according to the law, that is*, by tithing the tithes taken from the people by *their brethren* the Levites, *although they have come forth of the loins of Abraham*, and in that respect are equal in dignity to the priests.

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nor end of life. By thus continuing a priest all his life, Melchizedec greatly excelled the Levitical priests, and was qualified to represent the Son of God, the happy effect of whose ministrations as a priest, is not confined to any one age of the world, but reached backward to the beginning and forward to the end of time.

4. *All his life.* So the original phrase, εις το διηνεκες, signifies; being used by Appian to express the perpetual dictatorship of Sylla, Bell. Civ. i. 315. It is used likewise to denote the whole of Christ's life, Heb. x. 12. See also chap. x. i.

Ver. 4.—1. *Abraham the patriarch.* Πατριαρχης. This word is very well translated in the Syriac version, *Caput patrum, the Head of the fathers.*

2. *The tenth of the spoils.* Though the word ακροθινια, signifies the best, whether of the fruits of the earth, or of the spoils taken in war, the apostle does not mean, that Abraham gave only the tenth of the chief spoils. He gave the tenth of all, ver. 2. But that tenth he gave out of the best of the spoils.—Abraham was himself a priest, for he offered sacrifice when God entered into a covenant with him, Gen. xv. 9, 10. Wherefore, by giving Melchizedec the

tenth

6 But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

6 Ὁ δε μη γενεαλογȣμενος εξ αυτων, δεδεκατωκε τον Αβρααμ, και τον εχοντα τας επαγγελιας ευλογηκε.

7 Χωρις δε πασης αντιλογιας, το ελαττον ὑπο τȣ κρειττονος ευλογειται.

8 Και ὡδε μεν δεκατας αποθνησκοντες ανθρωποι λαμβανȣσιν· εκει δε, μαρτυρȣμενος ὁτι ζη.

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tenth of all, Abraham acknowledged, that in respect of the extent of his priesthood, as well as in respect of the manner in which the office was conferred on him, Melchizedec was a greater priest than he himself was. Farther, seeing among the spoils there were probably cattle, Melchizedec may have offered some of them in sacrifice for Abraham as a thank-offering.

Ver. 5.—1 *Have a commandment to tithe the people according to the law, that is, their brethren.* The brethren of the priests whom they tithed were the Levites This is called *a tithing the people*, because the portion of the Levites which the priests tithed, consisted wholly of the tithes which the Levites had taken from the people, Numb. xviii. 24.—31.

2. *Although they have come forth of the loins of Abraham.* The apostle mentions this with what goes before, to shew that the priests were allowed to tithe the Levites, not because they were superior to them in respect of their descent, but because these tithes were allotted to the priests as a part of their maintenance, just as the tithes of the people were given to the Levites for their maintenance: for the tribe of Levi had no part of Canaan assigned to them in the division of the land; the Lord's part was their portion.

Ver. 6.—1. *Tithed Abraham:* Namely, without any particular command from God so to do; and being king of Salem, he had no occasion to take tithes of Abraham for his maintenance; but he took them as a priest, who by divine appointment, officiated in holy things, for all the worshippers of the Most high God in Canaan. In this respect, therefore, he was a fit type of the Son of God, through whose priesthood all the nations of the earth are to be blessed.

2. *And blessed.* Melchizedec was directed of God to bless Abraham on this occasion, as an emblem of the blessing of the nations by

6 But he *who did not derive his pedigree* from *their PROGENITORS tithed* Abraham,[1] and blessed[2] (τον εχοντα,) *the holder of* the promises.[3]

6 *But Melchizedec, who did not derive his pedigree from the progenitors of the sons of Aaron,* (See ver. 3. note 2.) and who being a king as well as a priest did not take tithes for his maintenance, *tithed Abraham* a stranger, *and blessed* him, although he was *the possessor of the promises.*

7 (Δε, 103.) *Now* without all contradiction, the less[1] is blessed of the better.

7 *Now, without all doubt, the inferior is blessed of his superior.* Wherefore by this transaction also Melchizedec was shewn to be greater than Abraham, both as a king and as a priest.

8 (Και, 224.) *Besides,* here *verily* men *who* die *take* tithes; but there *one testified of,* (οτι ζη, 12.) *that he lived*[1] *A PRIEST ALL HIS LIFE.* (Psal. cx. 4.)

8 *Besides, under the law verily, men who* at a certain age *cease to be priests* as if they were dead, *take tithes. But under the patriarchal dispensation, one* took tithes, *of whom it is testified* by God, *that he lived a priest all his life.*

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by Christ, who, like Melchizedec, was to be a king as well as a priest, for the purpose of effectually blessing mankind.

3. *The holder of the promises.* This circumstance is mentioned to shew, that notwithstanding God highly honoured Abraham by making the promises to him, as the *father* or head of all the faithful, yet he was inferior to Melchizedec as a priest; for it is added in the next verse, *the less is blessed of the better.*

Ver. 7. *The less is blessed of the better.* The *blessing* here spoken of, is not the simple wishing of good to others, which may be done by inferiors to superiors; but it is the action of a person, authorized to declare God's intention to bestow good things on another. In this manner, Isaac and Jacob blessed their children under a prophetic impulse. In this manner, the priests under the law, blessed the people. In this manner likewise, Melchizedec the priest of the Most high God, blessed Abraham.

Ver. 8. *One testified of, that he lived.* The Greek verb ζη, here is not the present but the imperfect of the indicative. See Clenard's grammar *in voce.*—It is not testified, Psal. cx. 4. that Melchizedec *now liveth,* far less that he *liveth as a priest.* It is only testified, *Thou art a priest for ever after the order of Melchizedec:* which the apostle terms, a testifying that Melchizedec lived a priest all his life; because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God.—See ver. 3. where this is expressly affirmed.

Ver. 9.

9 And, as I may ſo ſay, Levi alſo, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchizedec met him.

11 If, therefore, perfection were by the Levitical prieſthood, (for under it the people received the law,) what further need *was there* that another prieſt ſhould riſe after the order of Melchizedec, and not be called after the order of Aaron?

9 Και, ὡς επος ειπειν, δια Αϐρααμ και Λευι ὁ δεκατας λαμϐανων δεδεκατωται·

10 Ετι γαρ ἐν τῃ οσφυϊ τȣ πατρος ην, ὁτε συνηντησεν αυτῳ ὁ Μελχισεδεκ.

11 Ει μεν ȣν τελειωσις δια της Λευιτικης ἱερωσυνης ην, ὁ λαος γαρ επ' αυτῃ νενομοθετητο, τις ετι χρεια, κατα την ταξιν Μελχισεδεκ ἑτερον ανιςασθαι ἱερεα, και ȣ κατα την ταξιν Ααρων λεγεσθαι;

Ver. 9. *And, as one may ſay.* Grotius and Raphelius have ſhewed that the phraſe ὡς επος ειπειν, was uſed by the Greeks to ſoften any ſeemingly harſh expreſſion which was not to be preſſed too far; in the ſame manner as the Latins uſed their phraſe, *ut ita dicam.* Le Clerc, however, hath endeavoured, Art. Critic vol. 1. p. 167. to prove that this phraſe ſhould be tranſlated, *and to ſay the truth.* But as the apoſtle's affirmation, that *Levi was tithed in Abraham*, is not to be taken ſtrictly, I think it more proper, with Grotius and Raphelius, to underſtand ὡς επος ειπειν, as a ſoftening of that aſſertion.

Ver. 10. *He was yet in the loins of his father.* This might be juſtly ſaid of Levi, who deſcended from Abraham in the ordinary courſe of generation. But it cannot be ſaid of Chriſt, who was born in a miraculous manner without any human father. While therefore the apoſtle's argument, taken from Abraham's paying tythes to Melchizedec, and his receiving the bleſſing from him, proves that both Abraham and the Levitical prieſts his natural deſcendants, were inferior to Melchizedec, it does not apply to Chriſt at all.

Ver. 11.— 1. *Moreover, if indeed perfection.—Perfection*, applied to prieſts and ſacrifices, denotes the higheſt degree of thoſe bleſſings which men ſeek by the uſe of prieſts and ſacrifices; namely, the pardon of ſin and the favour of the Deity. See Heb. viii. 7. note 1.

2. *On account of it the people received the law.* Επ' αυτῃ ὁ λαος νενομοθετητο. The common tranſlation of this clauſe, *under it the people recieved the law*, is not true in fact. For, *the law* was prior to *the prieſthood*, being given for the purpoſe of forming and eſtabliſhing the prieſthood. Nay, the Jewiſh people themſelves were ſeparated from the reſt of mankind and made a people by the law, merely, that

9 And as *one may ſay*,[1] *even* Levi who receiveth tithes, *was tithed* (δια, 117.) in Abraham.

9 *And as one may ſay, even Levi, whoſe children receive tithes* from Abraham's children, *was tithed* by Melchizedec *in* the perſon of *Abraham.*

10 For he was yet in the loins of his father,[1] when Melchezidec met him.

10 *For Levi was yet in the loins of his father* Abraham, *when Melchizedec met Abraham:* So that the conſequences of Levi's father's paying tithes and receiving the bleſſing, extended to Levi, and to his children.

11 (Ουν, 263.) *Moreover, if indeed* perfection[1] were *through* the Levitical prieſthood, (γαρ, 90.) *becauſe* (επ' αυτη, 190.) *on account of it* the people received the law,[2] what farther need WAS THERE that *a different*[3] prieſt ſhould *ariſe, according to* the order of Melchizedec, and not be called *according to* the order of Aaron?

11 *Moreover*, to ſhew you the inferiority of the Levitical prieſthood to the prieſthood of Chriſt, I aſk, *If the pardon of ſin were really* to be obtained *through* the miniſtrations of *the Levitical prieſthood, becauſe on account of* eſtabliſhing *that prieſthood the Iſraelites received the law, what farther need was there that a different prieſt ſhould ariſe according to the order of Melchizedec, and not to be called according to the order of Aaron?* Is not the prediction of the raiſing up of a prieſt of a different order from that of Aaron, a declaration of the inefficacy of the Levitical prieſthood, and of God's intention to change it?

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that they might as a nation worſhip the only true God according to the Levitical ritual, in ſettling which, moſt of the precepts of the law were employed. This being the caſe, is it any wonder that ſuch of the Jews, as looked no farther than the outſide of the prieſthood and law, imagined that *perfection* in reſpect of pardon and acceptance with God, was to be obtained by the Levitical prieſthood and ſacrifices; and in that perſuaſion believed they never would be aboliſhed? Nevertheleſs, if they had underſtood the true meaning of the law, they would have known that it was a typical oracle, in which, by its ſervices, the prieſthood and ſacrifice of the Son of God were prefigured; and that by calling his Son a prieſt, not after the order of Aaron, but after the order of Melchizedec, God declared that his ſervices as an High-prieſt, and the ſacrifice of himſelf which he was to offer, were entirely different both in their nature and effects from the Levitical ſervices and ſacrifices; and that they were to be ſubſtituted in the room of theſe ſervices, for

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

12 Μετατιθεμενης γαρ της ἱερωσυνης, εξ αναγκης και νομȣ μεταθεσις γινεται.

13 For he of whom theſe things are ſpoken pertaineth to another tribe, of which no man gave attendance at the altar.

13 Εφ᾽ ὁν γαρ λεγεται ταυτα, φυλης ἑτερας μετεσχηκεν, αφ᾽ ἡς ȣδεις προσεσχηκε τω θυσιαστηριω.

14 For *it is* evident that our Lord ſprang out of Judah; of which tribe Moſes ſpake nothing concerning prieſthood.

14 Προδηλον γαρ ὁτι εξ Ιȣδα ανατεταλκεν ὁ Κυριος ἡμων· εις ἡν φυλην ȣδεν περι ἱερωσυνης Μωσης ελαλησε.

15 And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

15 Και περισσοτερον ετι καταδηλον εστιν, ει κατα την ὁμοιοτητα Μελχισεδεκ ανισταται ἱερευς ἑτερος,

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which there was no occaſion, after the Prieſt and ſacrifice which they prefigured were come.

3. *That a different prieſt ſhould ariſe.* The apoſtle does not mean a prieſt numerically or individually different from the Levitical prieſts; for that was not to the purpoſe of his argument: but he means, a prieſt different from them in his character and miniſtrations, and in the effects of his miniſtrations. They were prieſts after the order of Aaron, that is, prieſts by deſcent; he was a prieſt after the order of Melchizedec, being immediately appointed to the office by God himſelf, as Melchizedec was: Their miniſtrations ſanctified only to the purifying of the fleſh; his ſanctified to the purifying of the ſoul from ſin: By their miniſtrations the offending Iſraelites were delivered only from temporal death; but by his miniſtrations, penitents are delivered from eternal death.

Ver. 12. *The prieſthood being changed, of neceſſity there is a change alſo of the law.* Under the law the offices of the prieſthood conſiſted in offering the ſacrifices of beaſts, and in performing various rites for purifying the bodies of the worſhippers from ceremonial defilement, that they might be fit to join the congregation in the public worſhip of God.—But when the prieſthood was changed by raiſing up, from another tribe, a prieſt after the order of Melchizedec, whoſe ſervices had for their object to purify the conſcience of the worſhippers, not by the ſacrifice of beaſts, but by the ſacrifice of himſelf, the whole law concerning the ſacrifices of beaſts, and concerning the ſanctifying of the fleſh of the Iſraelites by waſhing, &c. was of neceſſity *changed,* that is, aboliſhed entirely.

12 (Γαρ, 93.) *Wherefore*, the priesthood being changed, of necessity there *is a change* also of the law.[1]

13 (Γαρ) For *HE* (εφ' ὁυ, 191. 2.) *to* whom these things are *said*, *partook*[1] *of a different* tribe, of which no *one* gave attendance at the altar.

14 For IT IS *very plain*,[1] that our Lord *hath sprung up from* Judah,[2] (εις, 142. 1.) *to* which tribe Moses spake nothing (περι ἱερωσυνης, 279.) concerning *the* priesthood.

15 (Και, 224.) *Moreover*, it is *still more exceedingly plain*, (ει, 127.) *that according to* the similitude (see chap. v. 6. note,) of Melchizedec, *a different* priest ariseth,

12 *Wherefore*, *the priesthood* on account of which the law was given *being changed*, *of necessity there must be* a *change also of the law* itself.

13 Now, God certainly intended to change the priesthood from the tribe of Levi: *For he to whom he said*, *Thou art a priest*, *was of a different tribe*, *of which no one* ever *officiated* as a priest *at the altar:* Nor by the law could officiate.

14 *For it is very plain* from the scriptures, *that our Lord* Messiah called by David, Ps. cx. 1. his Lord, and to whom God said "Thou art a priest," *was to spring up from Judah;* to *which tribe Moses spake nothing concerning* their obtaining *the priesthood.*

15 *Moreover*, *it is still more exceedingly plain* from God's oath, *that according to the similitude of Melchizedec*, *a different* kind of *priest* from the Levitical *ariseth*, who, like Melchizedec, will be also a king. Wherefore, since the law was given for the purpose of establishing the priesthood, ver. 11. the priesthood being changed the law must be changed likewise, ver. 12.

Ver. 13. *Partook of a different tribe.* Μετεσχεν. This leads us to chap. ii. 14 where it is said of our Lord that, μετεσχεν, *He partook of flesh and blood.* He partook of the flesh and blood of a different tribe.

Ver. 14 — 1. *For it is very plain.* Peirce is of opinion that the preposition προ, in the word προδηλον, hath the same signification as in the word προχαγωγης, ver. 18. and that it may be translated, *it is plain before* he appeared: a sense which our translators have given to προδηλοι 1 Tim. v. 24, 25. But if this translation is adopted, ανατεταλκε, must be rendered, *was to spring up*, contrary to the propriety of the tense.

2. *That our Lord hath sprung up from Judah.* That Messiah was to spring up from Judah, is very plain from the prophecies concerning his descent. And, it is likewise plain, that this part of Messiah's character was verified in our Lord, whose genealogy Mat-

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

16 Ὁς ȣ κατα νομον εντολης σαρκικης γεγονεν, αλλα κατα δυναμιν ζωης ακαταλυτȣ.

17 For he testifieth, Thou *art* a priest for ever, after the order of Melchisedec.

17 Μαρτυρει γαρ· Ὁτι συ ἱερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

18 Αθετησις μεν γαρ γινεται προαγȣσης εντολης, δια το αυτης ασθενες και ανωφελες·

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

19 Ουδεν γαρ ετελειωσεν ὁ νομος, επεισαγωγη δε κρειττονος ελπιδος, δι' ἡς εγγιζομεν τῳ Θεῳ.

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thew and Luke have traced up to king David, from the public tables. For, that such tables of their descent were kept by the Jews, Josephus testifieth, Vita, Sect. 1. at the end. "I give you "these successions of our family, as I find them written in the public "tables."—By these tables Paul knew himself to be of the tribe of Benjamin.

Ver. 16.—1. *Who is made, not according to the law of a carnal commandment.* The commandment of the law appointing the sons of Aaron to begin their ministrations at thirty years old, and to leave them off at fifty, (See ver. 3. note 3.) is called *a carnal commandment*, because it regarded the bodily strength of the priests, as the only personal qualification necessary to their ministry. The truth is, the services of the tabernacle were so laborious, that none but persons in the vigour of life, were capable of performing them.

2. *But according to the power of an endless life.* To the ministrations of Christ's priesthood, bodily strength was not necessary. They were intended for sanctifying, not the bodies but the souls of the worshippers, and required vigour of mind, rather than of body. Wherefore, possessing an endless life, our Lord was fitly made a Priest for ever.—It is true being a *Sacrifice*, as well as a *Priest*, it was necessary that he should die. But, as he continued only a short while in the state of the dead, and arose never to die any more, he may justly be said to have an endless life. Besides, it should be considered that his life as a priest, did not begin till after his ascension, when he passed through the heavens into the holiest of all, with the sacrifice of his crucified body, see Heb. viii. 5. note 3. And having offered that sacrificed there, he sat down at the right hand of the throne of the Majesty in the heavens, (viii. 1.) where he remains the minister

16 Who (γεγονε) is made, not *according to* the law of a carnal[1] commandment, but *according to* the power of an endless life.[2] (See ver. 24.)

16 *Who is made, not according to the law, whose commandment* concerning the priests *hath a respect* only *to their bodily strength, but according to the power of that endless life* which he possesses, and by which he can minister as a priest for ever.

17 For he testifieth, Thou ART a priest for ever, *according to* the order of Melchizedec. (Syriac, secundum similitudinem, see ver. 15.)

17 *For God testifieth* concerning him, *Thou art a priest for ever according to the order of Melchizedec.* Like Melchizedec, thou art a priest and a king, and shall continue the only priest of the people of God, so long as they have any need of the priest's office.

18 (Μεν γαρ, 238. 93.) *Well then,* there is a disannulling of *the precedent commandment, because of its* weakness[1] and unprofitableness:[2]

18 *Well then,* the priesthood being changed *there is a total abrogation of the precedent commandment,* the law of Moses, *because of its weakness* in reforming mankind, and its *unprofitableness* in procuring pardon for sinners.

19 For the law made (ουδεν, 21. 2.) *no one* perfect, (see ver. 11. note 1.) but the *after introduction*[1] of a better hope DID, by *which* we draw *near*[2] *to* God.

19 *For, the law* by its priesthood *made no one perfect* in respect of pardon and access to God. *But the after introduction* of a better priesthood, as the foundation *of a better hope, maketh men perfect* in these respects; *by which* priesthood *we worship God* acceptably. See Ephes. ii. 18.

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minister of that true tabernacle, making continual intercession for his people. And thus abides in the heavenly holy place, a priest for ever, according to the power of his endless life as a priest.

Ver. 18.—1. *Because of its weakness.* The weakness of the law in reforming sinners arose from this, that whilst it required perfect obedience to all its precepts under the penalty of death, it gave the Israelites no encouragement to obey, either by promising them the assistance of God's Spirit to enable them to obey, or by giving them assurance of pardon upon their repentance in case of failure. The only source from which the Israelites derived their hope of these things, was the covenant with Abraham.

2. *And unprofitableness.* Though the apostle affirms that the law of Moses was unprofitable for the purpose of pardoning sinners, it answered many valuable ends, which he has explained in his epistle to the Galatians, chap. iii. 19.—24

20 And in as much as not without an oath *he was made prieſt;*

21 (For thoſe prieſts were made without an oath; but this with an oath by him that ſaid unto him, The Lord ſware, and will not repent, Thou *art* a prieſt for ever, after the order of Melchiſedec;)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

20 Και καθ᾽ ὁσον ȣ χωρις ὁρκωμοσιας,

21 (Ὁι μεν γαρ, χωρις ὁρκωμοσιας εισιν ἱερεις γεγονοτες· ὁ δε, μετα ὁρκωμοσιας, δια τȣ λεγοντος προς αυτον· Ωμοσε Κυριος, και ȣ μεταμεληθησεται· Συ ἱερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ·)

22 Κατα τοσȣτον κρειττονος διαθηκης γεγονεν εγγυος Ιησȣς.

Ver. 19.—1. *The after introduction.* Beza tells us that the word επεισαγωγη ſignifies the bringing in of a thing from a different quarter. But that tranſlation does not expreſs the force of the prepoſition επι, in this compounded word.

2. *Draw near to God.* Under the covenant of the law, the prieſts by virtue of the Levitical ſacrifices, but not the people, were permitted in their acts of worſhip to draw near to the manifeſtation of the divine preſence in the tabernacle; but under the goſpel covenant, by the ſacrifice of Chriſt, all believers equally are permitted in their acts of worſhip to draw near to the preſence of God in the great temple of the univerſe.

Ver. 20. *Not without an oath* The apoſtle's reaſoning here is founded on this, that God never interpoſed his oath, except to ſhew the certainty and immutability of the thing ſworn. Thus he ſware to Abraham, Gen. xxii. 16—18. That in *his ſeed, all the nations of the earth ſhould be bleſſed*; and to the rebellious Iſraelites, That *they ſhould not enter into his reſt*, Deut. i. 34, 35. and to Moſes, That *he ſhould not go into Canaan*, Deut iv. 21. and to David, That *his ſeed ſhould endure for ever, and his throne unto all generations*, Pſalm. lxxxix. 4.—Wherefore, ſince Chriſt was made a prieſt *not without an oath*, that he ſhould be a prieſt for ever after the ſimilitude of Melchizedec, that circumſtance ſhewed God's immutable reſolution never to change or aboliſh his prieſthood; nor to change or aboliſh the covenant which was eſtabliſhed on his prieſthood. Whereas, the Levitical prieſthood and the law of Moſes being eſtabliſhed without an oath, were thereby declared to be changeable at God's pleaſure.

Ver. 21. *The Lord hath ſworn, and will not repent.* The immutability of Chriſt's prieſthood depends, not only on God's oath making him a prieſt for ever, but on God's ſwearing that he will never repent of making him a prieſt for ever.

Ver. 22.

20 (Και, 224.) *Moreover*, in as much as not without an oath JESUS WAS MADE A PRIEST, (from ver. 21.)

21 (For *they verily were made priests* without an oath, but *he* with an oath by him *who* said *to* him, The Lord *hath sworn*, and will not repent, [1] Thou ART a priest for ever *according to* the order of Melchizedec.)

22 By so much was Jesus made (εγγυ&) *the mediator* [1] of a better *covenant.* [2] (See Heb. viii. 6. note.)

20 *Moreover*, that the gospel is a better and more effectual covenant than the law is evident; for *in as much as not without an oath Jesus* the mediator of the gospel-covenant *was made a priest.*

21 *For Aaron and his sons verily were made priests without an oath: but Jesus* was made a priest *with an oath*, in which an unchangeable priesthood was conferred on him *by God who said to him, The Lord hath sworn and will not repent* of the appointment, *Thou art a priest for ever according to the order of Melchizedec.*

22 I say, in as much as by the oath of God an unchangeable priesthood was conferred on him, *by so much was Jesus made the mediator of a more permanent and effectual covenant* than the Sinaitic.

Ver. 22.—1. *By so much was Jesus made the Mediator.* Εγγυος. The Greek commentators explain this word very properly, by μεσιτης, *a Mediator*, which is its etymological meaning. For it comes from εγγυς, *near*, and signifies *one who draws near*, or who causes another to draw near. Now, as in this passage, a comparison is stated between Jesus as an High-priest and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him as their king a political pardon, in consequence of the sacrifices offered by the High-priest on the day of atonement, it is evident that the apostle in this passage calls Jesus *the High priest* or *Mediator of the better covenant*, because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And, as the apostle had said, ver. 16. That *by the introduction of a better hope*, εγγιζομεν, *we draw near to God*, he in this verse, very properly called Jesus εγγυ&, rather than μεσιτης, to denote the effect of his mediation. See ver. 25. - Our translators indeed, following the Vulgate and Beza, have rendered εγγυ&, by the word *surety*, a sense which it hath, Ecclesiasticus xxix. 16. and which naturally enough follows from its etymological meaning. For the person who becomes surety for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security; he recon-

23 And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death:

24 But this *man*, becauſe he continueth ever, hath an unchangeable prieſthood.

25 Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

23 Και οἱ μεν, πλειονες εισι γεγονοτες ἱερεις, δια το θανατῳ κωλυεσθαι παραμενειν·

24 Ὁ δε, δια το μενειν αυτον εις τον αιωνα, απαραβατον εχει την ἱερωσυνην·

25 Ὅθεν και σωζειν εις το παντελες δυναται τȣς προσερχομενȣς δι' αυτȣ τῳ Θεῳ, παντοτε ζων εις το εντυγχανειν ὑπερ αυτων.

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ciles the two. But in this ſenſe, the word εγγυος, is not applicable to the Jewiſh high-prieſts. For to be *a proper ſurety*, one muſt, either have power to compel the party to perform that for which he hath become his ſurety; or in caſe of his not performing it, he muſt be able to perform it himſelf. This being the caſe, will any one ſay, that the Jewiſh High-prieſts were ſureties to God, for the Iſraelites performing their part of the covenant of the law? or to the people, for God's performing his part of that covenant?—As little is the appellation, *ſurety of the new covenant*, applicable to Jeſus. For ſince the new covenant doth not require perfect obedience, but only the obedience of faith, if the obedience of faith is not given by men themſelves, it cannot be given by another in their room; unleſs we ſuppoſe that men can be ſaved without perſonal faith. I therefore infer, that they who ſpeak of Jeſus as the ſurety of the new covenant, muſt hold that it requires perfect obedience, which not being in the power of believers to give, Jeſus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of ſcripture? For theſe reaſons I think the Greek commentators have given the true meaning of the word εγγυος, in this paſſage, when they explain it by μεσιτης, *Mediator*.

2. *Of a better covenant*. The common tranſlation of κρειττονος διαθηκης, *of a better teſtament*, I think is wrong. For it implieth that the law of Moſes is likewiſe *a teſtament*, which it cannot in any ſenſe be called; as ſhall be ſhewed. Heb. ix. 15. note 1.—The apoſtle's reaſoning here is to the following purpoſe: The covenants of which I ſpeak, being founded each on its own prieſthood, the covenant which is founded on a temporary prieſthood, muſt itſelf be temporary, and ſo never can be the means of conferring an eternal pardon. Whereas the covenant which is eſtabliſhed on an eternal prieſthood, muſt be eternal, and have the greateſt efficacy

23 (Και, 224.) *Besides* they *indeed are become* many priests, because they *are hindered by death from continuing.*

23 *Besides* Jesus our High-priest, is more powerful than the Levitical high-priests in this respect, that *they indeed are many priests, because they are hindered by death, from continuing:*

24 But *he,* (δια το μενειν because he *liveth for ever,* hath *a priesthood which doth not pass* ' *from HIM.*

24 *But he, because he liveth for ever* in the body, (See ver. 25. note.) *hath a priesthood which shall never pass from him* to any other person, on account of incapacity.

25 (Ὅθεν και σωζειν εις το παντελες) *Hence he is even for ever* able to save them *who* come *to* God *through* him; *always* living to make intercession ' for them.

25 *On which account he is even for ever able to save all who approach to God through his mediation: always living* an High-priest, (ver. 8. 24.) *to make* affectionate *intercession* with God *for them.*

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cacy at all times in procuring salvation for sinners. See ver. 20. note.

Ver. 24. *Hath a priesthood which doth not pass from him.* The apostle makes this remark on Christ's priesthood, because an office which is held for ever, renders the possessor more extensively powerful than if it were held only for a time. See ver 25

Ver. 25 *Always living to make intercession for them.* The nature of the apostle's argument requires, that by Christ's *always living,* we understand his always living in the body: For it is thus that he is an affectionate and sympathizing High priest, who in his intercession pleads the merit of his death, to procure the salvation of all who come to God through him. Agreeably to this account of Christ's intercession, the apostle, ver. 27. mentions the sacrifice of himself, which Christ offered for the sins of the people, as the foundation of his intercession. Now, as he offered that sacrifice in heaven, chap. viii. 2, 3. by presenting his crucified body there. (See chap. viii. 5. note,) and as he continually resides there in the body, some of the ancients were of opinion, that his continual intercession consists in the continual presentation of his humanity before his Father; because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh and suffered death to accomplish it. See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as by that action he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing

26 For ſuch an high-prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;

26 Τοιȣτος γαρ ἡμιν επρεπεν αρχιερευς, ὁσιος, ακακος, αμιαντος, κεχωρισμενος απο των ἁμαρτωλων, και ὑψηλοτερος των ȣρανων γενομενος,

27 Who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the people's: for this he did once, when he offered up himſelf.

27 Ὁς ȣκ εχει καθ' ἡμεραν αναγκην, ὡσπερ οἱ αρχιερεις, προτερον ὑπερ των ιδιων ἁμαρτιων θυσιας αναφερειν, επειτα των τȣ λαȣ· τȣτο γαρ εποιησεν εφαπαξ, ἑαυτον ανενεγκας.

28 For the law maketh men high-prieſts which have infirmity; but the word of the oath, which was ſince the law, *maketh* the Son, who is conſecrated for evermore.

28 Ὁ νομος γαρ ανθρωπȣς καθιςησιν αρχιερεις, εχοντας ασθενειαν· ὁ λογος δε της ὁρκωμοσιας της μετα τον νομον, ὑιον εις τον αιωνα τετελειωμενον.

ſuing year; ſo Jeſus, by preſenting his humanity continually before the preſence of his Father, opens heaven to the prayers of his people in the preſent life, and to their perſons after the reſurrection.

The appointment of Jeſus to be our interceſſor with the Father, being agreeable to the general method in which the ſcriptures repreſent God as dealing with mankind, Gen. xviii. 26. Job. xlii. 8. it is no proof of God's unwillingneſs but rather of his great inclination to be merciful to us. At the ſame time, it is an illuſtrious manifeſtation of Chriſt's worthineſs. And being the reward of that worthineſs, it not only encourages ſinners in their approaches to the Deity, by giving them aſſurance of pardon, but it animates them powerfully to become in like manner worthy and good, ſeeing perſons of that character are held in ſuch eſtimation by God, and ſo highly rewarded.

Ver. 26—1. *Who being holy.* Becauſe the Engliſh word *holy*, is not different in ſenſe from *undefiled*, which follows; and becauſe the Hebrew word anſwering to ὁσιος, *holy*, is by the LXX. rendered ελεημων, *merciful*, Campbell in one of his Diſſertations, prefixed to his Tranſlation of the Goſpels, gives it as his opinion that in this verſe ὁσιος, may be tranſlated *merciful.*

2. *Separated*

26 (Γαρ, 97.) *Now* such an High-priest became us, WHO (γενομενος) *being* holy,[1] harmless, undefiled, *separated*[2] from sinners, and higher than the heavens,

27 *He hath not, like the high-priests, need from time to time*[1] to offer *sacrifice*, first for his own sins, *then FOR those of the people.* For this *LATTER* he did once when he *offered* up himself.

28 For the law *constituteth* men high priests *who* have infirmity; but (ὁ λογος, 60.) the word of the oath, which was *after* the law, *CONSTITUTED* the Son (τετελειωμενον, Heb. v. 9. note 1.) who is *perfected* for ever more.

26 *Now such an High-priest* as Christ, *was suited to our exigencies, who being holy* in affection, *harmless* in conduct, *undefiled* by those with whom he conversed, *separated from sinners*, and *higher than* all the inhabitants of *the heavens;* the angels;

27 *He hath not, like the* Levitical *High-priests, need from time to time, to offer sacrifice, first for his own sins, and then for the sins of the people. For himself* he offered no sacrifice; and *for the sins of the people he offered sacrifice only once, when he offered up himself.*

28 The sons of Aaron needed to offer sacrifice for themselves, *Because the law constituteth men high-priests who are sinners; but the declaration of the oath which happened after the law* was given, *constituted the Son* an High-priest *who is perfectly fitted for executing the office for evermore*, by his absolute freedom from sin, and by his endless life.

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2. *Separated from sinners.* This is thought an allusion to the separation of the high priest, seven days before he made the annual atonement, Levit. xvi. 17.—Jesus our High-priest had no need of any particular separation, before he offered the sacrifice of himself; he was always separated from sinners, in character, and behaviour.

Ver 27. *Hath not like the high-priests need from time to time.* So the phrase καθ' ἡμεραν, must be translated, being equivalent to καθ' ενιαυτον, chap. x. 1. *from year to year.* For the high priests offered sacrifice only one day in the year, namely, on the tenth of the seventh month. Besides the word ἡμερα, *day*, is used to denote any part of time: as when it is said of the passover, Exod. xiii. 10. *Thou shalt keep this ordinance,* (Heb. from days to days) *from year to year.* See also 1 Sam. i. 3.—In this passage, the apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ, from the sacrifices offered by the Jewish high-priests. *First,* He offered no sacrifice for himself, but only for the people. *Secondly,* He did not offer that sacrifice *annually*, but once for all. *Thirdly,* The sacrifice which he offered for the people, was not of calves and of goats, but of *himself.*

CHAP. VIII.

View and Illustration of the Discoveries in this Chapter.

THE apostle, in what goeth before, having shewed that Jesus, as an High-priest, is superior to all the Levitical high-priests, in as much as, like Melchizedec, he is a king as well as a priest; nay a more righteous king than even Melchizedec, being absolutely free from sin, he in this and in the following chapter, for the farther illustration of the glory of Jesus as an High-priest, compares his ministrations with the ministrations of the Levitical high-priests, both in respect of the place where he officiates, and in respect of the efficacy of his ministrations.

His discourse on these subjects the apostle begins with observing, that they are matters of greater importance to mankind as sinners, than any hitherto treated of by him; namely that we have in Jesus such an High-priest as our sinful state required, and as he had described, chap. vii. 26. Namely an High-priest absolutely sinless, and greater than all the angels, who having offered one effectual sacrifice for the sins of the people, even the sacrifice of himself, sat down at the right hand of the manifestation of the divine presence in heaven, ver. 1.—as the abiding minister, or High priest of the true holy places which the Lord hath formed, and not man, ver. 2. This sitting down of the Son of God our High priest, at the right hand of the majesty in the heavens, after offering the sacrifice of himself, the apostle had mentioned, chap. i. 3. But it was only as a subject to be afterwards handled. He therefore introduceth it in this place, in order to a full discussion; and calls it the chief of all the things he had hitherto mentioned, because it implied, First, That the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world.—Secondly, the sitting of our great Priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God: So that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.—Thirdly, That our High priest did not like the Levitical High-priests, depart out of the most holy place after finishing the atonement, but abideth there always as the minister or High priest thereof, to open that holy place to the prayers, and other acts of worship performed by his people on earth, and to their persons, after the general judgment.

Of

Of the first of these important matters implied in our High-priest's sitting down at the right hand of God, namely, that he offered the sacrifice of himself in heaven; and that that sacrifice was accepted by God as a sufficient atonement for the sins of the world, the apostle treats in this chapter.—Of the second, namely, that he possesseth power as governor of the world, to save his people, and to give them eternal life, he speaks, chap. ix. 28.—And of the third, that he is the abiding minister of the heavenly holy place, he discourses, chap. x. 19.—22.

That Christ hath offered an effectual sacrifice for sin, the apostle proves in the following manner: Since every high-priest is constituted to offer both gifts and sacrifices, Messiah, who was constituted by the oath of God an High-priest after the similitude of Melchizedec, must of necessity have had some sacrifice to offer, ver. 3.—And, that he must have offered that sacrifice in heaven, is certain; because if the oath of God had respected his being a priest on earth, he could not have been a priest at all; For the only temple of God on earth where he could offer sacrifice, being occupied by priests who officiated according to the law of Moses, which confined the priest's office to the sons of Aaron, Numb. iii. 10. these priests would have hindered Messiah, who was of the tribe of Judah, from ministring as a priest among them. It is plain, therefore, that if Messiah was not appointed to exercise his priesthood in heaven, and did not offer sacrifice there, he never acted as a priest at all; and the oath of God constituting him a priest, hath not taken effect, ver. 4.—Farther, to prove that Messiah was to offer sacrifice in heaven, the apostle appealed to the services which the Levitical priests performed according to the law in the inward tabernacle, whose chief use, he tells us, was to be shadows or typical representations of the services to be performed by Christ in heaven. And this affirmation he founds on God's command to Moses, to make all things, not the tabernacles only with their furniture, but the services of the tabernacles also, exactly according to the pattern shewed him on the mount, ver. 5.

Next, with respect to the efficacy of Christ's ministrations as an High-priest, the apostle observes, that they are as much more excellent than the ministrations of the Levitical High-priests, as the covenant or dispensation of religion of which he is the mediator or High-priest, by its better promises, excels the covenant or dispensation of the law, ver. 6.—which the apostle proves to be not without fault from this circumstance, That if it had contained all the discoveries and promises which God judged necessary to the sanctification and salvation of sinners, he would not have introduced a second covenant or dispensation of religion, ver. 7.—Yet that a second covenant or

dispensation

dispensation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31.—34. in which he promised *a new covenant*, ver. 8.—altogether different from that which he made with the Israelites after bringing them out of Egypt, ver. 9. —For in the new covenant, Judah and Israel are to have the knowledge of God and of his will set forth, not by dark shadows as in the old covenant, but in the clearest manner. And the pardon they are to receive under that covenant, is not a political, but an eternal pardon. So that, as was observed, ver. 6. it is a covenant established on better promises than the law, ver. 10, 11, 12.—Lastly, The apostle observes, that by saying *a new covenant*, God hath made the covenant of the law old;

OLD TRANSLATION.

CHAP. VIII. 1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

GREEK TEXT.

1 Κεφαλαιον δε επι τοις λεγομενοις, τοιουτον εχομεν αρχιερεα, ὁς εκαθισεν εν δεξια του θρονου της μεγαλωσυνης εν τοις ουρανοις,

2 Των ἁγιων λειτουργος, και της σκηνης της αληθινης, ἡν επηξεν ὁ Κυριος, και ουκ ανθρωπος.

Ver. 1.—1. *The chief is.* So Chrysostom and Theophylact interpret the word κεφαλαιον. In like manner the Syriac; *Caput autem omnium eorum:* and the Vulgate; *Capitulum autem super ea*, &c. See the illustration, for the reason why the sitting down of Christ at the right hand of God, is called, the chief of the things hitherto spoken by the apostle. See also Heb. v. 10. note.

2. *Such an High-priest.* Τοιουτον, here answers to τοιουτος, chap. vii. 26. and brings to the reader's recollection the description there given of the high-priest who could effectually officiate for us.

3. *The right hand of the Majesty in the heavens:* That is, at the right hand of the visible glory, whereby the divine presence is manifested to the angels in heaven. For, as the ark in the inward tabernacle was called *the mercy seat*, or throne of the Majesty on earth, because the glory of the Lord which appeared between the Cherubim, rested on it to dispense to the Israelites the pardon of the offences which they committed against God as the king of their commonwealth, so the place where the glory of God is manifested in heaven, is called here, *the throne of the Majesty in the heavens:* and chap. xii. 2. *the throne of God.* Of this throne, and of Jesus at

old, and thereby hath intimated, that, as a thing decayed and ufelefs, it is to be put out of fight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the moft exprefs terms, hath borne teftimony to the fuperior excellence of the new covenant or difpenfation of religion, of which Chrift is the *minifter*, *mediator*, or *High prieft:* and to God's intention of abrogating the former covenant or difpenfation, even the whole body of the law of Mofes, with all its ineffectual facrifices and fervices.—An argument of this fort, founded on their own fcriptures, being fo cogent, could not fail to make an impreffion on the unbelieving Hebrews: and muft have reconciled fuch of them to the gofpel, as retained any candour or love of truth.

New Translation.

CHAP. VIII. 1 Now (επι) of the things fpoken (κεφαλαιον) *the chief*[1] *IS*, We have fuch an High-prieft[2] *as BECAME US*, (from chap. vii. 26.) who *fat down at* the right hand of the throne of the Majefty in the heavens,[3]

2 A minifter of the *holy places*,[1] (και, 221.) *namely*, of the true tabernacle[2] which the Lord pitched, and not man.

Commentary.

CHAP. VIII. 1 *Now of the things fpoken* concerning the prieflhood of Chrift *the chief is*, That in him *we have fuch an High-prieft* as defcribed, chap. vii. 26. *who* after offering the facrifice of himfelf for us in the true tabernacle, *fat down at the right hand of the manifeftation of the divine prefence in the heavens*, (chap. ix. 5. note.) as having by that facrifice made a complete atonement,

2 And as *an* abiding *minifter of the* real *holy places*, *namely*, *of the heavenly tabernacle*, *which being erected by the Lord and not by man*, muft be unfpeakably more magnificent than the Mofaic tabernacle.

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at the right hand of God, Stephen had a fight, Acts vii. 55. *And he being full of the Holy Ghoft, looked up ftedfaftly into heaven, and faw the glory of God, and Jefus ftanding at the right hand of God*, 56. *and faid, I fee the heaven opened, and the Son of man*, Jefus in the human nature, *ftanding at the right hand of God.* This fight, it is probable, the apoftle himfelf enjoyed, when he was caught up into the third heaven.—That the Deity manifefts his prefence to his intelligent creatures in a fenfible manner, fome where in the univerfe, in a notion which hath been entertained by all mankind. See Heb. ix. 5. note.

Ver. 2.—1. *A minifter of the holy places.* With Chrift's fitting down at the right hand of God, the apoftle juftly connects his becoming the abiding minifter or High-prieft of heaven, becaufe in Pfal.

3 For every high prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.

3 Πας γαρ αρχιερευς εις το προσφερειν δωρα τε και θυσιας καθιςαται· ὁθεν αναγκαιον εχειν τι και τȣτον ὁ προσενεγκῃ.

4 For if he were on earth he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:

4 Ει μεν γαρ ἠν επι γης, ȣδ' αν ην ἱερευς, οντων των ἱερεων των προσφεροντων κατα τον νομον τα δωρα.

5 Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God, when he was about to make the tabernacle: for, See, ſaith he, *that* thou make all things according to the pattern ſhewed to thee in the mount.

5 Οἱτινες ὑποδειγματι και σκιᾳ λατρευȣσι των επȣρανιων, καθως κεχρηματιςαι Μωσης, μελλων επιτελειν την σκηνην· Ὁρα γαρ, φησι, ποιησης παντα κατα τον τυπον τον δειχθεντα σοι εν τῳ ορει.

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cx. 1. where his ſitting down at the right hand of God is foretold, it is alſo foretold, ver. 4. that God would ſalute him, *a prieſt for ever after the order of Melchizedec;* and by ſo doing declare him to be, like Melchizedec, both a prieſt and a king for ever.

2. *The true tabernacle.* See chap. ix. 11. note 2.—Heaven, or rather the univerſe, is called, *the true tabernacle* or habitation of God, to diſtinguiſh it from the Moſaic tabernacle, which was only its repreſentation or ſhadow by means of the inhabitation of the glory of the Lord.

Ver 3. *Something which he might offer in heaven.* That the words, *in heaven,* are rightly ſupplied here, is evident from the following verſe, where we are told, that if Chriſt were conſtituted by God's oath a prieſt on earth, he could not have executed his office; the prieſthood, in God's only temple on earth, being by God himſelf limited to the tribe of Levi. From this it follows, that the oath which made him a prieſt, made him a prieſt in heaven, and authorized him to offer ſacrifice in heaven. Alſo it follows, that the ſacrifice he was appointed to offer, was not the ſacrifice of goats and calves, for they could not be offered in heaven, but the ſacrifice of himſelf.—Accordingly, that ſacrifice he actually offered in heaven, by appearing before the throne of God in the body wherein he ſuffered, as ſhall be ſhewed, ver. 5. note 5. at the end. And, that this was a real offering of himſelf a ſacrifice to God, is evident from Heb. ix. 24. where we are told that Chriſt after ſuffering death on earth, *did not enter into the holy places made with hands, the likeneſſes,*

3 For every High-priest is *constituted* to offer *both* gifts and sacrifices. *Hence IT WAS necessary* that this *HIGH-PRIEST* also *should have something which he might* offer *IN HEAVEN.*[1]

3 The sitting down of Christ, at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: *For every High priest being constituted to offer both free will-offerings and* propitiatory *sacrifices, it was necessary that this High-priest*, who was constituted by an oath, *have some sacrifice which he might offer in heaven*, the only place where he could officiate.

4 For *verily* if he were on earth *TO OFFER SACRIFICE*, (from ver. 3.) he *could* not be a *priest*, *there being* priests *who* offer gifts[1] according to the law.[2]

4 *For verily if he were* by the oath of God constituted a priest *on earth to offer sacrifice, he*, who was of the tribe of Judah, *could not be a priest; there being* in the only temple of God on earth *priests, who offer sacrifices according to the law* which limits the priest's office to the sons of Aaron.

5 (Ὀιτινες, 67.) *These* serve *with a representation* and shadow of *the* heavenly things[1] (καθως) *since* Moses, when *about* to *construct* the tabernacle[2] was admonished of God;[3] *See now*, saith he, THAT thou make all things according to the pattern[4] *which was shewed thee* in the mount.[5]

5 Farther, that Christ exercises his priesthood in heaven appears from this also, that *These* priests *perform the service* of the tabernacles *with* sacrifices which are a *representation and shadow of the sacrifice and intercession of Christ in heaven;* as is plain from this, that *Moses, when about to construct the tabernacle* and appoint its services, *was admonished of God; See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount.*

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nesses of the true holy places, but into heaven itself, there to appear before the face of God on our behalf. And to shew that, by so appearing, Christ offered himself a sacrifice to God, the apostle adds immediately, ver. 25. *not however that he should offer himself often.* Wherefore, Christ's presenting himself in his crucified body before the throne of God, being a real offering of himself a sacrifice to God for us, we are said, Heb. x. 10. to be *sanctified through the offering of the body of Jesus Christ once.*

Ver. 4.—1. *Offer gifts.—Gifts*, signify not only *freewill-offering*, but propitiatory sacrifices. See Heb. xi. 4.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

6 Νυνι δε διαφορωτερας τετευχε λειτεργιας, όσω και κρειττονος εςι διαθηκης μεσιτης, ἡτις επι κρειττοσιν επαγγελιαις νενομοθετηται.

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2. *According to the law.* By *the law,* the priest's office was strictly limited to the sons of Aaron: and if any others intruded themselves into it, they were to be put to death. Numb. iii. 10. Wherefore Jesus being of the tribe of Judah, could not possibly offer sacrifice in the temple of Jerusalem.

Ver. 5.—1. *Serve with a representation and shadow of the heavenly things.* Here ὑποδειγματι, is the dative, not of the object, but of the instrument. The common translation, *serve into the example and shadow of heavenly things,* makes the tabernacle, most absurdly, the object of the worship of the Levitical priests. So also the Vulgate: *Qui exemplari et umbræ deserviunt cœlestium.* Wherefore, as the translation which I have given is equally literal, it is certainly more just.—According to Theophylact the word ὑποδειγμα, which I have translated *representation,* signifies *an obscure delineation of a thing.*—For the meaning of σκια, see chap. x. 1. note 1.

2. *Since Moses, when about to construct the tabernacle*: So I translate, μελλων επιτελειν την σκηνην; because although επιτελειν, commonly signifies to finish a thing which is begun, it is sometimes used to donote simply the doing of a thing: Heb. ix. 6. *These things being thus set in order, the priests go at all times indeed into the first tabernacle,* τας λατρειας επιτελεντες, *performing the services.* And, that the word must be so translated in the passage under consideration, is plain from this, that God's admonition was given to Moses, before he began to make the tabernacle.—Parkhurst has produced a passage from Herodotus, in which επιτελειν signifies simply *to perform, worship, ceremonies,* &c. Peirce thinks μελλων, has here the signification of *esse, to be;* and translates the clause thus: *seeing Moses, who was to finish the tabernacle, was admonished,* &c. And for this use of μελλων, he quotes Acts xx. 7.

3. *Was admonished of God.* The word χρηματισθεις, sometimes signifies *to receive an oracle,* or *a revelation,* or *a divine direction.* Thus Heb. xi. 7. *By faith* Noah, χρηματισθεις, *when he received a revelation.*—Sometimes it denotes *a direction* from an angel. Acts x. 22. *Cornelius.*—χρηματισθεις ὑπο αγγελου ἁγιου, *being directed by an holy angel to send for thee.*—In the active voice it signifies *to deliver an oracle,* Heb. xii. 25. *If they did not escape who refused* τον χρηματιζοντα, *him who delivered an oracle.* See Parkhurst's Diction. where it is observed that Josephus and Diod. Siculus use this word in the active voice to denote the delivering an oracle.

4. *See, saith he, that thou make all things according to the pattern.* Τυπος denotes a pattern to be exactly imitated, Rom. v. 14. 1 Pet. iii. 21. notes.—The strictness of this charge, as shall be shewed in the

6 (Δε, 91.) *Besides, he hath now* obtained a more excellent ministry, *in as much* (και, 209.) *as* he is the mediator of a better covenant, which *is* established upon better promises.

6 *Besides, Jesus* our High-priest, *hath now obtained a more excellent ministry* than the Levitical high-priests, *in as much as he is the mediator of a better covenant* than the Sinaitic, of which they were the mediators; because it is *established on better promises*; promises better suited to our exigencies as sinners. See ver. 7. note 1.

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the next note, implying that the tabernacles and their services were intended to be representations of heavenly things, may we not suppose that this purpose was discovered to Moses, as the reason of the exactness required, and that the knowledge thereof was preserved among the Jews by tradition? How else could they fancy that the tabernacles were a representation of *the world* or *universe*? See chap. ix. 1. note 2.

5. *Shewed thee in the mount.* God's direction to Moses, to make all things according to the pattern shewed him in the mount, is here appealed to by the apostle with great propriety, as a proof that the priests worshipped God in the tabernacle with a representation and shadow of heavenly things; that is, with sacrifices, which were a representation and shadow of the sacrifice which Messiah was to offer in heaven. For, since by this admonition Moses was required, not only to make the tabernacle and all the vessels of the ministry exactly according to the pattern shewed him in the mount, but also, and indeed chiefly, to appoint the services of the priests in the tabernacles according to that pattern; the strictness of the injunction implied, that there was some important reason for this exactness. Now what could that reason be, unless the one assigned by the apostle; namely, that the tabernacles were intended to be shadows of the heavenly holy places, and the services of the tabernacles to be representations of the ministations of Messiah as a priest in heaven. Accordingly the tabernacles are called, Heb. ix. 23. τα ὑποδειγματα, *the representations of the holy places in the heavens.*—And ver. 24. *The holy places made with hands* are called αντιτυπα, *antitypes of the true.*—Farther, the ministry of the priests in the earthly tabernacles, is represented as typical of the ministrations of Christ in heaven. For, it is observed, chap. ix. 7. That *into the inward tabernacle, the high priest alone went once every year, not without blood*:—and that by the absolute exclusion of the priests and people from the most holy place, the representation of heaven, ver. 8. *the Holy Ghost signified, That the way of the holy places*, the way into heaven, *was not yet laid open, while the first tabernacle*, that is, the thing signified by the outward tabernacle, the present world *still standeth.*—And ver. 9. That the outward tabernacle, with its services, was *a parable concerning the time which is present, during which both gifts and sacrifices were offered, which could not in respect of conscience, make him per-*

 fect

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

7 Ει γαρ ἡ πρωτη εκεινη ην αμεμπτος, ουκ αν δευτερας εζητειτο τοπος.

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fect who worshipped only with meats and drinks, &c. By this parable, therefore, the Jews were taught the inefficacy of all the atonements made by men on earth for cleansing the conscience.—To all this add, that Christ is called, ver. 11. *an High-priest of the good things which are to be, through the greater and more perfect tabernacle not made with hands:* And is said ver. 12. *to have entered once into the holy places, not indeed by the blood of goats and of calves but by his own blood;* and *to have obtained for us an eternal redemption.* These things shew, that the ministrations of the Levitical high-priests in the inward tabernacle on earth were typical of the ministrations of Christ in the true tabernacle, that is, in heaven: consequently, that the apostle's affirmation, in this 5th verse, is well founded; namely, that the sacrifices, with which the priests performed the service of the Mosaic tabernacles, were all shadows of the sacrifice which Christ was to offer in heaven.

This doctrine being allowed, in order to have a just idea of the sacrifice of himself which Christ offered in heaven, it will be useful to understand the manner in which the sacrifices were offered by the Levitical priests, in the tabernacles on earth.—1. And first of all, it is to be observed, that the animals appointed for the burnt-offerings and sin-offerings, not excepting those whose blood was carried into the inward tabernacle, were all killed at the door of the tabernacle of the congregation, and on the north side of the altar.—2. These sacrifices were killed, not by the priests, but by the persons for whom they were to be offered. And if the sin-offering was to be made for a priest, he was to kill it, as any other private person was obliged to do, and another priest was to make the atonement for him. These things appear from Exod. xii. 6. Levit. i. 5. 11. iii. 2. iv. 24. 29. 33. xvi. 11, 15. 2 Chron. xxxv. 11. Now as the outward tabernacle with its court, was a representation of the world, Heb. ix. 1. note, these particulars relative to the killing of the sacrifices at the door of the tabernacle of the congregation shew, that notwithstanding Christ offered the sacrifice of himself in heaven, his death was to be accomplished on earth. And that, as the killing of the sacrifice was no part of the sacrifical action, it was not necessary he should put himself to death, but only allow himself to be put to death by the Jews, who, in putting him to death, did not act as priests, but as the sinners for whom Christ was to offer himself a sacrifice.—3. The sacrifice for sin was not offered, nor the atonement made, by the killing of the animal, but by the priest's bringing its blood, on ordinary occasions into the outward tabernacle, and sprinkling it before the vail: and on the day of atonement, by the High-priest's carrying its blood into the inward tabernacle which represented heaven, and there *sprinkling it on the floor and on the mercy seat*, in the view of the symbol of the divine presence which rested above the

7 For if that firſt COVENANT [1] had been faultleſs, *a place would not* have been ſought for *a* ſecond. [2]

7 *For if the Sinaitic covenant had been faultleſs;* if ſinners could have been ſanctified and pardoned thereby; *there would have been no need of introducing a ſecond* covenant.

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the mercy ſeat between the Cherubim. For as the life of the animal lay in its blood, its death was manifeſted by theſe ſprinklings, as really as if its dead carcaſe had been preſented before the divine preſence in the inward tabernacle. Wherefore, the ſacrifice was not offered, nor the atonement made till theſe ſprinklings were finiſhed.—All theſe facts evidently appear from the paſſages above quoted.

Now, in the ſervices performed by the prieſts in the earthly tabernacle, the manner in which Chriſt was to offer himſelf a ſacrifice for ſin to God, was diſtinctly prefigured. He was not to put himſelf to death, but was to be put to death by thoſe for whom he was to offer himſelf a ſacrifice. In that action, therefore, the Jews repreſented all their brethren of mankind. And, as the high prieſt carried the blood of the victim into the inward tabernacle, to make atonement therewith, ſo Chriſt, after continuing a while dead, aroſe in the body wherein he had been put to death, and entered, not into the earthly inward tabernacle, but *into heaven itſelf*, Heb. ix. 24. *not indeed by the blood of goats and calves, but by his own blood*, or death, Heb. ix. 12. which he manifeſted by *offering*, that is, by preſenting in the preſence of God *his body*, Heb. x. 10. bearing the marks of the violence whereby he had been put to death on earth: that being the only method in which his death on earth, could be manifeſted in heaven to the angelical hoſts. And, having in this manner offered himſelf to God a ſacrifice for ſin, he hath, as we are aſſured Heb. ix. 12. *obtained an eternal redemption* or pardon for all who by faith and repentance have an intereſt in his ſacrifice. See Heb. ix. 5. note, laſt paragraph. That Chriſt actually appeared before the preſence of God in heaven, in the body wherein he ſuffered, and that his body had then the wounds which occaſioned his death, may be gathered from his ſhewing to his diſciples, on the day he aroſe from the dead, *his hands and his feet*, Luke xxiv. 40. and *his ſide*, John xx. 20. and from his ſaying to Thomas, eight days after he aroſe, John xx. 27. *Reach hither thy finger and behold my hands, and reach hither thy hand and thruſt it into my ſide, and be not faithleſs but believing.* For, if the continuance of the wounds in our Lord's body, during his abode on earth after his reſurrection, was neceſſary to prove the truth of his reſurrection to his diſciples, may we not ſuppoſe that for manifeſting his death to the angels in heaven, when he appeared in the preſence of God, it was neceſſary his body ſhould bear the marks of the violence which occaſioned his death. How, otherwiſe, could the apoſtle ſay, Heb. x. 10. *We are ſanctified through the offering of the body of Jeſus Chriſt once?* —I have only to add, that the opinion I have endeavoured to eſtabliſh is not novel. Ambroſe in his tenth

 book

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah:

8 Μεμφομενος γαρ, αυτοις λεγει· Ιδε, ἡμεραι ερχονται, λεγει Κυριος, και συντελεσω επι τον οικον Ισραελ και επι τον οικον Ιεδα διαθηκην καινην·

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

9 Ου κατα την διαθηκην ἡν εποιησα τοις πατρασιν αυτων, εν ἡμερα επιλαβομενε με της χειρος αυτων, εξαγαγειν αυτες εκ γης Αιγυπτε, ὁτι αυτοι εκ ενεμειναν εν τη διαθηκη με, καγω ημελησα αυτων, λεγει Κυριος.

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book on Luke, quoted by Estius in his note on Heb viii. 3. saith, the wounds which Christ's body received on the cross were kept open, in order to its being presented before the Father as crucified and slain. If so, we may suppose, that the atonement being thus made, it was changed into its glorious form, mentioned Philip. iii. 21.

Ver. 7 —1. *For if the first covenant had been faultless.* Although the Sinaitic covenant was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following respects: 1. The rites of worship which it enjoined, sanctifyed only to the purifying of the flesh, but not the conscience of the worshippers.—2. These rites could be performed no where but in the tabernacle, or in the temple; consequently they could not be the religion of mankind.—3. This covenant had no real sacrifice for sin: consequently it granted no pardon to any sinner.—4. Its promises were all of a temporal kind.—5. It required an unsinning obedience which, in our present state, no one can give; and threatned death for every offence. See Gal. iv. 3. note.

2. *A place would not have been sought for a second.* Since *the first covenant* is that which God made with the Israelites at Sinai by the publication of the law, *the second covenant* must be that which was made with mankind in general, by the publication of the gospel. Accordingly the publication of the gospel was foretold, Jerem. xxxi. 31. under the idea of *making a new covenant with the house of Israel, and with the house of Judah:* And the gospel itself is called, Isa. ii 3. *The law which went forth from Zion.* But it is to be observed, that the law of Moses is called the first covenant, not merely because it was prior to the gospel, but also because it was in

8 *But* finding fault, *He saith to them,* Behold the days[1] come, saith the Lord, when I will *complete*[2] a new covenant with the house of Israel,[3] and with the house of Judah:

8 *But finding fault* with the first covenant, and to shew its inefficacy for sanctifying and pardoning sinners, *God saith to the Israelites,* Jerem. xxxi. 31. *Behold the days come, saith the Lord, when I will complete a new covenant with the whole of* the spiritual *Israel* among the Gentiles, *and with* believers among *the Jews:*

9 Not according to the covenant *which* I made with their fathers, *at the time of my taking* them by the hand to lead them out of the land of Egypt, (ὀτι, 259.) *when they did not abide* in my covenant, and I *neglected them,*[1] saith the Lord.

9 Even *a covenant entirely different from the covenant which I made with their fathers,* (εν ἡμερα chap. vii. 27. note.) *at the time of my taking them by the hand to lead them out of the land of Egypt* into Canaan, *when they did not abide in my covenant,* but brake it repeatedly by their idolatries. *Therefore I neglected them;* I suffered them to be carried into captivity; *saith the Lord.*

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in reality the same with the first covenant, under which Adam was placed in paradise: for like it, it required perfect obedience under the penalty of death, and allowed no pardon to any sinner however penitent, It is likewise to be observed, that the gospel is called *the second covenant,* not merely because it was posterior to the law, but also, because it is actually the same with the second covenant under which Adam was placed after the fall: for it requires, not a sinless, but a sincere obedience, and grants pardon to sinners on their repentance, see Gal iii. 10. note 2. However, though the rigour of the first covenant, which properly speaking was the law of nature written on Adam's heart, was mitigated under the second or gospel covenant by the abolition of its curse, Gal. iii. 13. its obligation, as a rule of life, never was, nor ever could be cancelled, but its precepts have constantly remained in force. Hence all the sins which men commit, and which are pardoned under the second covenant, are very properly called *transgressions of the first:* as in the following passage, Heb. ix. 15. *Of the new covenant he is the Mediator, that his death being accomplished for the redemption of the transgressions of the first covenant, the called may receive the promise of the eternal inheritance.*

Ver. 8.—1. *Behold the days come.* Some of the Jewish Doctors understood this as a promise of the restoration of the law by Ezra. Yet most of them thought this promise was to be fulfilled in the days of Messiah.

2. *When I will complete.* The LXX. have here διαθησομαι, *I will make a new covenant.* In translating this passage the apostle used the word συντελεσω, *I will finish,* or *complete,* probably because the new covenant

10 For this *is* the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people:

10 Ὁτι αὑτη ἡ διαθηκη ην διαθησομαι τω οικῳ Ισραηλ μετα τας ἡμερας εκεινας, λεγει Κυριος, διδȣς νομȣς μȣ εις την διανοιαν αυτων, και επι καρδιας αυτων επιγραψω αυτȣς· και εσομαι αυτοις εις Θεον, και αυτοι εσονται μοι εις λαον.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

11 Και ȣ μη διδαξωσιν ἑκαςος τον πλησιον αυτȣ, και ἑκαςος τον αδελφον αυτȣ, λεγων· Γνωθι τον Κυριον· ὁτι παντες ειδησȣσι με, απο μικρȣ αυτων ἑως μεγαλȣ αυτων·

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covenant being obscurely intimated, in what God said at the fall concerning the seed of the woman, it might be said to be completed when it was fully published in the gospel.

3. *With the house of Israel.* At the time this promise was accomplished, no house of Israel existed separately from the house of Judah. For after the captivity of the ten tribes who composed the house of Israel, such of them as joined themselves to the house of Judah, were so mixed with them as not to be distinguished from them. Wherefore, *the house of Israel,* in this prophecy as distinguished from *the house of Judah* must, I think, be the spiritual seed of Abraham among the Gentiles, called, *the Israel of God,* Gal. vi. 16. But Peirce is of opinion, that *the houses of Israel and Judah,* mean the whole Jewish nation: and, that this is a prediction of the general conversion of the Jews to the Christian religion.

Ver. 9. *And I neglected them.* The passage here quoted from Jeremiah runs thus: *Which my covenant they brake, although I was an husband to them, saith the Lord.* The apostle's translation of this passage is that of the LXX. And to reconcile it with the Hebrew text, Pocock, in his Miscellan. chap. 1. observes, that in the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word, *Bagnal,* is the same with the Arabic word, *Bahal,* which signifies, *to refuse, despise, nauseate.* So that the Hebrew clause will bear to be translated, as the apostle and the LXX. have done, *I neglected them, I nauseated them,* on account of their multiplied idolatries and rebellions.

Ver. 10.—1. Διδȣς. *I will put my law into their mind.* Here, the participle διδȣς, by a common ellipsis of the substantive verb εσομαι, hath

10 For this is the covenant, *which* I will make with the house of Israel, after *these* days, saith the Lord; I will put my laws into their mind,[1] and write them *upon* their hearts,[2] and I will be to them a God, and they shall be to me a people. (Rev. xxi. 3.)

10 *For,* agreeably to my promise that in Abraham's seed all nations shall be blessed, *This is the covenant which I will make with believers of all nations in future times, saith the Lord;* under the gospel dispensation *I will put my laws into their mind, and write them upon their hearts,* instead of writing them on stones as under the former covenant; *and I will be the object of their worship* and their protector, *and they* who believe *shall become my obedient people,* whom I will bless through all eternity.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me,[1] from the least *of them,* to the greatest *of them.*

11 *And,* comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: *They shall not need to teach each other to know the Lord,* (Deut. vi. 8.) *For, all shall know me, from the lowest of them to the highest of them.*

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hath the signification of the future: *I will put.*—In this and the following verses, the prophet, to shew the superior excellence of the new covenant, explains its nature and efficacy. In it God promises to *put his laws into the mind of his people.* These are not the laws of Moses, but of Christ; for the laws of Moses were the laws of the old covenant. This promise, therefore, implies that under the new covenant the people of God, by means of the gospel revelation, are to have the clearest knowledge of their duty and of the way of salvation.

2. *And write them upon their hearts.* The Hebrews, to denote th fullest and clearest knowledge, and to shew that that knowledge is easily attained, and remembered, and hath a strong influence on the affections, represent it as *in the heart,* Deut. xxx. 14.—and *written on the heart,* Rom. ii. 15.—Wherefore, God having promised in the new covenant, not only to put his laws into the mind of his people, but to write them on their hearts, this latter promise implies, that in consequence of their knowledge of God's laws, his people are to acquire a strong love of them, and to be governed by them.—These promises have been amply accomplished under the new covenant. For by the multiplication of the copies of the scriptures, the translation of them into many different languages, the preaching of the word, the regular performance of the public worship of God, and by the pains

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

12 Ὁτι ιλεως εσομαι ταις αδικιαις αυτων, και των ἁμαρτιων αυτων, και των ανομιων αυτων, ȣ μη μνησθω ετι.

13 In that he saith, A new *covenant*, he hath made the first old. Now, that which decayeth and waxeth old *is* ready to vanish away.

13 Εν τῳ λεγειν καινην, πεπαλαιωκε την πρωτην· το δε παλαιȣμενον και γηρασκον, εγγυς αφανισμȣ.

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pains which the ministers and teachers of religion take in instructing the people, the knowledge of the doctrines, precepts, and promises of the gospel, by the blessing of God, is far more widely diffused, and its influence on the hearts of the people of God is greater, than under any former dispensation. This happy state of the church under the new covenant, Isaiah hath foretold, chap. liv. 13. *All thy children shall be taught of the Lord, and great shall be the peace of thy children.*

Ver. 11. *For all shall know me from the least of them to the greatest of them.* Here the effects of God's putting his laws into the mind of his people, and of his writing them on their hearts, are foretold. The knowledge of God and of his will, under the new covenant is to prevail so generally through the labours of the minsters of the gospel, that there will be no occasion for what was commanded under the old covenant, namely, that every man should teach and exhort his neighbour to know the Lord.—This great prevalence of the knowledge of God under the gospel dispensation, Isaiah hath likewise foretold, chap. xi. 9. *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

Ver. 12.—1. *Because I will be merciful to their unrighteousnesses.* As the particle ὁτι, with which this verse begins, is often used to introduce a new sentiment, it might here be translated, *besides.*

2. *And their sins and their iniquities I will remember no more.* In the Hebrew this passage runs thus; *I will forgive their iniquity, and I will remember*

CHAP. IX.

View and Illustration of the Doctrines contained in this Chapter.

To shew that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination

12 (Ὅτι, 254.) *Because*[1] I will be merciful to their *unrighteousnesses*, and their sins and their iniquities[2] *I will* remember no more.

12 These things I will bring to pass, *Because I will pardon the unrighteousnesses of my people, and their sins and their iniquities I will remember no more*, as I did under the former covenant by appointing annual atonements for them.

13 *By saying*, A new COVENANT, (ver. 8.) he hath made the *former* old.[1] Now that which decayeth and waxeth old, is ready to *vanish*.

13 *By saying*, I will make *a new covenant*, *God hath declared the former covenant old. Now that which decayeth and waxeth old, is ready to be laid aside* as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic dispensation.

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remember their sin no more. Perhaps the apostle translated the prophet's words freely, to shew that under the new covenant every kind of sin is to be forgiven on repentance; which was not the case under the former covenant.

Ver. 13. *He hath made the former old.* The Sinaitic covenant, before it was abrogated by Christ, wasbecome *old*, see chap i. 11. or *useless*, in three respects: 1. By its curse condemning every transgressor to death without mercy, it was designed to shew the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the gospel, there was no reason for continuing the former covenant, afterthe second covenant was fully and universally published.—2. The covenant of the law was introduced to prefigure the good things to come under the covenant of the gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law.—3. The Jewish doctors, by teaching that pardon was to be obtained only by the Levitical sacrifices, and the Judaizing Christians, by affirming that under the gospel itself men are pardoned only through the efficacy of these sacrifices, both the one and the other, had corrupted the law; on which account it was fit to lay it aside, as a thing whose tendency now was to nourish superstition.

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examination of the religious services which it enjoined, and to prove that these were designed, not for cleansing the conscience of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: So that the latter being come, there was no longer occasion for continuing the former, to prefigure them. This chapter, therefore, is an illustration of

chap.

chap. viii. 5. where the apoſtle affirms, that the prieſts worſhipped God in the tabernacle, *with the repreſentation and ſhadow of the heavenly ſervices*. And it was proper to explain this matter copiouſly, becauſe it muſt have had a great influence, in weaning the Hebrews from the Levitical ſervices, and in reconciling them to the abrogation of a form of worſhip which, though of divine appointment, was now become uſeleſs, having accompliſhed its end.

The apoſtle begins with acknowledging that the covenant made at Sinai, of which the Levitical prieſts were the mediators, had ordinances of worſhip appointed by God himſelf, and a ſanctuary which was a repreſentation of *the world* or univerſe, ver. 1.—In particular, the outward tabernacle with its furniture, and the court belonging to it where the ordinary prieſts daily miniſtred, were ſo diſpoſed as to repreſent the earth and the air, the habitation of men: And the ſervices of that tabernacle, by ſacrifices, waſhings, and other purifications of the fleſh, were an example of the rites of worſhip which men perform on earth, for procuring the pardon of ſin and admiſſion into heaven, ver. 2.—But the inward tabernacle, called *the holy of holies* or moſt holy place, was ſo diſpoſed as to be an image of heaven the inviſible habitation of the Deity, ver. 3.—And in it was the ark of the covenant, and the pot with manna, and Aaron's rod, ver. 4.—and the Cherubim overſhadowing the mercy ſeat, or throne of God; over which, and between the Cherubim, the viſible glory, which was the ſymbol of the divine preſence, reſted, ver. 5.

The tabernacles being thus ſet in order, the ordinary prieſts entered daily into the outward tabernacle, performing the ſervice of God, and directing all their acts of worſhip, towards the ſymbol of the divine preſence in the inward tabernacle, hidden from their eyes by the vail: So that the ſervices of the outward tabernacle, were a fit image of the worſhip which men on earth pay to the inviſible Deity in heaven, ver. 6.—But, into the inward tabernacle the repreſentation of heaven, the high-prieſt alone entered, and that only one day in the year; but never without blood, which he offered for his own ſins, and for the people's ſins of ignorance, ver. 7.—the Holy Ghoſt, who appointed this ſervice, thereby ſignifying that the way into the immediate preſence of God in heaven, the true holy place repreſented by the inward tabernacle, is not opened to men by any worſhip offered on earth, nor while the preſent ſtate of things, repreſented by the outward tabernacle, ſubſiſteth, ver. 8.—Which conſtitution of the tabernacles, and of the worſhip performed in them, was *a parable*, or figurative inſtruction concerning the time then preſent, when both gifts and ſacrifices were

were offered, which could not make the offerer acceptable to the Deity, ver. 9.—becauſe he worſhipped only with meats, and drinks, and divers immerſions, and rites whoſe efficacy was to cleanſe, not the conſcience, but the body of the worſhipper to fit him for the ſociety of the people of God on earth; and which were impoſed, only until the worſhip of God ſhould be reformed, ver. 10.—Thus, by the inefficacy of the ſervices performed in the Jewiſh tabernacles, the Holy Ghoſt has taught us, that all the rites of atonement, and all the acts of worſhip which men perform on earth, have no efficacy in the way of merit, to procure for them the pardon of ſin, and admiſſion into the preſence of God in heaven.

Next, in oppoſition to the ineffectual ſervices performed by the Levitical prieſts in the holy places on earth, the apoſtle ſets the things which they prefigured; namely, the effectual ſervices performed by Chriſt in the holy places in heaven.—Theſe ſervices he deſcribes as follows: Chriſt being come into the world, as the High-prieſt appointed by the oath of God, to procure for us the bleſſings of pardon and ſalvation which are to be beſtowed through his miniſtration in the greater tabernacle, ver. 11.—hath entered into the holy place of that great tabernacle, even into heaven itſelf, neither by the blood of goats nor of calves, but by his own blood or death; and through the merit of that great ſacrifice, which he offered by the appointment of God, he hath obtained for us an everlaſting remiſſion of ſin, ver. 12.—Now, that the ſhedding of Chriſt's blood, ſhould have this efficacy, is moſt reaſonable. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, did, by the appointment of God, redeem the bodies of the offending Iſraelites from temporal death, and cleanſe them in ſuch a manner as to fit them for the tabernacle-worſhip, ver. 13.—how much more reaſonable is it, that the ſhedding of the blood of Chriſt, who in the whole of his obedience to God was faultleſs, ſhould have merit ſufficient to cleanſe the conſcience of penitent ſinners, from the guilt of works which deſerve death, and fit them for worſhipping God in heaven? ver. 14.—This paſſage being a deſcription of Chriſt's miniſtry as an High-prieſt in the true habitation of God, it may be conſidered as an illuſtration of chap. viii. 2. where Chriſt is called, *a miniſter of the holy places, even of the true tabernacle which the Lord pitched, and not man.*

The apoſtle had affirmed, chap. viii. 6. That Jeſus is the Mediator or High-prieſt, of a better covenant or diſpenſation than the law: But the proof of his aſſertion he deferred to this place, where it naturally comes in. For, having ſhewed that the death of Chriſt hath ſufficient merit to procure for penitent ſinners

ners the pardon of ſin, he ſubjoins; for this reaſon, that his death is ſo meritorious, he is appointed by God the Mediator of the new covenant, that by dying to procure the pardon of the ſins committed under the law of nature, believers of all ages and nations, the called ſeed of Abraham, may obtain the eternal inheritance, ver. 15.—Accordingly, to ſhew that the new covenant, in which pardon is promiſed to penitent ſinners, is procured by the death of Chriſt, the apoſtle obſerves, that in every caſe where God entered into a covenant with men, he made the death of an appointed ſacrifice neceſſary to its ratification; to teach ſinners, that all his intercourſes with them, are founded on the ſacrifice of his Son, ver. 16.—Wherefore, authorized by ſo great an example, men anciently made their covenants firm over dead ſacrifices: In ſo much that a covenant was never of force, while the ſacrifice appointed for its ratification, lived, ver. 17.—Hence, not even the covenant at Sinai was made without blood, ver. 18.—20.—Hence likewiſe, the tabernacles when ſet up, and the whole veſſels of the miniſtry, were at firſt conſecrated for the worſhip of God, by ſprinkling them with the blood of the ſacrifices, ver. 21.—and ever after that, all theſe things were, by appointment of the law, annually cleanſed with the blood of the ſacrifices offered on the day of expiation. In ſhort, without the ſhedding of blood, the law allowed no remiſſion on the day of the annual atonement, ver. 22.—Wherefore, ſeeing God determined not to pardon ſinners, nor to open heaven to them, without the ſhedding of the blood of his Son, it was neceſſary for ſhewing this, that the Moſaic tabernacles, which are the figures of the holy places in the heavens, ſhould be

Old Translation.	Greek Text.
CHAP. IX. 1 Then verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.	1 Ειχε μεν ουν και ἡ πρωτη σκηνη δικαιωματα λατρειας, το τε ἁγιον κοσμικον.

Ver. 1.—1. *The firſt covenant.* Many copies read here, πρωτη σκηνη, *the firſt tabernacle*, which is adopted in the printed editions. But, as that reading doth not agree with ver. 2. Beza and Mill prefer the reading of the Alexandrian, and other MSS. of good authority, which have πρωτη, leaving the reader to ſupply διαθηκη, from the preceding verſe.—This reading our tranſlators likewiſe have adopted.

2. *And a wordly holy place.* The Moſaic tabernacle is called, ἁγιον κοσμικον, *a wordly holy place*, not becauſe it was a holy place on earth, and made of materials furniſhed from the earth, but becauſe

be cleansed or opened to the worshippers, by the sacrifices of bulls and goats, as emblems of the sacrifice of Christ: But heaven itself was to be cleansed, or opened to believers, by the actual offering of that sacrifice, of which the others were the types, ver. 23.—And, this was the reason that Christ our High-priest, did not enter into the Jewish tabernacles, but into heaven itself, not with the blood of goats and of calves, but with his own blood, now to appear continually, as our High-priest, before the face of God: and by so doing to make continual intercession in our behalf, ver. 24.—To this purpose, however, it was not necessary, that Christ should offer himself often, as the Jewish high-priest every year made atonement for the sins of the people, by entering into the earthly holy places, with the blood of the appointed sacrifices, ver. 25.—For, in that case, Christ must have suffered often since the foundation of the world. But now, at the conclusion of the Mosaic dispensation, he hath appeared on earth to put an end to the typical sin-offerings of the law, by the one sacrifice of himself, ver. 26.—And, to the obtaining of our pardon, his dying once was sufficient. For, since God hath appointed men to die but once, as the punishment of the sin of the first man, and after death to be judged but once for their own sins, ver. 27.—so Christ being once offered, in order to carry away the sin committed in the world from the beginning to the end of it, (ver. 26.) that one offering is held by God as a sufficient expiation. And by virtue of that one sacrifice, he will, to them who wait for him, appear a second time on earth, without offering any more sacrifice for sin; and he will thus appear, to acquit and save his people by his own sentence as judge, ver. 28.

NEW TRANSLATION.

CHAP. IX. 1 (Ειχε μεν ουν) *Now* verily the first COVENANT [1] (see chap. viii. 7. note 2.) had *both* ordinances of (λατρειας) *worship*, and a worldly *holy place*. [2]

COMMENTARY.

CHAP. IX. 1 *Now verily* although *the first covenant* is to be laid aside, I acknowledge it *had both ordinances of worship, and a worldly holy place* appointed by God. But the former being merely an emblem of the services of Christ in heaven, and the latter a shadow of the world or universe, the covenant of which they are the ordinances is become useless, now that Christ hath performed the services of heaven.

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cause it was a representation of *the world*, or universe. This appears from ver. 23. where the tabernacles are said to be ὑποδειγματα *representations*

2 For there was a tabernacle made; the firſt, wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the Sanctuary.

3 And after the ſecond vail the tabernacle, which is called The Holieſt of all;

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

2 Σκηνη γαρ κατεσκευασθη ἡ πρωτη, εν ᾗ ἡ τε λυχνια και ἡ τραπεζα, και ἡ προθεσις των αρτων, ἡτις λεγεται ἁγια.

3 Μετα δε το δευτερον καταπετασμα σκηνη ἡ λεγομενη ἁγια ἁγιων·

4 Χρυσουν εχουσα θυμιατηριον, και την κιβωτον της διαθηκης περικεκαλυμμενην παντοθεν χρυσιῳ, εν ᾗ σταμνος χρυση εχουσα το μαννα, και ἡ ῥαβδος Ααρων ἡ βλαστησασα, και αἱ πλακες της διαθηκης·

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repreſentations of the holy places in the heavens: And from ver. 24. where the holy places made with hands, are called αντιτυπα, *antitypes* or reſemblances *of the true holy places.*—This is confirmed by Joſephus, who tells us, Antiq. lib. 3. c. 11. that the Moſaic tabernacles were figures of the univerſe; that the outward tabernacle, which was acceſſible at all times to the prieſts, repreſented the earth and the ſea which are acceſſible to men; but the inward tabernacle from which the prieſts were excluded, repreſented heaven the inviſible habitation of the Deity. See Heb. ix. 5. note.—In like manner Philo, Leg. Alleg. lib. 2. ſays "the tabernacle was a ſhadow, του αρχιτυπου, of the original heavens"—It is true, this account of the tabernacles is not found in the writings of Moſes. Nevertheleſs, ſince it was generally received among the Iſraelites, the preſumption is, that it was diſcovered by God himſelf to Moſes, at the time he ſhewed him the pattern of the tabernacles in the mount. But, be this at it may, certain it is that this emblematical meaning of the tabernacles and of their ſervices, was adopted by the apoſtle Paul. For he tells us, Heb. ix. 7, 8. that by the abſolute excluſion of the prieſts and people from the inward tabernacle, the Holy Ghoſt ſignified, that the way into heaven, typified by the moſt holy place, was not open to mankind, whilſt the firſt or outward tabernacle was ſtanding; that is, while the earth, typified by the outward tabernacle, ſubſiſted.—The emblematical meaning of the tabernacles, handed down among the Jews by tradition, ſeems to have led them to fancy, that every thing relating to the Levitical worſhip had an emblematical meaning likewiſe. For Joſephus, Antiq. lib. iii. c. 11.

2 *For the first tabernacle*,[1] *which is called Holy*, *was set in order*, *in which* WAS *both* the candlestick, and the table and the shew-bread.[2]

3 And *behind* the second vail, (Exod. xxvi. 33, 34.) the tabernacle which is called *Most Holy*,[1] *WAS SET IN ORDER*; (from ver. 2. See also ver. 6.)

4 *Having* the golden censer,[1] and the ark of the covenant[2] *covered every where* with gold, *in which WERE* the golden pot *having the* manna,[3] and *the rod of Aaron which* budded, and the tables of the covenant;

2 *For the outward tabernacle, which is called holy, was built and furnished*, so as to represent the earth and the visible heavens, *having both the* golden *candlestick* towards the south, *and the table with the shew bread* towards the north, Exod. xxvi. 35.

3 *And behind the innermost vail the tabernacle which is called the most holy place, was* in like manner *built and furnished* according to a pattern formed by God, so as to be a representation of heaven the invisible habitation of the Deity;

4 *Having the golden censer*, on which the high-priest burned incense when he entered the most holy place, *and the ark of the covenant which was covered both on the inside and the out with gold: in which were the golden pot having* an omer of *the manna*, wherewith the Israelites were fed in the wilderness, *and Aaron's rod which blossomed* and bare almonds, *and the tables of the covenant* from which the ark had its name,

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11. affirms, that the parts of the high-priest's robes were representations of the different parts of the mundane system. But, by these refinements, the Jews, and some Christians who follow them, have discredited the ancient traditionary account of the meaning of the tabernacles, and of their services.

Ver. 2.—1. *For the first tabernacle.* Here it is proper to observe, that the whole of the apostle's reasoning in this epistle concerning the Levitical worship, is founded on the original institution of the tabernacle services by Moses, and not on the temple-service, as appointed by David and Solomon. See Exod. xl. throughout.

2. *The candlestick, and the table and the shew bread.* Though the apostle does not explain the emblematical meaning of the furniture of the two tabernacles, because, as he tells us ver. 5. it would have lengthened his discourse too much; yet that they had an emblematical meaning, may be gathered from the apostle's allusion, Heb. x. 20. note 3. to the emblematical meaning of the miraculous rending of the vail of the temple at the death of Christ. Since, then, the outward tabernacle was a representation of the mundane system, we may

5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

5 Ὑπερανω δε αυτης Χερȣβιμ δοξης, κατασκιαζοντα το ἱλαςηριον· περι ὡν ȣκ εςι νυν λεγειν κατα μερος.

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may suppose, with Josephus, that the seven lamps of the candlestick were emblems of the seven planets, whereby our world is enlightened: And that the table with the shew-bread placed on it, was a representation of the productions of the earth, by which the lives of men and beasts are sustained.

Ver 3. *And behind the second vail, the tabernacle which is called most holy.* This tabernacle represented heaven, not only because in it *the glory of the Lord*, or visible symbol of his presence, rested between the Cherubim whereby the angelical hosts surrounding the throne of God in heaven were typified, but because this tabernacle, by a thick vail, was hidden from the eyes of all who frequented the outward tabernacle; even as heaven, the habitation of God, is hidden by the vail of their flesh, from the eyes of all who live on the earth.

Ver. 4.—1. *Having the golden censer.* The apostle may have learned from the priests, that the censer used by the high-priest on the day of atonement was of gold, and that it was left by him in the inward tabernacle, so near to the vail, that, when he was about to officiate next year, by putting his hand under the vail he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, Levit. xvi. 12, 13.

2. *And the ark of the covenant.* The ark was so called, because the tables of stone, on which *the covenant*, that is, the ten commandments engraven by God himself, were put therein, as a memorial of God's having spoken these commandments from mount Sinai, in the hearing of all the people. These tables of the law, being as it were hidden from the glory of the Lord, which rested between the Cherubim, by the cover of the ark called the *mercy seat*, the Jews were thereby figuratively taught, that, in the exercises of the divine mercy towards sinners, the law will not be regarded as the rule of their justification. For at the judgment men shall not be tried by the rigour of law, but by the gracious new covenant, in which pardon is promised to the penitent.

3. *In which were the golden pot having the manna.* Because it is said, 1 Kings viii 9 *There was nothing in the ark, save the two tables of stone which Moses put there at Horeb;* the words εν ἡ, used by the apostle, may be translated, *nigh to which.* See Ess. iv. 170.—Or, the difficulty may be removed by supposing that the pronoun ἡ, relates to σκηνη, the remote antecedent, *in which tabernacle* also, *was the golden pot, &c.*—Or, because it is said, Deut. xxxi. 26. *Take this book of the law, and put it in the side of the ark,* we may conjecture that the

5 And *above* it the *Cherubim* of glory,[1] *overshadowing* the mercy-seat; *concerning* which *things* we cannot *at present* speak particularly.

5 *And above the ark, the Cherubim of glory, overshadowing the mercy-seat,* and forming a magnificent throne for the glory of the Lord which rested between them, (Exod. xxv. 22.) *concerning* the meaning of *which things, I have not time at present to speak particularly;* my design being to explain what was signified by the services of the tabernacles.

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the book was put into some repository fixed to the side of the ark; and that the pot with manna, and Aaron's rod, were laid up before the Lord in the same manner, according to the injunctions, Exod. xvi. 34. Numb. xvii. 10. So that the whole being thus united, and carried by the Levites at once, might be considered as the ark.

The pot with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the Cherubim, whose faces were turned toward the mercy-seat. By introducing these things into the inward tabernacle which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the Cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the Cherubim with their faces towards the mercy-seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, *into which things angels earnestly desire to look,* 1 Pet. i. 12. And Paul, Ephes. iii, 10. *That now to the governments, and to the powers, in the heavenly regions, the manifold wisdom of God is made known, through the church.*

Ver. 5. *And above it the Cherubim of glory. Cherubim,* being the name of an order of angels, Gen. iii. 29. the figures called *Cherubim,* placed on the sides of the mercy-seat, with the glory of the Lord resting between them, represented the angels who surround the manifestation of the divine presence in heaven. These figures, therefore, were fitly termed, *the Cherubim of glory,* that is, the Cherubim which had the visible glory of God, in the inward tabernacle, resting between them. By this glory constantly abiding in the inward tabernacle, and by the figures of the Cherubim, that tabernacle was rendered a fit image of heaven.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a ritual of divine appointment, were a representation of the universe, it is probable they were set in order for the purpose of teaching us this important lesson; that the whole universe is the temple of God; that in this vast temple, there is the *most holy place,* where the Deity resides, and manifests his presence to the angelical hosts who surround him; and that all

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6 Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

6 Τουτων δε ὑτω κατεσκευασμενων, εις μεν την πρωτην σκηνην διαπαντος εισιασιν οἱ ἱερεις, τας λατρειας επιτελουντες.

7 But into the second *went* the high-priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

7 Εις δε την δευτεραν ἁπαξ του ενιαυτου μονος ὁ αρχιερευς, ου χωρις αἱματος, ὁ προσφερει ὑπερ ἑαυτου και των του λαου αγνοηματων.

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

8 Τουτο δηλουντος του πνευματος του ἁγιου, μηπω πεφανερωσθαι την των ἁγιων ὁδον, ετι της πρωτης σκηνης εχουσης στασιν·

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the intelligent beings, who inhabit this vast temple, are placed in it to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Psal. cxlviii.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the Spectator observes, No. 580. has prevailed, not among the Jews and Christians only, but among the Greeks and Romans also, who spake of their Jupiter as residing in Olympus surrounded with inferior deities, among whom the muses were represented as singing around his throne. In short, the idea of their gods inhabiting a particular place, having prevailed among all nations whether barbarous or civilized, the universal agreement of mankind in such a notion, is I think a proof that they derived it from tradition, or that it is a dictate of reason. Either supposition shews its truth. And being confirmed by revelation, why should it be called in question?

Into this *most holy place*, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us, ver. 12. And, by presenting his crucified body there, chap. x. 10. before the manifestation of the divine presence, called *the throne of the Majesty in the heavens*, chap. viii. 1. he offered the sacrifice of himself to God, chap. viii. 5. note 5. And having thus made atonement for the sins of the world, he procured for penitent sinners an eternal pardon, chap. ix. 12. and opened heaven for their reception in the body, after the resurrection and judgment, chap. ix. 23. note 1.

Ver. 6. *Performing the services;* namely, of that tabernacle, which consisted in the burning of the incense at the morning and evening sacrifice

6 Now *theſe* things *being* thus *ſet in order*, the prieſts *go at all times indeed* into the firſt tabernacle, *performing the ſervices*;[1]

6 *Now the tabernacles with their utenſils being thus conſtructed and arranged, the* ordinary *prieſts go at all times indeed into the firſt tabernacle, performing the ſervices*; of which the chief is, their ſprinkling the blood of the ſin-offerings before the vail, which concealed the ſymbol of the divine preſence from their view.

7 But into the ſecond *TABERNACLE*, the high-prieſt alone *GOETH* once[1] every year, not without blood, which he *offereth* for *his own, and the people's ſins of ignorance*.

7 *But into the inward tabernacle* which repreſents heaven, *the high-prieſt and no one elſe goeth*; and he *only one day in the year*; *not* however *without* the *blood* of different ſacrifices, *which he offereth for his own, and* for *the people's ſins of ignorance*.

8 The Holy Ghoſt ſignifying this, that the way *of the holy places* was not yet *laid open, while the* firſt tabernacle *ſtill ſtandeth*,[1] (ſee chap. x. 19, 20. xi. 40. note.)

8 By the abſolute excluſion of the prieſts and people, from the inward tabernacle, *the Holy Ghoſt*, who formed the pattern of the tabernacles and of their ſervices, *ſhewed this, that the way into the true holy places*, repreſented by the inward tabernacle, *was not yet laid open* to men, *while* this world, repreſented by *the outward tabernacle, ſtill ſubſiſteth*,

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crifice, in dreſſing the lamps, in removing the old and placing the new ſhew-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Laſtly, as the principal part of the ſervice of this tabernacle, the prieſts brought into it the blood of the ſin offerings, and ſprinkled it before the vail, Levit. iv. 6. At all other times, they entered into it without blood. For the blood of the burnt-offerings was ſprinkled about the altar, Levit. i. 11.

Ver. 7.—1. *Into the ſecond tabernacle, the high-prieſt alone goeth once every year.* From Lev. xvi. it appears that the high-prieſt entered ſeveral times, into the moſt holy place on the day of atonement. Wherefore ἅπαξ, muſt be underſtood to ſignify *one day*, rather than *one time*.

2. *And the people's ſins of ignorance.* The law of Moſes enjoined thoſe who had injured their neighbours, either by deceitful dealing, or robbery, or lying, or perjury, to reſtore to the injured party all they had gotten by theſe baſe methods, together with a fifth part more; and after ſuch reſtitution, to offer the appointed treſpaſs-offering to

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and diverse washings, and carnal ordinances, imposed *on them* until the time of reformation.

9 ῾Ητις παραβολη εις τον καιρον τον ενεςηκοτα, καθ' ὁν δωρα τε και θυσιαι προσφερονται, μη δυναμεναι κατα συνειδησιν τελειωσαι τον λατρευοντα,

10 Μονον επι βρωμασι και πομασι, και διαφοροις βαπτισμοις, και δικαιωμασι σαρκος, μεχρι καιρȣ διορθωσεως επικειμενα.

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to the Lord as their king, on which conditions they were to be pardoned, Levit. vi. 1.--7. But this was only a political pardon, granted by God as the head of the Israelitish commonwealth, whereby the offender was freed from the civil punishment which his crime merited. Accordingly, the atonement was made for him by the ordinary priests, God's ministers, by whom his government as king in Israel was carried on.—The sacrifices offered by the high-priest on the day of expiation, had a quite different effect. They were offered for the whole nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open their tabernacles to their acts of worship during the succeeding year. And to shew this, the high-priest carried the blood of these sacrifices into the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Ver. 8. *While the first tabernacle still standeth.* As both the tabernacles were destroyed long before this epistle was written, *the first tabernacle*, must mean the thing represented by the first tabernacle, namely, the present world; consequently the standing of the first tabernacle means, the continuance of this world. If so, the thing which the Holy Ghost signified by the exclusion of the priests and people from the inward tabernacle as long as the outward tabernacle stood, was that the righteous are not to be admitted to the immediate presence of God in heaven, till after the resurrection and general judgment, when this world is to be destroyed.—Farther, by the rites of worship performed in both tabernacles, the Israelites were taught, that the true God the only object of men's worship, though always present with them, is absolutely invisible to them while they remain on the earth: consequently, that the visible gods worshipped by the heathens, were all of them, without exception, false gods.

Ver. 9.—1. *Which was a parable.* Παραβολη, signifies an information, either by speech or action, in which one thing is put for another. See chap. xi. 19. note 2.

2. *During*

9 Which was (παραϐολη) a *parable*[1] (εις, 142.) *concerning* the time *which IS* preſent, *during* which[2] both gifts and ſacrifices *are* offered *which cannot with reſpect to* conſcience,[3] *make HIM perfect who worſhippeth*

9 *Which* tabernacle with its ſervices, whereby the worſhipper was not brought into the immediate preſence of the Deity, *was a parabolical inſtruction concerning the time which is preſent, during which both gifts and ſacrifices are offered, which cannot*, by baniſhing the fear of puniſhment, *make him perfect with reſpect to conſcience, who worſhippeth* God

10 Only *with* meats and drinks,[1] and divers (ϐαπτισμοις) *immerſions*, and ordinances *concerning the fleſh*,[2] impoſed[3] *until* the time of reformation.

10 *With nothing but meats and drinks, and divers immerſions and ordinances reſpecting* the purifying of *the body, impoſed* only *until the time of the reformation* of the worſhip of God by Chriſt, who was to aboliſh the Levitical ſervices, and to introduce a worſhip in ſpirit and in truth which may be performed in every place.

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2. *During which.* That this is the proper tranſlation of καθ' ὃν, is evident from the gender of the pronoun, which doth not permit it to ſtand for σκηνην, but for καιρον, *time.*—The Alex. MS. and the Vulgate, read here, καθ' ἣν, *in which tabernacle.* And that reading our tranſlators have followed.

3. *Which cannot, with reſpect to conſcience, make him perfect.* As Peirce remarks, "Ceremonial impurities (and ſome civil puniſh-"ments) were done away by theſe gifts and ſacrifices, but moral "evils, which burdened the conſcience, upon which a ſenſe of guilt "was left, could not be removed thereby" This doctrine Paul preached, Acts xiii 39. *By him all who believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.*

Ver. 10.—1. *Only with meats, and drinks*, that is, worſhipped only with ſacrifices, which conſiſted of the fleſh of ſuch clean animals as might be eaten, and with the fruits of the earth: and both accompanied with drink offerings. Agreeably to this account of the *gifts* and *ſacrifices* with which God was worſhipped in the tabernacles, they are called *the meat of God's houſe.*—In tranſlating επι ϐρωμασι *with meats*, I have followed Peirce.—Επι, hath this ſignification, Luke i. 29. Matth. iv. 4. Col. iii. 9.

2. *Ordinances concerning the fleſh.* Δικαιωμασι σαρκος, literally *righteouſneſſes of the fleſh:* things which make the fleſh, not the ſpirit, righteous.

3. *Impoſed.* As επικειμενα, cannot agree with δικαιωμασι, which is in the dative caſe, we muſt with Peirce, ſupply ἁτινα ην *which ordinances*

11 But Chrift being come, an high-prieft of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to fay, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us.*

11 Χριςος δε παραγενομενος αρχιερευς των μελλοντων αγαθων, δια της μειζονος και τελειοτερας σκηνης, ου χειροποιητȣ, τȣτεςιν, ου ταυτης της κτισεως,

12 Ουδε δι᾽ αἱματος τραγων και μοσχων, δια δε τȣ ιδιȣ αἱματος εισηλθεν εφαπαξ εις τα ἁγια, αιωνιαν λυτρωσιν ευραμενος.

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nances were laid on the Jews as a burden. Hence Peter faid to the Judaizers, Acts xv. 10. *Now therefore why tempt ye God* επιθειναι, *to put a yoke upon the neck of the difciples.* These ordinances refpecting the purifying of the flefh, were impofed and continued until the time of Reformation, to fhew that all the gifts and facrifices, which were offered on earth, could not introduce the finner, as a pardoned perfon, into the prefence of the Deity

Ver. 11.—1. *But Chrift,* παραγενομενος, *being come.* The particle δε, at the beginning of this verfe, being ufed in its adverfative fenfe, fheweth, that the apoftle here ftates a comparifon between the Levitical high priefts and Chrift.

2. *An High prieft of the good things which are to be, through the greater and more perfect tabernacle* In this tranflation, I have followed the order of the words in the original; becaufe, in that order, they afford a fenfe fuitable to the apoftle's defign; which was to fhew, that Chrift's miniftrations as an High-prieft, are greatly fuperior to thofe of the fons of Aaron, both in refpect of the tabernacle in which he officiates, and in refpect of the efficacy of his miniftrations. He officiates in *the greater and more excellent tabernacle not made with hands,* called Heb. viii 2. *the true holy place which the Lord pitched and not man.* And, *the good things* of which Chrift is *the High prieft* or mediator, are all the bleffings included in *eternal redemption.* See ver. 12 note 3 Thefe bleffings are here faid to be, *through the greater and more excellent tabernacle*; that is, as I underftand it, through the fervices of the greater and more excellent tabernacle, which Chrift as an High prieft performed; namely, his dying on on earth, and his prefenting his crucified body before the throne of God in heaven, as a facrifice for fin —But Beza, Peirce, and others, reading the firft claufe of the verfe by itfelf, thus, *But Chrift being come an High prieft of good things to come,* join what immediately follows with the beginning of ver. 12. in this manner; *through a greater and more perfect tabernacle,—hath entered into the holy place*; underftanding by the greater and more perfect tabernacle, our Lord's human

11 But Christ being come[1] an high-priest of *the* good things *which are to be thro' the* greater and more perfect tabernacle,[2] not made with hands, that is to say, not of this *creation*,

11 *But Christ being come*, who is made *an High priest* or mediator *of the blessings which are to be* bestowed *through* the services of *the greater and more excellent tabernacle not made*, like the Mosaic tabernacle, *with the hands of men, that is to say*, a tabernacle *not in this lower world*,

12 *Hath entered once* into the holy places, (ὧδε) *not indeed* by the blood of goats (Levit. xvi. 15.) and of calves,[1] (Levit. xvi. 3.) but by his own blood,[2] having obtained FOR US *an* eternal redemption.[3] (See Ephes. i. 7.)

12 *Hath entered once* for all *into the holy places* where God resides, (See Heb. ix. 5. note.) *not indeed by the blood of goats and of calves, but by his own blood*, or death as a sacrifice for sin; *having* thereby *obtained for us*, not redemption for a year, as the high priest did by entering the holy places on earth, but *everlasting redemption;* so did not need to offer himself a second time.

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human nature. In support of this notion, Beza saith, that his human nature may as properly be called, *a tabernacle*, as his flesh is called *a vail*, Heb. x. 24. But not to dispute about the propriety of the figure, it appears an absurdity to say, that Christ entered into the holy place, through his own human nature as through a tabernacle. He entered into heaven clothed in his human nature, and not through it as through a place: for, on that supposition, he did not carry his human nature with him into heaven.

Ver. 12 —1. *And of calves*. Peirce observes, that the Hebrew word, Levit. xvi 3. here translated, *calves*, properly signifies, *bullocks of the second year*; and that being so young, they might be called *calve*, which is the LXX translation. Besides, we have *calves of a year old*, mentioned Micah vi. 6 and the apostle in the following verse, calls this blood, *the blood of bulls*. See chap. ix. 19. note 1.

2. *But by his own blood* The essence of the sacrifice consisted in its death. But because its death was effected by the shedding of the animal's blood, and was shewed by sprinkling it in the holy places, the high priest was said to enter into the inward tabernacle by the efficacy of the blood, that is of the death of the victim, manifested by its blood which he carried with him.—In like manner Christ is said to have entered, as an High priest, into the holy places in heaven by his own blood; that is, by the merit of his own sufferings taken complexly. For he shed his blood when he suffered in the garden, when he was scourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet on the cross, and the spear was thrust into his side.

3. *Having*

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh;

13 Ει γαρ το αἱμα ταυρων και τραγων, και σποδος δαμαλεως ῥαντιζȣσα τȣς κεκοινωμενȣς, ἁγιαζει προς την της σαρκος καθαροτητα,

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?

14 Ποσῳ μαλλον το αἱμα τȣ Χριςȣ, ὁς δια πνευματος αιωνιȣ ἑαυτον προσηνεγκεν αμωμον τῳ Θεῳ, καθαριει την συνειδησιν ὑμων ἀπο νεκρων εργων, εις το λατρευειν Θεῳ ζωντι;

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

15 Και δια τȣτο διαθηκης καινης μεσιτης εςιν, ὁπως θανατȣ γενομενȣ, εις απολυτρωσιν των επι τῃ πρωτῃ διαθηκῃ παραβασεων, την επαγγελιαν λαβωσιν οἱ κεκλημενοι της αιωνιȣ κληρονομιας.

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3. *Having obtained for us an eternal redemption;* namely, from the grave, and from future punishment, followed by admission into heaven there to live eternally with God in unspeakable felicity. These are the good things said ver. 11. *to be through* the service of Christ in *the greater and more perfect tabernacle*

Ver. 13 *Sanctify to the cleansing of the flesh.* The things mentioned, sanctified, the bodies of the polluted, not by any natural efficacy (for they rather defiled them) but by the appointment of God, who, considering them as acts of obedience, was pleased on their account to remit the civil punishment, which, as their political ruler, he had a right to inflict on the polluted. But the shedding of the blood of Christ, both by the appointment of God and by its own efficacy, availeth to the procuring an eternal pardon for penitent sinners. See Ess. vii. Sect. 1. Art. 3. and Whitby's note on Heb. x. 14.—The sentiment expressed in this and the following verse deserves attention, not only for its strength in the proof, but because it is a beautiful illustration of the apostle's doctrine, Heb viii. 5. that the Levitical services were all shadows of heavenly things. For, the sanctification effected by the legal rites being the sanctification of nothing but the body, it was in a religious light of little use, unless it was a representation and pledge of some real

13 For if the blood of bulls and of goats, and the ashes of an hiefer sprinkling the *polluted*, (Numb. xix. 9.) *sanctify* to the *cleansing* of the flesh,[1]

13 That Jesus, by his death, should procure an eternal pardon for sinners is reasonable: *For if the blood of bulls and of goats* offered by the high-priest, *and the ashes of an heifer sprinkling the polluted*, did, by the appointment of God *sanctify to the cleansing of the flesh*, so as to fit the offender for joining in the tabernacle worship,

14 How much more shall the blood of Christ, who, through the eternal Spirit,[1] offered himself without *fault* to God, *cleanse* your conscience from dead works to *worship* the living God?[2] (See ver. 9. note 3.)

14 *How much more* reasonable is it that *the blood of Christ, who* in obedience to God suffered death, and *through the eternal Spirit* being raised from the dead, *offered himself* a victim *without fault to God*, should have merit sufficient to *cleanse your conscience from* the guilt of *works which deserve death*; that is, banish from your mind the fear of punishment, that ye may be fit to *worship the living God* with the hope of acceptance?

15 (Και δια τετο) And for this *reason*, of the new *covenant*[1] he is the mediator,[2] *that HIS death being accomplished* for the redemption (ver. 12.) of the transgressions (επι, 186. 2.) *of* the first *covenant*,[3] *the called* may receive the promise of *the* eternal inheritance,

15 *And for this reason* that the death of Christ is so efficacious, *of the new covenant he is the mediator* or High-priest by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified; that *his death being accomplished for* obtaining *the pardon of the transgressions of the first covenant*, believers of all ages and nations, as *the called* seed of Abraham, (Rom. viii. 28. note.) *may receive the promised eternal inheritance.*

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real expiation. Now what real expiation of sin is there in the whole universe, if the sacrifice of Christ is excluded? We must therefore acknowledge that the Levitical rites which sanctified the flesh, derived their whole virtue from their being, as the apostle affirms, figurative representations of the real atonement which Christ was to make in heaven, for sanctifying the soul of the sinner.

Ver. 14.—1. *Who through the eternal Spirit, offered himself.* A number of MSS. together with the Vulgate version, instead of πνευματος αιωνιε, have πνευματος ἁγιε. But the Syriac hath here, *spiritum qui est in*

16 For where a testament *is*, there must also of necessity be the death of the testator.

16 Ὁπȣ γαρ διαθηκη, θανατον αναγκη φερεσθαι τȣ διαθεμενȣ.

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in eternum. Besides, the common reading is found in most MSS. —Christ is said to have offered himself *through the* eternal Spirit, because he was raised from the dead by the Spirit, 1 Pet. iii. 18. consequently he was enabled by the Spirit to offer himself to God; that is, to present his crucified body before the throne of God in heaven. See Heb. viii. 5. note 5.

2. *To worship the living God.* The epithet, *living*, is given in scripture to God, to signify the greatness of his power, which might deter sinners from approaching him in acts of worship, if they were not assured of pardon through the sacrifice of Christ. —To give *the blood* or death of Christ this efficacy, was a proper reward of his obedience to death.

Ver. 15.—1. *Of the new covenant.* See Heb. viii. 7 note 2. The word διαθηκη, here translated *covenant*, answers to the Hebrew word *Berith*, which all the translators of the Jewish scriptures have understood to signify *a covenant*. The same signification our translators have affixed to the word διαθηκη, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration: in which places, copying the Vulgate version, they have rendered διαθηκη by the word *testament*.—Beza, following the Syriac version, translates διαθηκη every where by the words *fœdus, pactum*, except in the 16, 17. and 20. verses of this chapter, where likewise, following the Syriac version, he hath, *testamentum*. Now if καινη διαθηκη, *the new testament*, in the passages above mentioned, means the gospel covenant, as all interpreters acknowledge, παλαια διαθηκη, *the old testament*, 2 Cor. iii. 14.—and πρωτη διαθηκη, *the first testament*. Heb. ix. 15. must certainly be *the Sinaitic covenant*, or *law of Moses*, as is evident also from Heb. ix. 20.—On this supposition it may be asked, 1. In what sense the Sinaitic covenant or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner however penitent, can be called, *a testament*, which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit. Besides, the transaction at Sinai in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes, Lev. xviii. can in no sense be called *a testament*.—2. If the law of Moses is a testament, and if to render that testament valid the death of the testator is necessary, as the English translators have taught us, ver. 16. I ask, Who was it that made the testament of the law? was it God or Moses? And did either of them die to render it valid? —3. I observe, that even the gospel-covenant is improperly called *a testament*; because, notwithstanding all its blessings were procured by

16 For where a *covenant* [1] THERE IS *a necessity that the death* (τȣ διαθεμενȣ) of the *appointed* [2] SACRIFICE *be brought in.* [3]

16 *For*, to shew the propriety of Christ's dying to ratify the new covenant, I observe that *where a covenant* is made by sacrifice, *there is a necessity that the death of the appointed sacrifice be produced.*

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by the death of Christ, and are most freely bestowed, it lost any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day.—4. The things affirmed in the common translation of ver. 15. concerning *the new testament*, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and ver. 19. that the first testament was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary, the testator of a new testament, should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things however were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them; They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties: Withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant.—5. By calling Christ *the mediator of the new testament*, our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin: Whereas, if he is called *the Mediator of the new covenant*, which is the true translation of διαθηκης καινης μεσιτης, that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be *the Priest or Mediator of a better covenant* than that of which the Levitical priests were the mediators.—I acknowledge that in classical Greek, διαθηκη commonly signifies *a testament*. Yet since the LXX. have uniformly translated the Hebrew word *berith*, which properly signifies *a covenant*, by the word διαθηκη, in writing Greek the Jews naturally used διαθηκη for συνθηκη, as our translators have acknowledged by their version of Heb. x. 16.—To conclude, seeing in the verses under consideration διαθηκη may be translated *a covenant*, and seeing when so translated these verses make better sense, and agree better with the scope of the apostle's reasoning, than if it were translated *a testament*, we can be at no loss to know which translation of διαθηκη in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, I am sensible does not soon appear.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth.

17 Διαθηκη γαρ επι νεκροις βεβαια· επει μη ποτε ισχυει οτε ζη ο διαθεμενος.

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2. *He is the Mediator.* Here it is remarkable, that Jeſus is not called διαθεμενος, *the Teſtator*, but μεσιτης, *the Mediator* of the new covenant: Firſt, becauſe he procured the new covenant for mankind, in which the pardon of ſin is promiſed: for as the apoſtle tells us, his death as a ſacrifice for ſin, is the conſideration on account of which the pardon of the tranſgreſſions of the firſt covenant is granted.—Secondly, becauſe the new covenant having been ratified as well as procured by the death of Chriſt, he is fitly called *the Mediator* of that covenant, in the ſame ſenſe that God's oath is called, Heb. vi. 17. *the mediator*, or *confirmer of his promiſe.*—Thirdly, Jeſus who died to procure the new covenant, being appointed by God the High-prieſt thereof to diſpenſe its bleſſings, he is on that account alſo called, Heb. viii. 6. *the Mediator of* that *better covenant.*

3. *Of the firſt covenant.* See Heb. viii. 7. note 2. where this verſe is explained.

Ver. 16.—1. *For where a covenant.* This elliptical expreſſion muſt be completed as in the commentary, if, as is probable, the apoſtle had now in his eye the covenants which God made with Noah and with Abraham. His covenant with Noah is recorded, Gen. viii. 20. where we are told, that on coming out of the ark, Noah *offered a burnt offering of every clean beaſt and fowl. And the Lord ſmelled a ſweet ſavour. And the Lord ſaid in his heart, I will not again curſe the ground, neither will I again ſmite any more every living thing as I have done.* This promiſe or declaration, God called *his covenant with men, and with every living creature*, Gen. ix. 9. 10.—In like manner God made a covenant with Abraham by ſacrifice, Gen. xv. 9. 18. and with the Iſraelites at Sinai, Exod. xxiv. 8.—See alſo Pſal. l. 5.—By making his covenants with men in this manner, God taught them, that his intercourſes with them were all founded on an expiation afterwards made for their ſins, by the ſacrifice of the ſeed of the woman, *the bruiſing of whoſe heel*, or death, was foretold at the fall.—On the authority of theſe examples, the practiſe of making covenants by ſacrifice prevailed among the Jews, Jerem. xxxiv. 18. Zech. ix. 11. and even among the heathens: for they had the knowledge of theſe examples by tradition. *Stabant, et cæſâ jungebant fœdera porcâ*, Virgil. Eneid. viii. 641. hence the phraſes, *fœdus ferire* and *percutere.*

2. *There is a neceſſity that the death*, τȣ διαθεμενȣ, *of the appointed.* Here we may ſupply, either the word θυματος, *ſacrifice*, or ζωȣ, *animal*; which might be, either a calf, a goat, a bull, or any other animal which the parties, making the covenant, chooſed.—Διαθεμενȣ, is the participle of the ſecond aoriſt of the middle voice, of the

17 For a *covenant* is *firm* (επι, 191. 3.) *over dead*[1] *SACRIFICES*, *seeing it never hath force* whilst the *appointed SACRIFICE* liveth.[2]

17 *For*, according to the practice both of God and man, *a covenant is* made *firm over dead sacrifices*; seeing it *never hath force whilst the* goat, calf, or bullock, *appointed* as the *sacrifice* of ratification, *liveth*.

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the verb διατιθημι, *constituo*, *I appoint*. Wherefore, its primary and literal signification is, *of the appointed*. Our translators have given the word this sense, Luke xxii. 29. Καγω διατιθεμαι υμιν, καθως διατιθετο μοι ὁ πατηρ μȣ, βασιλειαν: *And I appoint you a kingdom, as my Father hath appointed to me* a kingdom.

3. *Be brought in.* Θανατον αναγκη φερεσθαι τȣ διαθεμενȣ.—Elsner, vol. 2. p. 361. hath shewed, that the word, φερεσθαι, is sometimes used in a forensic sense, for what is *produced and proved*, or made apparent in a court of judicature. Wherefore, the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles, this clause is rightly translated, *be brought in*. See Acts xxv 7. where φεροντες is used in the forensic sense.

Ver. 17.—1. *A covenant is firm over dead sacrifices.* Επι νεκροις.—Νεκροις being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think is θυμασι *sacrifices*: for which reason I have supplied it in the translation. Perhaps the word, ζωοις, *animals*, may be equally proper; especially as in the following clause, διαθεμενος, is in the gender of the animals appointed for the sacrifice—Our translators have supplied the word, ανθρωποις, and have translated, επι νεκροις *after men are dead*; contrary to the propriety of the phrase.

2. *It never hath force whilst the appointed liveth.* Ὁτε ζη ὁ διαθεμενος: supply μοσχος, or τραγος, or ταυρος; *whilst the calf*, or *goat*, or *bull*, *appointed for the sacrifice of ratification, liveth.* The apostle having in ver. 15. sheweth that Christ's death was necessary as ὁ μεσιτης *the Mediator*, that is *the procurer* and *ratifier* of the new covenant, he, in the 16th and 17th verses observes, that since God's covenants with men were all ratified by sacrifice to shew that his intercourses with them are founded on the sacrifice of his Son, it was necessary that the new covenant itself should be ratified by his Son's actually dying as a sacrifice.

The faultiness of the common translation of the 15th, 16th, 17th, 18th and 20th verses of this chapter, having been shewed in note 1. on ver. 15th, nothing needs to be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning, as represented in the common version.—The learned reader needs not be informed, that I have followed Peirce in translating διαθηκη, in these verses, by the word *covenant*: and that in every other respect, I differ from him, both

in

18 Whereupon neither the firſt *teſtament* was dedicated without blood.

18 Ὅθεν ουδ᾽ ἡ πρωτη χωρις αἱματος εγκεκαινισται·

19 For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people,

19 Λαληθεισης γαρ πασης εντολης κατα νομον ὑπο Μωυσεως παντι τω λαω, λαβων το αἱμα των μοσχων και τραγων μετα ὑδατος και εριου κοκκινου και ὑσσωπου, αυτο τε το βιβλιον και παντα τον λαον ερραντισε.

20 Saying, This *is* the blood of the teſtament which God hath enjoined unto you.

20 Λεγων· Τουτο το αἱμα της διαθηκης, ἡς ενετειλατο προς ὑμας ὁ Θεος.

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in tranſlating, and in explaining this difficult, and, if I may be permitted to ſay it, this hitherto ill underſtood paſſage.

Ver. 18.—1. *Not even the firſt covenant.* In the original, the word *covenant* is wanting: and our tranſlators by ſupplying the word *teſtament*, have made the Sinaitic covenant, or law of Moſes of which the apoſtle is ſpeaking, a *teſtament*, than which nothing can be more incongruous. See chap. ix. 15. note 1.—The word to be ſupplied, is not *teſtament* but *covenant*.

2. *Was dedicated.* Εγκεκαινισται, literally, *was renewed.* See Heb. x. 20. note 1. By uſing this word, the apoſtle perhaps intended to ſignify, that the Sinaitic covenant was a renewal of the covenant under which our firſt parents were placed at their creation. See Heb. viii. 7. note 2. However, as the common tranſlation is ſufficiently literal, I have retained it; though ſome, perhaps, may prefer Chryſoſtom's interpretation, βεβαια γεγονεν, εκυρωθη.

Ver. 19 —1. *Every precept, &c.* The precepts of the law which Moſes read to the people on this occaſion, were thoſe contained, Exod. xx, xxi, xxii, xxiii. as is evident from Exod. xxiv. 5.

2. *The blood of calves, and goats.* That calves and goats were ſacrificed at the making of the Sinaitic covenant, may be gathered from Exod. xxiv. 5. where it is ſaid, *they offered burnt offerings, and peace-offerings of oxen,* (LXX. μοσχαρια, *calves*) *unto the Lord.* For cattle of that ſort, in their ſecond year, may be called *calves*, or *oxen*, indifferently. See chap. ix. 12. note 1.—And with reſpect to the *goats*, though they are not mentioned by Moſes, yet as theſe animals were uſed in the annual atonements, the apoſtle may have inferred that they were offered on this occaſion, as well as calves. Or he may have been informed of it by tradition.

3. *With water, and ſcarlet wool, and hyſſop.* Becauſe much blood was needed to ſprinkle the people, it is ſuppoſed, that water was mixed with it

18 *Hence not even* the first *COVENANT*[1] (see chap. viii. 7. note 2.) was dedicated[2] without blood.

18 Because from the beginning, God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son, *Hence not even the covenant at Sinai was made without sacrifice.*

19 For when Moses had spoken every precept,[1] (κατα, 232.) *in the law*, to all the people, *taking* the blood of calves and of goats,[2] with water, and scarlet wool, and hyssop,[3] *he* sprinkled both the book[4] *itself*, and all the people,[5]

19 *For when Moses had read every precept in* the book of *the law, to all the people, taking the blood of* the *calves and goats*, which had been offered as the sacrifices of ratification, *with water, and scarlet wool, and hyssop, he sprinkled both the book* of the law *itself* as representing God, *and all the people*, in token of the consent of both parties to the covenant.

20 Saying, This is the blood of the *covenant*,[1] which God hath *commanded ME TO MAKE with* you.

20 *Saying*, while he sprinkled the people, *This is the blood* whereby *the covenant, which God hath commanded me to make with you*, is ratified, both on his part and on yours. See ver. 15. note 1.

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it to increase its quantity, and that the apostle learned this, with the other particulars here mentioned, from tradition.—Wool tied on hyssop, which in the eastern countries is a shrub, rendered the dispersion more easy. Besides, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner, Levit. xiv. 4. 6.

4. *He sprinkled both the book itself.* I suppose the book contained the precepts which Moses *read in the audience of the people*, Exod. xxiv 7 and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learned it either from tradition or from inspiration.

5. *And all the people.* In Exodus it is *the people.* Neither of these expressions, however, means, that every individual Israelite was sprinkled; but that those who stood round the altar, and nearest to Moses, were sprinkled, and that this was considered as a sprinkling of the whole.—Or, since we are told, Jerem. xxxiv. 18 that when covenants were made, *they cut the calf in twain, and passed between the parts thereof*, we may suppose the covenant at Sinai was made in the same manner; and that the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all consented to the covenant.

Ver. 20. *This is the blood of the covenant.* In allusion to these words of Moses, when our Lord instituted his supper to preserve the me-

21 Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry.

21 Και την σκηνην δε και παντα τα σκευη της λειτȣργιας τω αἱματι ὁμοιως ερραντισε.

22 And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

22 Και σχεδον εν αἱματι παντα καθαριζεται κατα τον νομον, και χωρις αἱματεκχυσιας ȣ γινεται αφεσις.

23 *It was*, therefore, neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

23 Αναγκη ȣν τα μεν ὑποδειγματα των εν τοις ȣρανοις, τȣτοις καθαριζεσθαι· αυτα δε τα επȣρανια κρειττοσι θυσιαις παρα ταυτας.

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mory of his dying as the ſacrifice by which the new covenant is ratified, he ſaid, *This is my blood of the new covenant which is ſhed for many, for the remiſſion of ſins*, Matth. xxvi. 28. Wherefore, in repreſenting Chriſt's death as a ſacrifice, for procuring the remiſſion of ſins, and for ratifying the new covenant, Paul followed his Maſter, when he called Chriſt's blood, Heb. x. 29. *The blood of the covenant, wherewith we are ſanctiſied*, or fitted to appear in the preſence of God as pardoned perſons.

Ver. 21. *He in like manner ſprinkled with blood.* The apoſtle ſpeaks here of the ſprinkling of the tabernacle and veſſels of the miniſtry, when they were firſt conſecrated: the order for which we have Exod. xl. 9. And though there, it is only appointed that they ſhould be anointed with oil, yet Levit. viii. 15. where the execution of the order is related, ſeeing we are told, that Moſes *purified the altar* by putting blood on its horns, and *by ſprinkling it round about with blood*, ver. 24. we may believe all the other veſſels were purified in like manner. Beſides, Joſephus, who was himſelf a prieſt, and who no doubt was informed by his predeceſſors, ſays expreſsly, Antiq. lib. iii. c. 8. Hudſ. edit. "Moſes conſecrated for "God's ſervice, the tabernacle and all the veſſels of it, anointing "them with oil, and the *blood* of bulls and rams."

Ver. 22.—1. *Almoſt all things.* This qualified expreſſion is uſed, becauſe ſome things were cleanſed with water, and ſome with fire, Numb. xxxi. 23. and ſome with the aſhes of the red heifer, Numb. xix. 2.—10.

2. *And without the ſhedding of blood there is no remiſſion.* The apoſtle means, no remiſſion granted on the day of atonement.

Becauſe ſome, who do not underſtand the nature of the law of Moſes, fancy that a real pardon of ſin was obtained by its atonements,

21 (Δε, 104.) Moreover, both the tabernacle, and all the veſſels of the miniſtry, he *in like manner* ſprinkled with blood.[1]

21 *Moreover*, to prefigure the efficacy of the ſacrifice of Chriſt to render our acts of worſhip acceptable, *both the tabernacle*, and the altar, and mercy-ſeat, *and all the veſſels uſed in the worſhip of God*, *Moſes in like manner ſprinkled with blood*, after they were made and ſet in order.

22 And almoſt[1] all things, (κατα) *according to* the law, are *cleanſed* with blood; (ſee ver. 23. note 1.) and without *the* ſhedding of blood *there is* no remiſſion.[2]

22 *And*, for the ſame reaſon, *almoſt all things*, *according to the law*, *are* annually *fitted for the worſhip of God* by ſprinkling them *with blood*. See Levit. xvi. 16. 19. 33. *In ſhort*, to ſhew that pardon is procured through the blood of Chriſt, *without the ſhedding of blood there is no remiſſion* of ſin granted by the law.

23 *There* WAS a *neceſſity* therefore, that (τα μεν ὑποδειγματα) the *repreſentations indeed* of *the HOLY PLACES* (from ver. 24.) in the heavens, ſhould be *cleanſed*[1] *by* theſe *SACRIFICES*, but the heavenly *HOLY PLACES* (from ver. 24.) themſelves, *by ſacrifices*[2] *better than* theſe.

23 Seeing God would not admit ſinners into heaven without ſhedding the blood of his Son, to make the Iſraelites ſenſible of this, *It was neceſſary that* the tabernacles, *the repreſentations of the holy places in the heavens* (See chap. ix. 1. note 2.) *ſhould be* annually *cleanſed*, that is, opened to the prieſts and people, *by the ſacrifices of bulls and goats* as types of the ſacrifice of Chriſt: *But the heavenly holy places themſelves*, *by a ſacrifice more effectual than theſe.*

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ments, it will be proper to enquire into that matter. The atonements on the 10th of the 7th month, were made for *the people*, and for *the holy places*. And the effect of the atonement then made for the people, is thus deſcribed, Levit. xvi. 30. *On that day*, *ſhall the prieſt make an atonement for you, to cleanſe you, that ye may be clean from all your ſins before the Lord.* But this cleanſing of the people from all their ſins, could not poſſibly have any reference to the puniſhments of the life to come, becauſe the atonement was made *for all the people of the congregation*, ver. 33. indiſcriminately, whether penitent or not; conſequently, it could not be a cleanſing of the people's conſcience, but of their body; redeeming them from thoſe civil penalties, which God in the character of their chief magiſtrate, would have inflicted on them for breaking the laws of the ſtate, unleſs theſe atonements had been made. A remiſſion of that kind, all the people of the congregation might receive; and it was the only remiſſion

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true: but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

24 Ου γαρ εις χειροποιητα αγια εισηλθεν ὁ Χριστος, αντιτυπα των αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμφανισθηναι τω προσωπω του Θεου ὑπερ ἡμων·

25 Ουδ' ἱνα πολλακις προσφερη ἑαυτον, ὡσπερ ὁ αρχιερευς εισερχεται εις τα ἁγια κατ' ενιαυτον εν αἱματι αλλοτριω·

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which in a body they could receive through the sacrifices mentioned.—Besides, the shedding of the blood of beasts, could have no influence in procuring an eternal pardon for sinners, in the way either of substitution or of example. Being void of reason, beasts are not capable of being punished; and far less of being punished in the room of mankind. In like manner, beasts being incapable of sinning, their sufferings can never be considered as examples of punishment. The apostle, therefore, had good reason to say, Heb. x. 4. *It is impossible that the blood of bulls and of goats should take away sins.* Yet, the shedding of their blood was fitly prescribed in the Levitical ritual, as it prefigured the real atonement through which God was to forgive mankind their transgressions.—From the inefficacy of the annual atonements, made on the 10th of the 7th month by the high-priest, to procure for the people the eternal pardon of their sins, it follows that the daily atonements made by the ordinary priests had no greater efficacy in procuring the pardon of sins.—The efficacy which the annual atonements had in cleansing the holy places, is described, ver. 23. See note 1. on that verse.

Ver. 23.—1. *Should be cleansed.* The apostle speaks of the annual cleansing of the tabernacles, which was performed in the following manner: The high priest carried the blood of the appointed sacrifice into the inward tabernacle, where he sprinkled it on the mercy-seat seven times, and seven times before the mercy seat on the floor. This is termed, Levit. xvi. 16. a *making atonement for the holy place, because of the uncleanness of the children of Israel.* By the same rites, the tabernacle of the congregation was cleansed, and the altar, ver. 16, 18. But the tabernacles and altar, being incapable of moral pollution, their *uncleanness* must have been of a ceremonial kind, contracted, as it is expressed, ver. 16. *by their remaining among the people, in the midst of their uncleanness;* that is, contracted by the worship performed in them by the priests, during the preceding year. Wherefore, the *cleansing* and *reconciling* of these things imported their being fitted anew for the worship of God: And in particular, that the tabernacles were opened to the prayers, and

24 (Ου γαρ, 93.) *Therefore* Christ *hath* not entered into the holy places made with hands, (αντιτυπα) *the images*[1] of the true *HOLY PLACES;* but into heaven itself, now to appear *before the face* of God *on our account.*[2]

24 *Therefore Christ* our High-priest *hath not entered* with the sacrifice of his crucified body, Heb. x. 10. *into the holy places made with the hands* of men, *the images of the true holy places; but into heaven itself, now to appear* with that sacrifice *before the manifestation of the divine presence,* to officiate as the High-priest of these holy places *on our account.*

25 (Ου δε, 100.) *Not however,* that he should offer himself often,[1] as the high-priest entereth into the holy *places* every year with *other blood;*

25 Though it was necessary, that Christ should open heaven to us by offering the sacrifice of himself, *it was not necessary that he should offer himself often* in the heavenly holy places for that purpose, as *the high-priest entereth into the* earthly *holy places every year with other blood* than his own;

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and other acts of religious worship, to be performed by the priests and people, during the course of the suceeding year.—In these cleansings thus understood, there was the greatest propriety For agreeably to God's general design in giving the law, by purifying with blood these copies of the holy places in heaven, men were taught, that heaven itself *is opened to them* through the blood of Christ; that on account of the shedding of his blood, God hath from the beginning accepted, and will to the end of the world accept, the worship which pious men, any where on earth offer to him; and that he will receive them into heaven after the general judgment.

2. *But the heavenly holy places themselves, by sacrifices better than these.* The one sacrifice of Christ, by which heaven is opened, (see ver. 22. note 2. at the end) being here meant, to give dignity to that sacrifice, the plural is used instead of the singular; for the apostle hath every where taught, that Christ offered but one sacrifice, chap. x. 12.

Ver. 24.—1. *The images of the true holy places* Αντιτυπα, *the antitypes.* See 1 Pet. iii. 21. note 2.—In the mount, Moses had τυπος, *the type* or model of the tabernacles and of the services, to be performed in them, shewed to him. Hence, the tabernacles with their services which he formed according to that model, are called *antitypes,* or images of that model; consequently images of heaven itself, and of the services to be performed by Christ as the High-priest of the heavenly holy places; of all which the model shewed to Moses in the mount, was a shadow or dark representation

2. *Now to appear before the face of God on our account.* That Christ's appearing in the body in which he suffered death, before the manifestation of the divine presence in heaven, was a real offering of himself a sacrifice for us, is evident from the apostle's adding,

in

26 (For then must he often have suffered since the foundation of the world); but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

26 Επει εδει αυτον πολλακις παθειν απο καταβολης κοσμε· νυν δε άπαξ επι συντελεια των αιωνων, εις αθετησιν άμαρτιας, δια της θυσιας αὑτε πεφανερωται.

27 And as it is appointed unto men once to die, but after this the judgment;

27 Και καθ᾽ όσον αποκειται τοις ανθρωποις άπαξ αποθανειν, μετα δε τετο κρισις·

28 So Christ was once offered to bear the sins of many: and unto them that look for him shall he ap-

28 Οὑτως ὁ Χριστος άπαξ προσενεχθεις εις το πολλων ανενεγκειν άμαρτι-

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in the following verse, that it was not necessary that he should *offer himself* often, as the high priest entered into the holy places annually. Wherefore, according to St. Paul, the ministration of the Jewish high-priest in the Mosaic tabernacles from year to year, was a continued emblem of Christ's entering once for all into heaven with the sacrifice of himself; and of his continually officiating there for us, by virtue of that sacrifice; and of his procuring us access to worship God acceptably while on earth, together with the pardon of our sins and admission into heaven after the general judgment.

Ver. 25. *Not however that he should offer himself often.* The atonement made by Christ being founded on the sovereign pleasure of God, Heb. ii. 10. note, it was to be made according to the appointment of God. Wherefore, Christ having made that atonement only once, it follows that no more atonement was required by God, in order to his pardoning the sanctified, in all ages and nations. See the following note.—That Christ offered himself a sacrifice, not on the cross, but in heaven by presenting his crucified body there, before the manifestation of the divine presence, see proved, Heb. viii. 3. note; and ver. 5. of that chapter, note 5. at the end.

Ver. 26.—1. *For then he must often have suffered since the foundation of the world.* Here the apostle supports his affirmation, that it is not necessary to the pardoning of sinners, and to their admission into heaven, that Christ should offer himself in heaven, *often*, that is, *annually*, as the high-priest entered every year into the holy places on earth with the blood of bulls and of goats to make atonement for the people; because, saith he, in that case, Christ must *often*, that is, *every year*, have suffered death since the foundation of the world, which is absurd.—This reasoning merits the reader's particular attention, because it supposeth two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having

26 For then *he must* often have suffered since the foundation of the world:[1] But now once, *at the conclusion* (των αιωνων) *of the ages, he hath been manifested to abolish sin-offering*[2] by the sacrifice of himself.

27 And, *for as much as* it is appointed to men once[1] to die, *and* after *that*, the judgment,

28 *Even so* Christ *being* once offered, (chap. viii. 3. note) *in order to carry*

26 *For then he must often have suffered* death on earth, *since the beginning of the world. But*, that this was not necessary appeareth from the fact itself: for *now once, at the conclusion of the Mosaic dispensation, Christ hath been manifested* in the flesh, *to abolish* the Levitical *sin-offerings by the sacrifice of himself.*

27 *And, for as much as it is appointed* by God, *that men shall die* but *once*, as the punishment of the sin of the first man, *and* that *after death*, every one shall *be judged* and punished but once for his own sins,

28 *Even so Christ being once offered, in order to carry away* the guilt of *the sins of many*, justice required

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having offered himself to God a sacrifice for sin. The apostle's reasoning evidently implies this. For if sinners may be pardoned without Christ's offering himself a sacrifice, his offering himself so much as once would not have been necessary; and far less his offering himself often, as the apostle affirms.—The second fact implied in the apostle's reasoning is, That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time; on which account Christ is with great propriety termed, Rev. xiii. 8. *A lamb slain from the foundation of the world.*—The phrase, *from the foundation of the world*, in this passage is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin, did not take place immediately at the creation, but at the fall. Besides, we have the phrase in this limited sense, Luke xi. 50.

2. *To abolish sin offering.* Εις αθετησιν. Beza saith, this Greek word is used to denote the removing of laws after they are abrogated.—Αμαρτια, *sin*, in this verse signifies *sin offering*, as it doth likewise, ver. 28. See 2 Cor. v. 21. note 1. After Christ offered the sacrifice of himself, the typical sin-offerings of the law being no longer of any use, were abolished. This great event was expressly foretold, Dan. ix. 24.

1 Ver. 27. *It is appointed to men once to die.* The apostle does not say, appointed to *all* men once to die: Because such as are alive at the coming of Christ to judgment, are not to die, but to be changed.—Besides, Enoch and Elijah did not die, but were translated in the body to heaven.—In this passage of scripture, as in many others,

 though

pear the second time without sin unto salvation.

ας, εκ δευτερου χωρις ἁμαρτιας οφθησεται τοις αυτον απεκδεχομενοις εις σωτηριαν.

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though the expressions are universal, they describe only the general course of things.

Ver. 28.—1. *To carry away the sins of many* So I translate ανενεγκειν, supposing that the apostle alludes to the scape-goat, *which bare all the iniquities of the congregation unto a land not inhabited.*—If ανενεγκειν, is translated *bear the sins*, as it is 1 Pet. ii. 24 the meaning will be the same in effect; namely, that Christ was once offered *to make atonement for the sins of many.* See 1 Pet ii. 24. note 1.

2 *Will to them who wait for him, appear a second time.* The return of Christ from heaven to the earth at the last day, is here compared to, and was typified by the return of the high priest from the inward tabernacle For after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Levit. xvi. 23, 24 he came out, arrayed in his magnificent robes, to bless the people who waited for him in the court of the tabernacle of the congregation. Now, as Doddridge observes, no image, for expressing the grand idea which the apostle intended to convey, could be presented more suitable than this would be to a Jew, who well knew the solemnity to which it referred. But there will be this difference, between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement, in his pontifical robes, for himself and for the people, Levit. xvi. 24. which shewed, that the former atonement was not real, but only

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CHAP. X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

IN the preceding chapter, the apostle, for displaying Christ's dignity as an High-priest, having illustrated his affirmation, chap. viii. 7. That the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven: Also, having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven;

away the fins of many, [1] *will, to them who wait for him*, appear [2] *a* fecond time, without *fin-offering, in order to* falvation.

no more fin-offering for them: And therefore, he *will to them who wait for him, appear a fecond time* on earth, *without* dying as a *fin-offering, in order*, as their king and judge, *to* beftow on them *falvation.*

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only typical. Whereas Jefus, after having made atonement in heaven with his own blood, will not return to the earth for the purpofe of making himfelf a facrifice a fecond time But having procured an eternal redemption for his people by the facrifice of himfelf once offered, he will return for the purpofe of declaring to them who wait for him, that they are pardoned, and of beftowing on them, the great bleffing of eternal life. Which abfolution and reward, he being furrounded with the glory of his Father, Matth. xvi. 27. will give them in the prefence of the affembled univerfe, both as their king and their prieft. And this is, the *great falvation*, which Chrift himfelf began to preach, and which was comfirmed to the world, by them who heard him, Heb. ii. 3.

The form in which the high-prieft and the ordinary priefts were to blefs the people after burning the incenfe in the tabernacles, is prefcribed, Numb. vi. 23.—26. And that they were in ufe to blefs the people after they burned the incenfe, we learn from Luke i. 8. where it is faid, while Zacharias *executed the prieft's office before God in the order of his courfe*, 9. *According to the cuftom of the prieft's office, his lot was to burn incenfe when he went into the temple of the Lord.* 10. *And the whole multitude of the people were praying without at the time of incenfe* —21. *And the people waited for Zacharias, and marvelled that he tarried fo long in the temple;* they waited to receive from him the prefcribed bleffing.

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ven; and the covenant of which they were the mediators, with the covenant of which Chrift is the Mediator; and the bleffings procured by the fervices of the Levitical priefts in the earthly tabernacles, with the bleffings procured by the fervices performed by Chrift in heaven; he in the beginning of this tenth chapter, as the neceffary confequence of thefe things, infers, That fince the law containeth nothing but a fhadow, or emblematical reprefentation, of the bleffings to come through the fervices of the greater and more perfect heavenly tabernacle, and not thefe bleffings themfelves, it never can with the fame emblematical facrifices, which were offered annually for ever by the high-priefts on the day of atonement, make thofe who came to thefe facrifices perfect in refpect of pardon, ver. 1.— This

This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon, they would have ceased, to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2.—Nevertheless, that the consciousness of their sins as unpardoned, still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3.—Moreover, in farther proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions, or as examples of punishment (See Heb. ix. 22. note 2.) take away the sins of moral agents, ver. 4.—Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xl. to foretel what his Son was to say to him, when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, Thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them. But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5.—Whole burnt-offerings and sin-offerings thou hast no pleasure in now, ver. 6.—Wherefore I said, Behold I come into the world, to do, O God, thy will in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7.—On these words of Messiah, the apostle remarks, That having first said to God, Sacrifice, and offering, and whole burnt offerings, and sin-offerings, which are offered according to the law, thou dost not command neither art thou pleased with them, ver. 8.—And next, seeing he hath said, Behold, I come to do, O God, thy will by dying as a sin-offering, it is evident that God hath taken away his first command appointing the sacrifices of the law; and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin offering to render the malicious purpose of the devil abortive, ver. 9.—By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10.—From this memorable passage of the xlth Psalm, we learn, that the only real expiation for sin which God ever appointed, is the sacrifice of

of his Son in the human nature; that all the ſacrifices which he appointed to the Iſraelites were nothing but emblems of the ſacrifice of Chriſt; and that the ſacrifice of Chriſt being offered, the emblems of it are now fitly laid aſide, that under the goſpel-diſpenſation there might remain in the view of mankind, no ſacrifice having any pretenſion to take away ſin, but the ſacrifice of Chriſt expreſsly eſtabliſhed by God himſelf, as the meritorious cauſe of our pardon.

In what follows, the apoſtle applied to the ſacrifices offered by the ordinary prieſts daily in the outward tabernacle, the argument by which he had proved the inefficacy of the ſacrifices offered annually by the high-prieſt in the moſt holy place; namely, that the repetition of them ſhewed their inefficacy, ver. 11.—Whereas Chriſt through the whole of his life, having offered but one ſacrifice for ſin, ſat down at the right hand of God, as having completely finiſhed the expiation, and as taking poſſeſſion of the government of the univerſe, ver. 12, 13 —Wherefore, by the one ſacrifice of himſelf, Chriſt hath perfected for ever the ſanctified; that is, hath obtained an eternal pardon, together with admiſſion into heaven, for all them who have an intereſt in that ſacrifice by faith and repentance, ver. 14.—This the Holy Ghoſt teſtifies, in the before-mentioned account of the covenant of which Chriſt is the Mediator, ver. 15 —where, among other things, God promiſes, that the ſins and the iniquities of his people, he will remember no more, ver. 17.—Now, where a complete pardon is granted, certainly no more offering for ſin is needed, ver. 18.

Here the apoſtle concludes his admirable reaſonings concerning the prieſthood and ſacrifice of Chriſt. But, before we diſmiſs the ſubject, it may be proper to remark, that although the apoſtle's arguments are formed principally to ſhew the inefficacy of the ſacrifices of Judaiſm, yet being equally applicable to the ſacrifices of heatheniſm, they muſt have been of great uſe for convincing the Gentiles, that thoſe atonements on which they had hitherto relied, were utterly ineffectual for procuring the favour of the Deity.—Moreover, the apoſtle having proved that the Levitical ſacrifices and ſervices were inſtituted to be repreſentations of the ſacrifice which Chriſt was to offer, and of the ſervices which he was to perform, in heaven, may we not infer, that the ſacrifices of beaſts were inſtituted by God, at the beginning of the world for the ſame purpoſe. See Heb. xi. 4. note 4. And therefore, although theſe ſacrifices could not take away ſin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God. Being ſhadows of the prieſthood, ſacrifice, and interceſſion of Chriſt, they preſerved the knowledge

knowledge and expectation of these great subjects among mankind, and more especially among the Israelites. Besides, when Christ, the High-priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministrations, by their having been prefigured in the Levitical institutions.—In short, though the apostle hath denied that the sacrifices of the law were real atonements, yet by shewing the Jewish institutions in their true light, he hath preserved to them their whole importance; and by comparing them with the better institutions of the gospel, he hath made us sensible, how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifice of himself, not only made a sufficient atonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwells, ver. 19.—This entrance, Jesus hath made for us a way new and living into the holy place the habitation of God, through the vail of his flesh: So that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into his presence to live with him eternally in unspeakable happiness. Wherefore, being a new and living way into the presence of God, death is stript of all its terrors; and believers need not be afraid to die, ver. 20.—Also having now a great Priest always residing in heaven, the true *house* or temple of God, to present the prayers and other acts of worship which we offer on earth, ver. 21.—we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts are cleansed by repentance from an evil conscience, ver. 22.—Besides, our bodies having been washed with the pure water of baptism, we ought to hold fast that confession of the hope of pardon through Christ, which we then so solemnly made, without regarding the evils which such a confession may bring on us, ver. 23.—And when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith, and for their love to Christ and to his people, that we may excite one another to love and good works, ver. 24.—and should not, through the fear of our persecutors,

fecutors, leave off the affembling of ourfelves together for the worfhip of God, as the cuftom of fome is: but rather exhort one another to perfevere in the profeffion of the gofpel: the rather, becaufe we fee the day of our deliverance from our perfecutors approaching, ver. 25.—The apoftle was the more earneft in this exhortation, becaufe if one wilfully renounces the gofpel, after having openly profeffed it, there remaineth no facrifice by which that fin can be pardoned, ver. 26.—To fuch apoftates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adverfaries, ver. 27.—For if the defpifer's of Mofes's law were put to death without mercy, although it was only a political law, ver. 28.—Of how much forer punifhment, think ye, fhall he be counted worthy, who, by renouncing the gofpel, tramples under foot the Son of God? *&c.* ver. 29.—The punifhment of fuch an apoftate will be heavy and inevitable: For we know the irrefiftible power of him who hath faid, The punifhment of the wicked belongeth to me; I will repay them according to their deeds. Moreover, God having promifed to avenge his people of their oppreffors, he will certainly punifh feverely thofe who have infulted his Son and Spirit, ver. 30.—And it is a terrible thing to fall into the hands of the living God as an enraged enemy, ver. 31.

This exhortation to beware of renouncing the gofpel, the apoftle with great propriety preffed on the Hebrews in this part of his epiftle, notwithftanding in the preceding fixth chapter he had difplayed the heinous nature and dangerous confequences of apoftafy. For after that difplay, having at great length defcribed the efficacy of Chrift's death, as a propitiation, in procuring the pardon of fin, and explained the gracious nature of the new covenant procured by Chrift's death, he naturally fuppofed that the Hebrews were fenfible of the guilt which they would contract, if they renounced the gofpel in which thefe great bleffings were made known and offered to mankind. Withal, having defcribed the terrible punifhment which awaits apoftates, he could not doubt of their being fenfible of their danger. Wherefore, to ftrengthen the good impreffions which he charitably fuppofed his difcourfe had made on them, he defired them to call to mind the joy which they felt when they firft believed the gofpel; the courage and conftancy with which they then fuffered for their faith; the kindnefs which they fhewed to their perfecuted brethren; their fympathizing with him in his bonds; and the heavenly temper with which they took the fpoiling of their goods, ver 32, 33, 34.—and exhorted them, after having fuffered fo much for their faith, not to caft away their courage, which, he told them, would fecure to them

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a great reward in heaven, ver. 35.—provided they continued to ſuffer patiently, while they were doing the will of God by maintaining their Chriſtian profeſſion, ver. 36.—Beſides, their troubles would not be of long continuance. For Chriſt, according to his promiſe, would in a little time come and deſtroy the Jewiſh ſtate, whereby the power of their perſecutors would be broken, ver. 37.—And, to give his exhortation the greater weight, he put them in mind of what God had ſaid by Habakkuk,

Old Translation.

CHAP. X. 1 For the law having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect;

Greek Text.

1 Σκιαν γαρ εχων ὁ νομος των μελλοντων αγαθων, ουκ αυτην την εικονα των πραγματων, κατ᾽ ενιαυτον ταις αυταις θυσιαις ἁς προσφερουσιν εις το διηνεκες, ουδεποτε δυναται τους προσερχομενους τελειωσαι.

Ver. 1.—1. *Wherefore.* As the things mentioned in this verſe are no proof at all of the doctrine contained in the preceding chapter, but an inference from that doctrine, our tranſlators, by giving the participle γαρ, in the beginning of the verſe, its caſual ſignification, have entirely altered the ſcheme of the apoſtle's diſcourſe, and have led the reader away from its true meaning. See the illuſtration.

2. *The law containing a ſhadow.* The word σκια *ſhadow,* ſometimes denotes the outlines of a picture rudely drawn with chalk; ſuch as painters make before they apply the pencil to produce an exact reſemblance, called here εικονα the *image,* of what they intend to repreſent. But others more juſtly think the word *ſhadow,* is uſed in the ſenſe which it has, Col. ii. 17. *which are* (σκια) *a ſhadow of things to come. But* (σωμα) *the body is Chriſt's.* According to this ſenſe of the word, *a ſhadow* is that obſcure reſemblance of any body, which it makes by the interruption of the rays of the ſun. Whereas εικων *image,* denotes the ſubſtance or body itſelf which occaſions the ſhadow. Wherefore, αυτην την εικονα *the very image,* in the ſubſequent clauſe, denotes the things themſelves which are to come through the miniſtration of Chriſt. Accordingly in the Syriac verſion it is, *Et non ſubſtantia ipſarum rerum.*——This alſo is the interpretation which Chryſoſtom and Theophylact have given of the paſſage.—The *good things,* of which the law contained only *a ſhadow,* were, 1. The cleanſing of the mind of believers from evil diſpoſitions, by the doctrines of the goſpel, and by the influences of the Spirit of God. Of this, the waſhings and purifications of the bodies of the Iſrael-

bakkuk, namely *The just by faith, shall live: But if he draw back, my soul will not be well pleased with him*, ver. 38.—Lest, however, the Hebrews might have inferred from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hope that they would not be of the number of those who draw back to their eternal perdition, but of the number of those who would continue to believe, to the saving of their soul, ver. 39.

New Translation.

CHAP. X. 1 (Γαρ, 93.) *Wherefore* [1] the law *containing a* shadow [2] *ONLY* of *the* good things to come, AND not the very (εικων) image of *these* things, *never can* with *the same* sacrifices which they *offer yearly* [3] *for ever*, make (τους προσερχομενους) *those who come to THEM* perfect.

Commentary.

CHAP. X. 1 *Wherefore*, since *the law*, in the services of the high-priests in the inward tabernacle, *contains a shadow only of the blessings which* were *to come* through the services of Christ in the heavenly tabernacle, *and not the very substance of these blessings*, it *never can with the same* kind of *sacrifices which the high-priests offer yearly for ever, make those who come to these sacrifices perfect* in respect of pardon.

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ites injoined in the law were a shadow.—2. That real atonement for sin which was made by the offering of the body of Jesus Christ in heaven, Heb. x. 10. Of this, the Levitical atonements made by the offering of beasts were a shadow.—3. The eternal pardon of sin procured for believers by the atonement which Christ made by the sacrifice of himself. Of this, the political pardon obtained for the Israelites by the atonement which the priests made by the sacrifice of beasts, was a shadow.—4. Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this, the drawing nigh of the Israelites to worship in the court of the tabernacle of the congegation through the blood of the Levitical sacrifices, was a shadow.—5. The eternal possession of the heavenly country, through believing and obeying the gospel. Of this, the continued possession of Canaan secured to the Israelites by their obedience to the law was a shadow. Wherefore, the good things which Christ hath obtained for believers through his ministrations in the heavenly taberncle, being not procured but only typified by the ministrations of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away after the things of which they were the shadows were accomplished.

3. *Same sacrifices, which they offer yearly.* The circumstance of their offering these sacrifices *yearly*, shews that the apostle had in his eye, the sacrifices which the high-priest offered annually on the tenth of the seventh month.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

2 Επει ουκ αν επαυσαντο προσφερομεναι; δια το μηδεμιαν εχειν ετι συνειδησιν ἁμαρτιων τους λατρευοντας ἁπαξ κεκαθαρμενους.

3 Αλλ' εν αυταις αναμνησις ἁμαρτιων κατ' ενιαυτον.

4 Αδυνατον γαρ αἱμα ταυρων και τραγων αφαιρειν ἁμαρτιας·

5 Διο εισερχομενος εις τον κοσμον, λεγει· Θυσιαν και προσφοραν ουκ ηθελησας, σωμα δε κατηρτισω μοι.

Ver. 2. 1. *Would they not have ceased?* That this is the proper translation of the clause, Mill has shewed; in which he follows Oecumenius, and Theophylact, who affirm that it ought to be translated interrogatively.—The Syriac and Vulgate want the negative particle here.

2. *Because the worshippers.* Τους λατρευοντας. These were the people, who came to the tabernacle, to worship on the fast of the seventh month, called τους προσερχομενους ver. 1.

Ver. 4. *It is impossible that the blood of bulls and of goats should take away sins.* Micah formerly taught the Jews the same doctrine, and even insinuated to them, that the heathens being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had recourse to human sacrifices, in the imagination that they were more meritorious. Micah vi. 7. *Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

Ver 5.—1. *When coming into the world, he saith.* Because the apostle here affirms, that Messiah when coming into the world spake the 6th and the following verses of Psal. xl and because David could in no sense say, that God did not desire sacrifice and offering from him, it is the general opinion, that the Psalm is a prophecy of Christ, and that it cannot be applied to David at all For though it be said, ver. 12 *Mine iniquities have taken hold of me,* these iniquities may be *the iniquities of us all.* laid on him by the Lord, Isa. liii. 6. So that they became his by imputation. Or, by a metonymy of the cause for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent

2 *Since being offered, would they not have ceased?* [1] *because* the worshippers [2] *being once cleansed,* should have had no *longer* conscience of sins.

2 *Since,* if these sacrifices could have made the worshippers perfect in respect of pardon, *being once offered, would they not have ceased* from being again offered? *because the worshippers being once pardoned, should have had no longer* any uneasiness in their *conscience* on account *of* the *sins* for which the atonement was made.

3 (Αλλα; 81.) *Nevertheless in these a remembrance of sins* IS MADE *yearly.* (See ver. 17.)

3 *Nevertheless, in these* sacrifices annually repeated, and in the confession of sins made over the scape goat, *a remembrance of* all the *sins* of the people, *is made yearly* as not pardoned. Levit. xvi. 21.

4 (Γαρ, 91.) *Besides,* IT IS *impossible* that the blood of bulls and of goats, should take away sins. [1] (See chap. ix. 22. note 2.)

4 *Besides, it is impossible,* in the nature of things, *that the blood of bulls and of goats, should procure the pardon of sins,* either in the way of substitution, or by example. See Ess. vii. Sect. 1. art. 2, 3. and Whitby's note on Heb. x. 14.

5 (Διο) Wherefore, *when coming* into the world, [1] he saith, (Psal. xl. 6.) Sacrifice and offering (ουκ ηθελησας, 1 Tim. ii. 4. note) thou *dost* not *command;* but a body *thou hast* prepared me: [2]

5 *Wherefore,* to shew this, *when coming into our world, Messiah saith* to God, The *sacrifice* of bulls and of goats, *and* the *offering* of the fruits of the earth, *thou dost not* now *command, but a body thou hast prepared me,* that by dying I might make the atonement prefigured by these sacrifices.

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subsequent expressions in the Psalm naturally lead us, ver. 12. *Innumerable evils have compassed me about. — Therefore my heart faileth me.*—That Messiah's *coming into the world,* means his coming from heaven into our world, we learn from himself, John xvi. 28. *I came forth from the Father, and am come into the world.* Also he hath told us for what end he came into our world, Matth. xviii. 11. *The Son of Man is come to save that which was lost;* namely, by giving himself to die for lost sinners; as is insinuated likewise in the passage under consideration.

2. *But a body thou hast prepared me.* Σωμα δε κατηρτισω μοι. This is the LXX. translation: but in the Hebrew it is, *mine ears thou hast opened:* Thou hast made me perfectly obedient to thee. So the phrase signifies, Isa. l. 5. *The Lord hath opened mine ears, and I was not rebellious,*

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure;

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein;* (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

6 Ὁλοκαυτωματα και περι ἁμαρτιας ȣκ ευδοκησας.

7 Τοτε ειπον. Ιδȣ ἡκω, εν κεφαλιδι βιϐλιȣ γεγραπται περι εμȣ, τȣ ποιησαι, ὁ Θεος, το θελημα σȣ·

8 Ανωτερον λεγων· Ὁτι θυσιαν και προσφοραν και ὁλοκαυτωματα και περι ἁμαρτιας ȣκ ηθελησας, ȣδε ευδοκησας· αἱτινες κατα τον νομον προσφερονται.

9 Τοτε ειρηκεν· Ιδȣ ἡκω τȣ ποιησαι, ὁ Θεος, το θελημα σȣ· Αναιρει το πρωτον, ἱνα το δευτερον ϛηση.

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rebellious, neither turned away back. And seeing the Son of God, by being made flesh, *took on him the form* δȣλȣ *of a slave,* (Philip. ii. 7.) or obedient servant, the expression, *Thou hast prepared me a body,* is equivalent to *mine ears thou hast opened:* and both phrases signify, *Thou hast made me thy obedient servant.* This reconciliation of the passages, is founded on the ancient phraseology in which slaves were called Σωματα, *bodies,* because they were as implicitly directed by the will of their masters, as the body is directed by the mind. See Revel. xviii. 13. The LXX. therefore, have given the true sense of Psal. xl. 6. in what may be called a free translation, which the apostle hath adopted, for the sake of prespicuity. If this solution is not admitted, we must suppose, that the Hebrew copies, which the LXX. and the apostle used, had a reading in this passage, different from that found in the copies now existing.

Ver. 6. *Whole burnt-offerings.* These were such sacrifices as were wholly consumed by fire on the altar, without the priests receiving any share thereof.

Ver. 7.—1. *Which is written concerning me.* It was written concerning Christ in the book of the law, Gen iii. 15. *The seed of the woman shall bruise thy head:* the Serpent's head. It was also written, *And in thy seed shall all the nations of the earth be blessed.*

2. *In the volume of the book.* Εν κεφαλιδι. The word κεφαλις, properly signifies *the head* or *top of a pillar;* and sometimes *the pillar* itself, as Wetstein has shewed on this verse. Hence it was used by the LXX. to denote *a volume,* or roll of a book, on account of its cylindrical form. In the common translation of this verse, Messiah is

6 *Whole* burnt offerings [1] and *sin-offerings*, thou *art not pleased with*.

6 The *whole burnt-offerings, and* the *sin-offerings* appointed in the law, having become the occasion of superstition, *thou art not pleased with* them.

7 Then *I said, Behold* I come *to do, O God*, thy will (supply ὁ) *WHICH is* written *concerning* me, in the volume of the book. [2]

7 *Then I said, Behold I come* into the world, *to do O God thy will*, with respect to the bruising of the head of the serpent by dying as a sin-offering, *which is written concerning me in the volume of the book* of the law. Gen. iii. 15.

8 (Ανωτερον) Above, *having said*, (ὅτι, 206.) *Certainly* sacrifice, and offering, and *whole* burnt-offerings, and *sin-offerings*, (which are offered *according to* the law, [1]) thou *dost not will*, neither *art pleased with*:

8 On the foregoing remarkable passage I reason thus: The only begotten, who knew the will of his Father (John i. 18. on coming into the world, *First having said, Certainly sacrifice, and offering, and whole burnt-offerings, and sin offerings*, notwithstanding *they are offered according to the law, thou dost not* now *will, neither art pleased with*, being abused to the purposes of superstition.

9 (Τοτε) *Next*, (supp. ὡς) *SEEING he hath* said, *Behold* I come to do, O God, thy will; He taketh away the first *WILL*, (from ver. 10.) that he may establish the second.

9 *Next, seeing he hath said, Behold I come* into the world, *to do O God thy will*, by offering myself a sacrifice for sin, he hath shewed, that *God hath abolished his former will* or command concerning the Levitical sacrifices, *that he may establish his second* will or command concerning the sacrifice of his Son.

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is represented as saying, *In the volume of the book it is written of me, Behold I come to do thy will O God.* But as this speech is no where written in the book of the law; the translation which I have given, arising from the right construction of the words should be adopted; namely *Then I said, Behold I come to do, O God thy will* (supply ὁ) *which is written concerning me, in the volume*, (or as others translate, εν κεφαλιδι, in the top or beginning) *of the book*, namely, of the law.

Ver. 8. *Which are offered according to the law.* This clause is not in the Psalm; but it is added by the apostle to shew that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world

 and

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all.*

10 Εν ᾡ θεληματι ἡγιασμενοι εσμεν οἱ δια της προσφορας τȣ σωματος τȣ Ιησȣ Χριςȣ εφαπαξ.

11 And every priest standeth daily ministring, and offering oftentimes the same sacrifices, which can never take away sins:

11 Και πας μεν ἱερευς ἑςηκε καθ' ἡμεραν λειτȣργων, και τας αυτας πολλακις προσφερων θυσιας, αἱτινες ȣδεποτε δυνανται περιελειν ἁμαρτιας.

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

12 Αυτος δε μιαν ὑπερ ἁμαρτιων προσενεγκας θυσιαν εις το διηνεκες, εκαθισεν εν δεξια τȣ Θεȣ.

13 From henceforth expecting till his enemies be made his footstool.

13 Το λοιπον εκδεχομενος ἑως τεθωσιν οἱ εχθροι αυτȣ ὑποποδιον των ποδων αυτȣ.

14 For by one offering he hath perfected for ever them that are sanctified;

14 Μια γαρ προσφορα τετελειωκεν εις το διηνεκες τȣς ἁγιαζομενȣς.

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and offered himself as a sin-offering. Wherefore, that the reader may be sensible that they are the apostle's words and not the words of the Psalm, they must be read in a parenthesis, before the clause, *thou dost not will,* to shew that that clause refers to the four kinds of offerings mentioned in the Psalm.

Ver. 10.—1. *Sanctified by the offering of the body.* The Levitical sanctifications were made, by the frequent offering or sprinkling of the blood of the sacrifices in the holy places. But the sanctification of belivers, is made by the offering, or presenting of the crucified body of Jesus Christ in heaven once, whereby his death on earth was manifested. See chap. viii. 5. note 5. last part of the note.

2. *Of Jesus Christ once.* Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that as the Levitical sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that by the express will of God, the sacrifice of Christ was appointed from the beginning, the only propitiation for the sins of men. And it must ever be remembered, that the will of God is the true foundation, on which

10 *By which* will (οἱ ἡγιασμενοι εσμεν) we are *the sanctified*, through the offering of the body[1] (ver. 5.) of Jesus Christ, *once*.[2]

10 *By* establishing *which* second *will* of God, *we are persons* who being pardoned are *fitted for worshipping God* here, and for entering heaven hereafter, *through the offering of the body of Jesus Christ once*. That being sufficient to procure us an eternal pardon. See Heb. ix. 26. note 1.

11 And *indeed* every priest standeth daily ministring and offering *often* the same sacrifices, which *never can* take away sins. (See ver. 2. 4.)

11 *And indeed every* ordinary *priest, standeth morning and evening ministring and offering the same sacrifices, which* sheweth that these sacrifices *never can take away sins*.

12 But *he*[1] *having* offered *ONLY* one sacrifice for sins, *through his whole life*,[2] sat down (εν) at the right hand of God;

12 *Whereas Christ having offered only one sacrifice for sins through his whole life, sat down at the right hand of God* "a priest upon his throne," Zech. vi. 13. to whose glory as High-priest in heaven, that of royal dignity and certain conquest was added.

13 (Το λοιπον) *Thenceforth waiting*, till his enemies be made *the* footstool *of his feet*.

13 *Thenceforth waiting till* his ministry as High-priest, and government as King, shall issue, according to God's promise, Ps. cx. 1. *in the utter destruction of his enemies*.

14 (Γαρ, 93.) *Wherefore*, by one offering, he hath perfected (see Heb. v. 9. note 1.) for ever, *the sanctified*. (53.)

14 *Wherefore* it is evident, that *by one offering* of himself, *Christ hath procured an everlasting pardon for them who* by faith and repentance *are sanctified*; that is, prepared to receive the benefit of that offering.

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which any propitiation for sin can be established. Wherefore since the death of Christ is by God made the propitiation for the sin of the world, it rests on the foundation of his will, secure from all the objections raised against it, either by erring Christians or by obstinate Infidels, on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other. See Heb. ii. 10. note 4.

Ver. 12.—1. *But he*. Αυτος δε, answers to πας μεν, in verse 11.

2. *Through his whole life*. Εις το διηνεκες, See Heb. vii. 3. note 4. This clause may be joined with what goes before, as I have done, to express the efficacy of Christ's sacrifice, Or, it may be joined,

as

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them, After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these *is*, *there is* no more offering for sin.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

15 Μαρτυρει δε ἡμιν και το πνευμα το ἁγιον, μετα γαρ το προειρηκεναι·

16 Αὑτη ἡ διαθηκη ἣν διαθησομαι προς αυτους μετα τας ἡμερας εκεινας, λεγει Κυριος, διδους νομους μου επι καρδιας αυτων, και επι των διανοιων αυτων επιγραψω αυτους·

17 Και των ἁμαρτιων αυτων και των ανομιων αυτων ου μη μνησθω ετι.

18 Ὁπου δε αφεσις τουτων, ουκ ετι προσφορα περι ἁμαρτιας.

19 Εχοντες ουν, αδελφοι, παρρησιαν εις την εισοδον των ἁγιων εν τῳ αἱματι Ιησου,

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as our translators have done, with what follows, so as to express his sitting for ever at the right hand of God.

Ver. 18. *No more offering for sin is needed.* If after remission is granted to the sinner there is no need of any more sacrifice for sin, as the apostle here affirms; and, if Christ by offering himself once *hath perfected for ever the sanctified*, as is observed, ver. 14. the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the Papists trust for the pardon of their sins, in proportion to the number of the masses which, either by favour, or money, or legacies, they procure to be said for them after their death, hath no foundation in scripture. Nay it is an evident impiety, as it proceeds on the supposition, that the offering of the body of Christ once, is not sufficient to procure the pardon of sin, but must be frequently repeated.—If they reply, that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith established by the Council of Trent, which in Sess xxii. Can. 1. 3. declared *the sacrifice of the mass, to be a true and proper propitiatory sacrifice for sin.* I say give up the cause: For the representation and commemoration of a sacrifice, is not a sacrifice.—Farther, it cannot be affirmed that the

15 *And even the Holy Ghost testifieth* THIS to us, (μετα γαρ, 94.) *according indeed to what was before mentioned:* (Chap. viii. 10, 12.)

15 *And even the Holy Ghost testifieth thus to us, according indeed to what was before cited,* chap. viii. 10. 12: namely,

16 This IS the covenant *which* I will make with them after *these* days, saith the Lord, I will put my laws *in* their hearts, *and write them upon their minds;*

16 *This is the covenant, which I will make with my people,* the spiritual Israel of all nations, *in the latter days, saith the Lord; I will give them a strong love to my laws, and a clear knowledge of them.* (See Heb. viii. 10.—12. notes.)

17 And their sins and *their* iniquities, *I will* remember no more.

17 *And their sins, and their iniquities, I will never more call to remembrance,* as I did under my former covenant, by the repetition of the annual expiation.

18 Now, where remission of these IS, *no more offering for* sin *IS NEEDED.*[1]

18 *Now, where God forgives iniquities,* so as never to remember them more, *no farther atonement is needed:* Thus hath the Holy Ghost testified that by one offering, Jesus has perfected for ever the sanctified, ver. 14.

19 *Well then,* brethren, having (παρρησιαν εις την εισοδον) boldness[1] *in the entrance of the holy places,*[2] by the blood of Jesus,

19 *Well then brethren,* as the improvement of the doctrine of Christ's priesthood, all believers having *boldness in* death, *the entrance* into *the habitation of God,* *by the blood of Jesus;*

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the body of Christ is offered in the mass, unless, as Whitby observes, it be said that as often as it is offered Christ hath suffered death. For the apostle saith expressly, Heb. ix 25, 26 that if Christ offered himself often, *he must often have suffered since the foundation of the world.*

Theodoret, who has divided this epistle into three sections, ends his second section with this verse very properly, as it is the conclusion of the doctrinal part of the epistle.

Ver. 19.—1. *Having boldness.* The word παρρησιαν properly signifies *freedom of speech;* and by an easy figure, *boldness.* Here it signifies *boldness* arising from a firm persuasion of our title to appear before God, as pardoned persons through the blood of Christ.

2. *In the entrance of the holy places.*— Εισοδον, properly signifies *a way into a place.* By the *holy places* here mentioned, the apostle

20 By a new and living way, which he hath consecrated for us through the vail, that is to ſay, his fleſh:

21 And *having* an high-prieſt over the houſe of God,

20 Ἡν ενεκαινισεν ἡμιν ὁδον προσφατον και ζωσαν, δια τȣ καταπετασματος, τȣτεςι της σαρκος αυτȣ·

21 Και ἱερεα μεγαν επι τον οικον τȣ Θεȣ·

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does not mean the Jewiſh holy places; for into the outward tabernacle none but prieſts were allowed to enter; and into the inward, the high-prieſt alone went; and that but one day in the year. The holy places therefore of which the apoſtle ſpeaks, is *heaven itſelf* the true holy place where the Deity dwells or manifeſts his preſence. And the entrance into that holy place, is not a figurative but a real entrance. The figurative entrance by prayer and other acts of worſhip was enjoyed by believers from the beginning of the world. But actual admiſſion into heaven, none can have till the general judgment, Heb. ix. 8. And as it is by dying that we enter into the inviſible world, *Death*, which brings believers into that world, it fitly called *the entrance* or *paſſage* into the heavenly holy places; in which entrance we have obtained boldneſs through the blood of Jeſus.—*Boldneſs through the blood of Jeſus* is an alluſion to the boldneſs which the high-prieſt had in the entrance of the inward tabernacle, through the blood of the ſacrifices which he carried in his hand.—Death conſidered as the way which leadeth us into the preſence of God infinitely holy, to whom we muſt give an account of all our actions, would be very terrible to us indeed, did we not know that Jeſus by ſhedding his blood hath procured the pardon of our ſins. For to uſe the Spectator's words, No. 513. "I muſt confeſs that I think there is no ſcheme of re-"ligion beſides that of Chriſtianity which can poſſibly ſupport the "moſt virtuous perſon under this thought, (the thought of the "judgment) Let a man's innocence be what it will, let his "virtues riſe to the higheſt pitch of perfection attainable in this "life, there will be ſtill in him ſo many ſecret ſins, ſo many "human frailties, ſo many offences of ignorance, paſſion, and preju-"dice, ſo many ungarded words and thoughts, and in ſhort ſo many "defects in his beſt actions, that, without the advantage of ſuch "an expiation and atonement as Chriſtianity has revealed to us, "it is impoſſible that he ſhould be cleared before his Sovereign "Judge, or that he ſhould be able to *ſtand in his ſight*. Our "holy religion ſuggeſts to us the only means whereby our "guilt may be taken away, and our imperfect obedience ac-"cepted."

Ver. 20.—1. *Which entrance he hath dedicated.* Ενεκαινισεν. This word is uſed, Heb. ix. 18. to expreſs the ſolemn ratification of the Sinaitic covenant by ſacrifice. Eſtius, following the greek commentators ſays, it denotes the action of one who firſt applies to its uſe

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20 *Which* ENTRANCE (from ver. 19.) *he hath dedicated*[1] for us, *a way new and living*,[2] through the vail, that *is*, *his* flesh;[3]

21 *Also* HAVING *a great priest* (επι, 188.) *in*[1] the house of God,

20 *Which entrance* (ενεκαινισεν) *Christ hath dedicated for us* Jews and Gentiles, by making it *a way new and life-giving* into the true holy place, *through the vail*, that is, *through his flesh*, by the rending of which he hath opened to us this new way;

21 *Also having a great priest* officiating *in* heaven, *the* true *house of God*, who presents our addresses to the Father, and is able to help us when tempted;

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use that which is new and just finished; or who restores it to its use. Accordingly he translates it, *Initiare, Dedicare;* and supposes the apostle's meaning to be, That Christ first passed this way in the body into the presence of God. But, since Christ passed into the presence of God with his body, how could he so pass through the vail of his flesh. I therefore think the apostle's meaning is, that by rending the vail of his flesh Christ opened a way, not for himself but for believers, to go into the presence of God after the general judgment.

2. *A way new and living:* Ὁδον προσφατον και ζωσαν. The word προσφατος, signifies, *newly slain*. Here applied to *a way* it signifies *newly made;* consequently a way which no person had trodden till Christ prepared it. Death, as reformed by Christ, is with great propriety called a *new way* into the presence of God; because originally, it was a way which led us from the presence of God for ever. It is also called *a living way*, because its nature is utterly altered, being made by Christ, the way to eternal life, instead of the way to eternal death. Astonishing! Death is become *a living way;* that is, *a life-giving way*, a way which leads to a never ending life.

3. *Through the vail, that is, his flesh*. The *flesh* or *body* of Christ is called *the vail*, in allusion I suppose to the emblematical meaning of the vail, whereby the inward tabernacle, which represented heaven the habitation of the Deity was separated from the outward tabernacle with its court, which represented the earth the habitation of men. For, as by that vail all who frequented the outward tabernacle and its court, were excluded from the inward tabernacle, so by their body or flesh, all who live on earth are excluded from the habitation of the Deity. Now, since it is by virtue of our Lord's death that we in the body shall be admitted into the presence of God as sanctified and pardoned persons, the apostle had good reason to say that Christ hath *made a new and living way for us into the holy places, through the vail, that is, his flesh.*—If the miraculous rending of the vail of the temple when our Lord expired on the cross, Matth. xxvii. 51. was intended

to

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

22 Προσερχωμεθα μετα ἀληθινης καρδιας εν πληροφορια πιςεως, ερραντισμενοι τας καρδιας απο συνειδησεως πονηρας.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

23 Και λελυμενοι το σωμα ὑδατι καθαρω, κατεχωμεν την ὁμολογιαν της ελπιδος ακλινη· πιςος γαρ ὁ επαγγειλαμενος.

24 And let us consider one another, to provoke unto love, and to good works:

24 Και κατανοωμεν αλληλους εις παροξυσμον αγαπης και καλων εργων·

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more as ye see the day approaching.

25 Μη εγκαταλειποντες την επισυναγωγην ἑαυτων, καθως εθος τισιν, αλλα παρακαλουντες· και τοσουτω μαλλον ὁσω βλεπετε εγγιζουσαν την ἡμεραν.

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to signify that heaven was opened to his people through the rending of his body, that circumstance likewise, might lead the apostle to call Christ's body, or flesh, *the vail*.

Ver. 21. *Priest in the house of God.* Our translators have rendered this *over the house*, to mark Christ's power over the church as king. But the translation I have adopted, agrees better with the context, in which we are exhorted to draw nigh to God, from the consideration of our having a great Priest in heaven the true house of God, to present our prayers, and to intercede for us.

Ver. 22. *Being sprinkled in hearts from an evil conscience.* When the bodies of the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with *the water of separation* described Numb. xix. 2.—10. But the sprinkling or cleansing, here recommended by the apostle, is not of the body from ceremonial pollution, but of the heart from the terrors of a guilty conscience. This cleansing is effected, neither by water nor by the blood of beasts, but by Christ's blood shed as a sin-offering, whereby the repenting sinner hath a full assurance of pardon.

Ver 23.—1. *Being washed.* Λελουμενοι. This word is commonly applied to the washing of the whole body; but νιψασθαι, to the washing of a part, such as the hands or feet. See John xiii. 10. Greek. This is an allusion to the high priest's washing his body with water before he entered the inward tabernacle, Levit. xvi. 4.

22 (Προσερχωμεθα) Let us draw *nigh*, with a true heart, in full assurance of faith, *being sprinkled IN hearts* from an evil conscience.[1]

22 *Let us worship* God *with a sincere heart*, *in full assurance of* acceptance through *faith* in Christ's death as an effectual sin-offering, *being cleansed* not in body by the legal sprinklings, but *in hearts from* the terrors of *an evil conscience* by repentance and by the blood of Christ.

23 *And being washed*[1] *IN body* with *clean* water, let us hold fast the *confession of the hope*[2] *unmoved*; for *faithful* is *he who hath* promised.

23 *And being washed in body with* the *clean water* of baptism whereby we professed our faith in Christ as our only High-priest, *Let us hold fast the confession of our hope* of salvation through his ministrations, *unmoved* by the threats of our persecutors: *for faithful is he who hath promised* us pardon through Christ.

24 And let us *attentively consider* one another, *in order to the quickening of* love and good works;

24 *And*, when in danger of being seduced, by the arguments, examples, and threatenings of unbelievers, *Let us attentively consider one anothers* virtues, and failings, and circumstances, *that* by proper motives *we may excite* one another *to love and good works*;

25 Not *leaving off* the assembling of ourselves together, as the *custom* of some IS, but exhorting ONE ANOTHER; and so much the more, as ye see the day[1] approaching.

25 *Not leaving off the assembling of ourselves together* for worshipping God, *as the custom of some is* who are afraid of persecution from unbelievers; *but exhorting one another*: *and* this *so much the more*, *as* from the signs of the times *ye see the day approaching*, in which the power of your unbelieving brethren will be broken.

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4. In that manner also the Levities were purified, Numb. viii. 7.

2. *Confession of the hope.* The English translators, on the authority of one MS only, read here πιστεως, *faith.* See Mill.—The apostle in this exhortation referred to that confession of their hope of salvation through Christ, which the primitive Christians made at baptism.

Ver. 25. *As ye see the day approaching.* The article in the Greek, added to the word *day*, shews that some illustrious day is meant; generally supposed to be the day of the destruction of the Jewish state.

26 For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacriſice for ſins,

26 Ἑκυσιως γαρ ἁμαρτανοντων ἡμων μετα το λαβειν την επιγνωσιν της αληθειας, ϗκ ετι περι ἁμαρτιων απολειπεται θυσια,

27 But a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries.

27 Φοβερα δε τις εκδοχη κρισεως, και πυρ☉ ζηλος, εσθιειν μελλοντος τϗς ὑπεναντιϗς.

28 He that deſpiſed Moſes' law died without mercy under two or three witneſſes;

28 Αθετησας τις νομον Μωσεως, χωρις οικτιρμων επι δυσιν η τρισι μαρτυσιν αποθνησκει.

29 Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

29 Ποσω, δοκειτε, χειρον☉ αξιωθησεται τιμωριας ὁ τον ὑιον τϗ Θεϗ καταπατησας, και το αἱμα της διαθηκης κοινον ἡγησαμενος εν ᾡ ἡγιασθη, και το πνευμα της χαριτος ενυβρισας;

ſtate. *That day* the Hebrews ſaw aproaching, by the appearing of thoſe ſigns which our Lord hath mentioned in his prophecy of the deſtruction of Jeruſalem.

Ver. 26.—1. *If we ſin wilfully after having received the knowledge of the truth, &c.* Many pious but weak Chriſtians have been greatly terrified by this text, not knowing that the apoſtle ſpeaks not of wilful ſin in general, but of deliberate apoſtaſy manifeſted by the apoſtate's forſaking the Chriſtian aſſemblies. For the deſcription which the apoſtle hath given ver. 29. of the wilful ſin of which he ſpeaks, agrees only to deliberate apoſtaſy, which, in the firſt age, was of ſo heinous a nature that Chriſt declared he will deny the perſon before his Father, who hath denied him before men, Matt. x. 33.

2. *There remaineth no more ſacriſice for ſins.* As the apoſtle, in the former part of the epiſtle, had proved that the ſacriſices of the law were all aboliſhed, and that the only ſacriſice for ſin remaining is the ſacriſice of Chriſt, it follows, as Peirce juſtly obſerves, that *apoſtates*, who wilfully renounce the benefit of that ſacriſice, have no ſacriſice for ſin whatever remaining to them.

Ver. 27.—1. *But ſome dreadful expectation of judgment.* Here, the apoſtle lays it down as certain, that God will not pardon ſinners, without

26 For if we ſin wilfully,[1] after *having received* the knowledge of the truth, there remaineth no more ſacrifice[2] for ſins,

26 *For*, if terrified by the evils which attend the profeſſion of the goſpel, *we renounce it contrary to our conſcience, after having attained to the knowledge and belief of the goſpel, there remaineth* to ſuch perſons *no more ſacrifice for ſins ;*

27 But *ſome dreadful expectation* of judgment,[1] and *a* fiery *anger* which ſhall devour the adverſaries.[2]

27 *But ſome dreadful apprehenſion of* the *judgment* remaineth, *and a* puniſhment by *fire* the effect of God's *anger to devour* all *the adverſaries* of God, whether ſecret or open.

28 (Τις) *Any one who diſregarded the law of Moſes*, died without mercy, (Numb. xv. 30.) *by* two or three witneſſes, (Deut. xvii. 6.)

28 The juſtice of never pardoning them who wilfully apoſtatize from the goſpel, will appear to you Hebrews from this, That *any one who* preſumptuouſly *diſregarded the law of Moſes*, though but a political law, *was put to death without mercy*, if convicted by *two or three witneſſes.*

29 Of how much ſorer puniſhment,[1] *think* ye, ſhall he be *counted* worthy, who hath *trampled* under foot[2] the Son of God, *and reckoned* the blood of the covenant wherewith he was ſanctified,[3] an *unclean* thing, and hath *inſulted* the Spirit of Grace?[4]

29 If ſo, *Of how much ſorer puniſhment think ye ſhall he be counted worthy, who*, by wilfully renouncing the goſpel, *hath trampled under foot the Son of God* as an impoſtor, *and reckoned his blood whereby the* new *covenant was ratified*, and *the apoſtate himſelf was ſeparated* to the worſhip of God, *the blood of one juſtly crucified ; and hath maliciouſly oppoſed the Spirit, the author of the miraculous gifts.*

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without ſome ſacrifice or ſatisfaction. For otherwiſe, it would not follow from there remaining to apoſtates no more ſacrifice for ſin, that there muſt remain to them a dreadful expectation of judgment. See Heb. ix. 26. note 1.

2. *And a fiery anger which ſhall devour the adverſaries* This is an alluſion to the fire, that came out from the Lord, and conſumed the 250 men, who in the rebellion of Korah, intruded themſelves into the prieſt's office, Numb. xvi. 35. and whoſe deſtruction, is an emblem of the deſtruction of the wicked by fire, at the day of judgment, 2 Theſſ. i. 7, 8.

Ver. 29.—1. *Of how much ſorer puniſhment.* The ſorer puniſhment which God will count apoſtates worthy of, is eternal death.

2. *Trampled*

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people.

30 Οιδαμεν γαρ τον ειποντα· Εμοι εκδικησις, εγω ανταποδωσω, λεγει Κυριος. Και παλιν· Κυριος κρινει τον λαον αὑτȣ.

31 *It is* a fearful thing to fall into the hands of the living God.

31 Φοβερον το εμπεσειν εις χειρας Θεȣ ζωντος.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

32 Αναμιμνησκεσθε δε τας προτερον ἡμερας, εν αἱς φωτισθεντες, πολλην αθλησιν ὑπεμεινατε παθηματων·

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2. *Trampled under foot.* Trampling under foot is an expreſſion of the geateſt contempt; and alſo of rage and fury, Dan. viii. 10. Iſa. lxiii. 3. LXX.

3. *The blood of the covenant, wherewith he was ſanctified.* See Eſſ. iv. 53. The covenant at Sinai, was made by ſprinkling the book of the law, and all the people, with the blood of the ſacrifices which were offered for its ratification. When thus ſprinkled, the Iſraelites were ſanctified, or ſeparated from idolaters, to worſhip the true God. In like manner, the new covenant is made on our part, by our drinking the ſymbol of the blood of Chriſt in the ſupper, which therefore he called *his blood of the new covenant*, Mark xiv. 24. and with that blood Chriſtians are ſanctified, or ſeparated to the worſhip of God. Of this outward ſanctification, or ſeparation from heathens and infidels to be the viſible church of God, the apoſtate had partaken equally with others.—Some commentators, however, not underſtanding in what ſenſe apoſtates are ſanctified by the blood of the covenant, think the apoſtle ſpeaks here of Chriſt, who they ſay was *ſanctified* or ſeparated to his mediatorial offices by his own blood or death. But in this I think they are miſtaken. For Chriſt was made a prieſt after the ſimilitude of Melchizedec by the oath of God, long before he died, that by offering himſelf as a ſacrifice he might make atonement for the ſins of the world. Farther, as Chriſt was not made a prieſt by his death, ſo neither was he made the mediator of the new covenant by his death. That honour was not the neceſſary conſequence of his death; but it was beſtowed on him by God as the reward of his dying to procure the new covenant.—To conclude, there are ſome who think the apoſtle in this paſſage ſpeaks of the ſanctification of believers by their baptiſm, the water of which they ſay repreſents the blood of Chriſt. But to this it may be replied, that no where elſe in ſcripture is the water of baptiſm ſpoken of as an emblem of Chriſt's blood.

4. *Hath inſulted the Spirit of Grace.* The apoſtle means *the Holy Spirit*, whoſe gifts were beſtowed, in the firſt age, on believers for the

30 For we know him *who* hath ſaid, (Deut. xxxii. 35.) Vengeance BELONGETH *to* me, I will *repay*,[1] ſaith the Lord.[2] And again, (ver. 36.) The Lord (κρινει) *will* judge[3] his people.

30 The character of God, makes the puniſhment of apoſtates certain. *For we* Jews *know how powerful and terrible he is, who hath ſaid, Puniſhment belongs to me, I will repay ſaith the Lord. And again, The Lord will avenge his people* of their oppreſſors. If ſo, will he not avenge his Son, and Spirit, and the diſciples of his Son, of thoſe who inſult them?

31 IT IS a *dreadful* thing to fall into the hands of the living God.[1]

31 To fall into the hands of an enraged enemy is dreadful; but *it is* far more *dreadful to fall into the hands of the living God,* whoſe power no enemy can reſiſt.

32 But call to remembrance the former days, in which, *being enlightened,* ye *ſuſtained* a great *combat*[1] of afflictions;

32 Be not terrified by your perſecutors; but, to encourage yourſelves, *call to remembrance the former days, in which, being* newly *enlightened* with the goſpel, *ye* courageouſly *ſuſtained,* with God's aſſiſtance, *a grievous perſecution* from your unbelieving brethren;

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the confirmation of the goſpel. See Heb. vi. 4.—6. Wherefore if one apoſtatized in the firſt age, after having been witneſs to the miraculous gifts, much more after having poſſeſſed them himſelf, he muſt, like the Scribes and Phariſees, have aſcribed them to evil ſpirits; than which a greater indignity could not be done to the Spirit of God.

Ver. 30.—1. *Vengeance belongeth to me, I will repay.* Though this was originally ſaid of the idolatrous nations who oppreſſed the Iſraelites, it was very properly applied by the apoſtle to apoſtates, being a general maxim of God's government, according to which he will act in all caſes where vengeance or puniſhment is due.

2. *Saith the Lord.* Theſe words are neither in the Hebrew text, nor in the LXX. tranſlation: But they are added by the apoſtle, to ſhew that they were ſpoken by God.—Examples, of this method of quoting the ſcriptures, we have Rom. xiv. 11. 2 Cor. vi. 17.

3. *The Lord will judge his people* The context in the old teſtament, leads to the explanation given in the commentary, ver. 36. *The Lord ſhall judge his people, and repent himſelf for his ſervants, when he ſeeth that their power is gone.* Beſides, in other paſſages, *to judge* ſignifies *to avenge.* Thus, when Rachel bare Dan, ſhe ſaid, Gen. xxx. 6. *God hath judged me.* In like manner David: Pſal. xliii. 1. *Judge me O God, and plead my cauſe againſt an ungodly nation.*

Ver. 31.

33 Partly, whilſt ye were made a gazingſtock, both by reproaches and afflictions; and partly, whilſt ye became companions of them that were ſo uſed.

33 Τȣτο μεν, ονειδισμοις τε και θλιψεσι θεατριζομενοι· τȣτο δε, κοινωνοι των ȣ̔τως αναστρεφομενων γενηθεντες.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.

34 Και γαρ τοις δεσμοις μȣ συνεπαθησατε, και την ἁρπαγην των ὑπαρχοντων ὑμων μετα χαρας προσεδεξασθε, γινωσκοντες εχειν εν ἑαυτοις κρειττονα ὑπαρξιν εν ȣρανοις, και μενȣσαν.

35 Caſt not away, therefore, your confidence, which hath great recompence of reward.

35 Μη αποβαλητε ȣν την παρρησιαν ὑμων, ἡτις εχει μισθαποδοσιαν μεγαλην.

36 For ye have need of patience; that, after ye have done the will of God, ye might receive the promiſe.

36 Ὑπομονης γαρ εχετε χρειαν· ἱνα το θελημα τȣ Θεȣ ποιησαντες, κομισησθε την επαγγελιαν.

Ver. 31. *Hands of the living God.* Commentators obſerve, that the epithet of *living*, is given to God in this paſſage where his vengeance is ſpoken of, to ſhew that as he lives for ever he can puniſh for ever; a conſideration which adds to the terribleneſs of his vengeance.

Ver. 32. *A great combat of afflictions.* There were various perſecutions of the Chriſtians in Judea; particularly the great perſecution after the death of Stephen, Acts viii. 1. and Herod's perſecution, Acts xii. 1. Perhaps the apoſtle here refers to the perſecution mentioned, 1 Theſſ. ii. 14. in which the Hebrews ſhewed great love to their ſuffering brethren, Heb. vi. 10.—Their enduring this perſecution with fortitude and patience, the apoſtle calls πολλην αθλησιν, *a great combat;* to ſignify that the combat, which the diſciples of Jeſus maintained againſt their perſecutors, was more difficult and dangerous, and at the ſame time more honourable, than any of the combats in the games.

Ver. 34.—1. *Ye even ſuffered with me in my bonds.* To *ſuffer* with others, is to feel grief on account of their ſufferings, and to expoſe one's ſelf to trouble in relieving them. Theſe charitable offices the Jewiſh believers performed to the apoſtle, during his two years impriſonment in Jeruſalem and in Ceſarea.—The Alexandrian and Clermont MSS. two of Stephen's MSS. and the St. Germ. Lat. read here

33 Partly *indeed*, whilst ye were made a *spectacle* both by reproaches and afflictions; and partly whilst ye became companions of them, who were so *treated*.

33 *Partly indeed, whilst ye were made a public spectacle*, (See 1 Cor. iv. 9. note 2.) as malefactors in a theatre, *both by* the *reproaches* cast on you as atheists for deserting the institutions of Moses, and by the *afflictions* which befel you on that account; *and partly, whilst ye kept company with and comforted them, who were treated in the same cruel manner.*

34 For ye *even suffered with ME* in my bonds,[1] and the spoiling of your goods *ye* took *with joy*, knowing in yourselves[2] that ye have a better substance in heaven, *even a permanent SUBSTANCE.*

34 *For ye even suffered with me in my bonds*, both at Jerusalem and at Cæsarea, *and the loss of your goods ye took with joy*, because *ye were inwardly persuaded that ye have a better substance* laid up for you *in heaven even a permanent substance* which cannot be taken from you either by force or by fraud.

35 *Wherefore*, cast not away your *boldness*, which hath *a* great *retribution*.

35 *Wherefore*, having formerly behaved so bravely, *cast not away your boldness* now, as cowardly soldiers cast away their shields and run in the day of battle; *which* courage maintained to the end, *will have a great reward* in heaven.

36 Ye have need *however*, of *perseverance*, (see 1 Thess. i. 3. note) that *when ye* have done the will of God, ye *may* receive the promise.

36 *Ye must however have perseverance* as well as courage, *that when ye have done the will of God* by enduring to the end, *ye may receive the* accomplishment of Christ's *promise*, Matth. xxiv. 13. to save you from your enemies.

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here τοις δεσμιοις *with the prisoners.* The Syriac version, hath *Et doluit vobis propter eos qui vincti erant.* Also the Vulgate, *Et vinctis compassi estis*. This reading Estius, Grotius, Wetstein, Mill, Bengelius, and others approve. Nevertheless, as the common reading is supported by the greatest number of ancient MSS the other reading, though found in the MSS. and versions above mentioned, is of the less authority that the Alexandrian, St. German, and some other copies, were very early corrected by the Vulgate version, as was shewed, Gen. Pref. p. 3, 4.—For these reasons I think the common reading is genuine, and ought to be retained; especially as the other reading may have been introduced into the Vulgate and other

37 For yet a little while, and he that ſhall come will come, and will not tarry.

38 Now, the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

37 Ετι γαρ μικρον ὁσον ὁσον, ὁ ερχομενος ἡξει, και ȣ χρονιει.

38 Ὁ δε δικαιος εκ πιςεως, ζησεται· και εαν ὑποςειληται, ȣκ ευδοκει ἡ ψυχη μȣ εν αυτω.

39 Ἡμεις δε ȣκ εσμεν ὑποςολης εις απωλειαν, αλλα πιςεως εις περιποιησιν ψυχης.

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verſions by ſome one in the early ages, who thought St. Paul was not the author of the epiſtle to the Hebrews.

2 *Knowing in yourſelves.* This may be explained by Rom. viii. 16, 17.— Or the tranſlation may run thus: *Knowing that ye have for youſelves a better ſubſtance;* better goods and poſſeſſions, *in heaven.*

Ver. 37. *He who is coming will come.* Though the apoſtle in this verſe uſes ſome words of the prophet Habakkuk, chap. ii. 3. he doth not introduce them as a quotation from him containing a prophecy of any coming of Chriſt. This being the caſe, the commentators might have ſpared the pains they have taken to ſhew that theſe words, as they ſtand in Habakkuk, may be interpreted of Chriſt's coming to deſtroy Jeruſalem. In the paſſage where they are found, the prophet exhorted the Jews to truſt in God for deliverance from the Chaldeans, by putting them in mind of the faithfulneſs of God in performing his promiſes concerning the continuance of their nation, and of his power to preſerve them during the Babyloniſh captivity, and to reſtore them to their own land. Wherefore, as the faithfulneſs and power of God are a ſource of conſolation, to which good men at all times may have recourſe in their diſtreſſes, the apoſtle might with great propriety apply Habakkuk's words, by way of accommodation, to Chriſt's coming to deſtroy Jeruſalem and the Jewiſh ſtate. Chriſt had promiſed to come for that purpoſe before the generation then living went off the ſtage. Now as the believing Hebrews could entertain no doubt of his faithfulneſs and power to perform his promiſe, the apoſtle to encourage them to bear their afflictions with patience, very fitly put them in mind of that event, in the words of the prophet Habakkuk, becauſe it aſſured them that the power of their perſecutors would ſoon be at an end.—It is obſerved by commentators, that ὁ ερχομενος, *he who is coming*, is the appellation given by the Jews to *Meſſiah*, Matth. xi. 3. *art thou he* ὁ ερχομενος *who ſhould come? or look we for another?*—Matth. xxi. 9. *Bleſſed is he* ὁ ερχομενος, *who cometh in the name of the Lord.*

Ver. 38.

37 For yet a *very* little while, and he *who is coming*[1] will come, and will not tarry.

37 The perſecution will not laſt long. *For*, to uſe the words of Habakkuk ii. 3. *in a very ſhort time, he who is coming, will come* and deſtroy the Jewiſh ſtate, *and will not tarry;* and then your brethren ſhall ceaſe from perſecuting you.

38 Now the juſt *by faith, ſhall live.*[1] (Και εαν) But *if he draw back*, my ſoul *will not be well pleaſed with him.*[2]

38 Live in the firm belief of theſe things, *for* (Hab. ii. 4.) *The juſt by faith ſhall live. But if he draw back*, if he loſeth his faith, *God's ſoul will not be well pleaſed with him.*

39 But we are not of them who draw back unto *deſtruction*, but of *faith* (εις περιποιησιν ψυχης) to the *ſalvation* of the ſoul. Matth. x. 39.

39 *But* I am perſuaded, *we are not* of the number of *thoſe who draw back* from Chriſt, *unto* their own *deſtruction*; *but* of thoſe who live *by faith ſo as to obtain the ſalvation of the ſoul.*

Ver. 38.—1. *Now the juſt by faith ſhall live*, &c. See Rom. i. 17. note 3.—In Habakkuk the paſſage is, *Hinnè gnuphla lo jaſher naphſho bo, vetzaddick beemunatho jihje;* which our tranſlators have rendered thus: *Behold the ſoul which is lifted up, is not upright within him; but the juſt ſhall live by his faith.* Pocock however affirms, that the apoſtle hath given the true tranſlation of the paſſage; for one of the ſenſes of *gnuphla* is, *he who faints*. Thus Jonah iv. 8. *vejathgnaleph*, ſignifies, *he fainted*, or *his ſpirit withdrew.*—Iſaiah li. 20. *My ſons* (gnullepha) *have fainted.* Farther, he obſerves that *Jaſhar*, among other things, ſignifies *to pleaſe;* and that the LXX. have tranſlated it by the word αρεσκειν, *to pleaſe* Numb. xxiii. 27. and elſewhere. See Kircher's Concord. According to theſe remarks, the paſſage may be tranſlated as the apoſtle hath done: *Behold he who faints*, (So υποστειληται ſignifies, Scapula) *ſhall not pleaſe his* (God's) *ſoul. But the juſt by his faith ſhall live.*—In this paſſage, the prophet, as well as the apoſtle, ſpeaks of the efficacy of faith to ſupport and comfort a man under temptations and afflictions, in ſuch a manner that he neither faints in the combat, nor withdraws from it. See Rom. i. 17 note 3.

2. *My ſoul will not be well pleaſed with him.* In Habakkuk's prophecy this clauſe ſtands before the clauſe, *The juſt by faith ſhall live.* But the apoſtle altered the order of the clauſes for the ſake of ſubjoining the obſervation in ver. 39.

CHAP. XI.

View and Illustration of the Matters contained in this Chapter.

THE apoſtle in the end of the foregoing chapter, after mentioning the perſecutions to which the Hebrews were expoſed, had comforted them by ſuggeſting a remarkable ſaying of the prophet Habakkuk: *The juſt by faith, ſhall live.* In this chapter he illuſtrates that ſaying, by bringing into the view of the Hebrews examples from their own ſcriptures, of perſons who by a ſtrong faith in God and in his promiſes, reſiſted the greateſt temptations, ſuſtained the heavieſt perſecutions, were preſerved in imminent dangers, performed the moſt difficult acts of obedience, and at length obtained a diſtinguiſhed reward. This beautiful diſcourſe, therefore, may be conſidered as an animated diſplay of the triumphs of faith over the allurements and terrors of the world.

And firſt of all, to ſhew that this noble grace of faith is attainable by men in every age and country, the apoſtle tells us that it conſiſts in ſuch a firm perſuaſion of the things which God hath declared and promiſed, as clothes them with an evidence equal to that of ſenſe, ver. 1.—and as examples of this faith in the declarations of God, *Abel*, *Enoch*, and *Noah* are mentioned, who were all ſo firmly perſuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3.—7.—Next, as an illuſtrious example of faith in the promiſes of God the apoſtle mentions *Abraham*, who left his native country and kindred at God's command, and ſet out for a land which he was afterwards to inherit, not knowing whither he was going. And being come into the promiſed country, he lived there all his life, with his children Iſaac and Jacob, the joint heirs of the ſame promiſe, as in a land belonging to other people, becauſe he knew that it was promiſed to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner *Sarah*, Abraham's wife, to whom God promiſed, that ſhe ſhould be *the mother of nations*, lived long in the faith of that promiſe, though it was not performed to her till ſhe was ninety years old, when ſhe brought forth Iſaac, who became the father of children innumerable, ver. 11, 12.—All theſe patriarchs died, without receiving the country that was promiſed to them, yet they died in the faith that they ſhould receive it; and by confeſſing themſelves ſtrangers and pilgrims on the earth, they declared that in the promiſe they looked for a better country than Canaan, even an *heavenly country:* conſequently that they expected

expected to be raifed from the dead, to enjoy that better country. See Eff. v. Sect. 3. art. 4. ver. 13.—16.—Moreover, *Abraham* when tried by the command to offer up *Ifaac*, the very fon for whom he had waited fo long, and by whom he was to have the numerous feed, obeyed without hefitation, firmly believing that after his fon was burnt to afhes on the altar, God would raife him from the dead, ver. 17.—19.—The fame Ifaac, and his fon Jacob, and his grandfon Jofeph, when dying expreffed the ftrongeft faith in the promife of God. Particularly Jofeph did fo. For before his death, he commanded the Ifraelites at their departure from Egypt, to carry his bones with them into Canaan, ver. 20.—22.

Farther, the apoftle defcribes the faith of the Ifraelites in Egypt; and efpecially of *Mofes*, who, although educated in the court of Egypt, when he came of age, through the faith which he had in God's promifes to Abraham and to his feed, refufed to be called any longer the fon of Pharoah's daughter, and thereby at once renounced all the grandeur and pleafures of the court of Egypt, which as the fon of Pharoah's daughter he might have enjoyed; chufing rather to be evil treated with the people of God, than to enjoy the temporary pleafures of fin, ver. 23.—26.—By faith, *Mofes* carried the Ifraelites out of Egypt, not afraid of the wrath of Pharoah who purfued them with the armies of Egypt, ver. 27, 28.—By the fame principle, *the Ifraelites* were emboldened to pafs through the Red Sea, which the Egyptians effaying to do, were drowned, ver. 29.—And with refpect to the Ifraelites who entered into Canaan, although their fathers difbelieved and difobeyed God in the wildernefs, they went round Jericho founding their trumpets, in the firm faith that the walls thereof would fall down by miracle, according to God's promife, ver. 30.—By faith alfo, *Rahab* received the Ifraelitifh fpies in peace, and did not perifh with the unbelievers, when Jericho was facked, ver. 31.

Many likewife of the Ifraelitifh *judges*, *prophets*, and *kings* were moft remarkable for their faith. But, becaufe to fpeak of every individual feparately, would have been tedious, the apoftle introduces them in one group; and in a noble ftrain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, ver. 32.—34.—Not forgetting to mention fome *women* whofe faith was honoured with particular marks of the divine approbation, ver. 35.—And having thus praifed the ancient worthies, for the great actions which they performed through faith in God and in his promifes, and for the fignal deliverances which they obtained, the apoftle fpeaks with equal rapture, of the reproaches, afflictions, perfecutions, tortures, and deaths, which others, in

later times, endured for the ſake of religion; ſo that they were as illuſtrious for their paſſive, as the former were for their active virtues, ver. 35.—38.

His animated deſcription St. Paul finiſhes, with obſerving that the patriarchs, and kings, and prophets, and righteous men, whoſe heroic actions, and ſuffering virtues, and great deliverances, he had celebrated, have not yet obtained the promiſed inheritance. But he accounts for the delay, by informing us that it is God's intention to reward the whole ſpiritual ſeed of Abraham at once, by introducing them all in a body into the heavenly country, after the reſurrection and judgment; becauſe in this open manner to put them in poſſeſſion of the inheritance, in the faith of which they lived and died, will render the diſpenſations of God to mankind, and his power and veracity in the performance of his promiſes, moſt illuſtrious in the eyes of the whole univerſe, ver. 39, 40.

This admirable diſcourſe, though more immediately deſigned for the inſtruction and conſolation of the Hebrews, is moſt valuable on account of its uſe to the church in every age. For in the firſt place, By putting us in mind, that *Abel* was declared *a righteous perſon* by God himſelf, that *Enoch pleaſed God*, and that *Noah became an heir of the righteouſneſs which is by faith*, we are taught that the juſtification of mankind by faith, did not begin in Abraham; but was the method appointed for the ſalvation of ſinners, from the beginning of the world. Secondly, By ſhewing that faith hath for its object, not the diſcoveries of revelation alone, but the manifeſtations alſo of the will of God, made by reaſon and conſcience, the apoſtle hath diſplayed the Catholic nature and influence of faith, and hath taught us, that men of all ages and countries, and under all diſpenſations,

Old Translation.	Greek Text.
CHAP. XI. 1 Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.	1 Εϛι δε πιϛις, ελπιζομενων ὑποϛασις, πραγματων ελεγχος ȣ βλεπομενων.

Ver. 1.—1. *Faith is the confidence.* So our tranſlators have rendered the word ὑποϛασις, Heb. iii. 14. But the Greek commentators taking the word in its etymological meaning, explain the clauſe thus: Faith gives a preſent ſubſiſtence to the future things which are hoped for.

2. *Things hoped for;* namely, the immortality of the ſoul, the reſurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country and

tions, may obtain ſuch a degree of faith as is pleaſing to God. This inſtruction was very neceſſary to thoſe of the Hebrews, who were unwilling to allow that the Gentiles might be ſaved by faith, without obedience to the law of Moſes.—Thirdly, By celebrating the great actions and ſufferings of the ancients, the apoſtle hath taught us, that faith is by no means an inoperative ſpeculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greateſt fortitude in doing, and patience in ſuffering every thing which God commands: in which account of faith, Paul is ſupported by James, who hath in ſo many words taught that *Faith without works is dead.*—Fourthly, By calling faith *the confidence of things hoped for, and the evidence of things not ſeen*, we are taught, that it is faith which gives to the inviſible and diſtant things of the life to come, ſet forth in the promiſes of God, the power of operating upon our mind, as if they were actually preſent to our ſenſes.—Laſtly, From the account here given of the faith of Abraham, and of his immediate deſcendants, we learn that theſe ancient patriarchs, knew that the promiſe of giving to *Abraham and to his ſeed all the land of Canaan for an everlaſting poſſeſſion*, was a promiſe, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and pledge; and that as they all died in the firm expectation of inheriting that better country, they died in the belief of their reſurrection from the dead. Wherefore the views and expectations of the people of God, even in the moſt ancient times, though not ſo full and clear, were not in ſubſtance different from the views and expectations, which believers now entertain through the more perfect revelation of the goſpel.

New Translation.

CHAP. XI. 1 Now faith is the (ὑποϛασις) *confidence*[1] of things hoped for,[2] *AND* (ελεγχος) the evidence[3] of things not ſeen.[4]

Commentary.

CHAP. XI. 1 *Now* the *faith* of the juſt who ſhall live, *is the firm perſuaſion of the reality of* the *bleſſings hoped for* in conſequence of God's promiſe, *and the evidence of the matters of fact not ſeen*, which revelation informs us have happened, or are yet to happen in the world.

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and their poſſeſſing its joys for ever.—Here it is proper to remark, that *hope* hath for its object only the things promiſed. Whereas beſides theſe, *faith* hath for its objects all the declarations of God concerning things not ſeen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

2 Εν ταυτη γαρ εμαρτυρηθησαν οἱ πρεσβυτεροι.

3 Πιϛει νοȣμεν κατηρτισθαι τȣς αιωνας ῥηματι Θεȣ, εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι.

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3. *And the evidence.* The word ελεγχ⊛ denotes *a strict proof* or *demonstration*; a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is that *faith* answers all the puposes of a demonstration, because being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

4. *Of things not seen.* These, as distinguished from the *things hoped for*, are the creation of the world without any pre existing matter to form it of; the destruction of the old world by the deluge, ver. 7. The glory which Christ had with the Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe; the sin and punishments of the angels, &c. All which we believe, on the testimony of God, as firmly as if they were set before us by the evidence of sense.

Ver. 2. *The elders.* Πρεσβυτεροι here, doth not denote an office, as in some other places of scripture, but merely persons who lived in ancient times. In this sense the word is used, Matth. xv. 2. Mark vii. 3. 5.

Ver. 3.—1. *We understand that the worlds.* Τȣς αιωνας literally, *secula, the ages.* See Ephes. ii. 2. note 1. But the subsequent clause, *so that the things which are seen were not made of things which did appear*, determines its signification to the material fabric of the worlds, comprehending the sun, moon, stars, and earth, (called by Moses the heaven and the earth, Gen. i. 1.) by whose duration and revolutions, time consisting of days, and months, and years, and ages, is measured.

2. *Were produced.* Κατηρτισθαι. Although καταρτιζειν properly signifies to place the parts of any body or machine in their right order, Ephes. iv. 12. note 1. it also signifies *to make* or *produce* simply. Thus, Heb. x. 5. Σωμα κατηρτισω μοι, *Thou hast made a body for me.*—Matth. xxi. 16. Out of the mouths of babes and sucklings κατηρτισω αινον, *thou hast produced praise.* That in the passage under consideration this word is used to express, not the orderly diposition of the parts of the universe but *their production*, is plain from what follows in the verse. See note 4.

3. *By the command of God.* Ρηματι Θεȣ, See Luke v. 5. Matth. iv. 4. where ῥημα, *a word spoken*, signifies *a command*. Farther, ῥημα is

2 (Γαρ, 97.) *And for this* (πρεσβυτεροι) *the ancients*[1] *were born witness to* BY GOD.

2 *And for this* faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest, *were born witness to by God*, as justified and accepted persons.

3 *By* faith we understand that the worlds[1] were *produced*[2] by the *command*[3] of God, so that *the* things which are seen, were not made of things which *did* appear.[4]

3 *By faith* in the divine revelations *we understand that the worlds were produced by the command of God* from nothing, *so that the things which are seen*; the things which compose this visible world; *were not made of things which* then *did exist*, but without any pre-existent matter to form them of.

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is no where in scripture used to denote the Son of God. His proper title is, Ὁ λογος, *the word.* — That the worlds were made by the command of God, is one of the unseen things which cannot be known but by revelation. It is therefore supposed that the apostle refers here to Gen. i. 3. 6. where God said let there be light and there was light, &c. and to Psal. xxxiii. 6. 9.

4 *So that the things which are seen were not made of things which did appear.* This is a literal translation of the original, which in construction stands thus: εις το τα βλεπομενα μη γεγονεναι εκ φαινομενων. But Hallet, in his additons to Peirce's notes on the Hebrews, thinks the passage should be translated, *to the end that the things which are seen may not have been*, that is, may not seem to have been, *of things that do appear.* The two translations differ chiefly in this, that the second one represents *the worlds* as produced by the word of God for the purpose of shewing *that the things which are seen, were not made of things which do appear*; that is, were not made of matter which existed before the worlds were produced by the word of God: Whereas, the translation which I have given, represents the same truth as following from the worlds being produced by the word of God; but with this advantage, that it does not require the elliptical supplement to the words μη γεγονεναι, found in Hallet's translation. Besides, it is equally literal with his. For εις το with an infinitive doth not always mark the end for which a thing is done, but sometimes expresses the consequence of a thing's being done. — And with respect to the word φαινομενων, seeing it is the participle both of the present and of the imperfect of the indicative it signifies, *which did appear*: and should be so translated in this verse, because it clearly represents the apostle's meaning to be as follows. By revelation we understand *that the worlds*, namely, the Sun Moon and Stars with the Earth and its appurtenances, *were brought into being by the word of God. So that the things which are seen*, the worlds, *were not made of things which did appear* before they were made; that is, the worlds which we see were not made of matter which had existed from

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts; and by it he, being dead, yet ſpeaketh.

4 Πιςει πλειονα θυσιαν Αβελ παρα Καιν προσηνεγκε τω Θεω, δι' ἡς εμαρτυρηθη ειναι δικαιος, μαρτυρȣντος επι τοις δωροις αυτȣ τȣ Θεȣ· και δι' αυτης αποθανων ετι λαλειται.

5 By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

5 Πιςει Ενωχ μετετεθη τȣ μη ιδειν θανατον· και ȣχ ευρισκετο, διοτι μετεθηκεν αυτον ὁ Θεος· προ γαρ της μεταθεσεως αυτȣ μεμαρτυρηται ευηρεςηκεναι τω Θεω.

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from eternity, but of matter which God created and formed into the things which we ſee; and having formed them, he placed them in the beautiful order which they now hold, and impreſſed on them the motions proper to each, which they have retained ever ſince.—This account of the origin of things given by revelation, is very different from the coſmogony of the heathen philoſophers, who generally held that the matter of which the worlds are compoſed is uncreated and eternal: conſequently being independent of God and not obedient to his will, they ſuppoſed it to be the occaſion of all the evil that is in the world. But revelation, which teaches us that the things which are ſeen were not made of matter which did appear before they were made, but of matter which God then brought into exiſtence, by thus eſtabliſhing the ſovereignty of God over matter hath enlarged our ideas of his power, and ſtrengthened our faith in his promiſes concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth and the glories of the city of the living God, do not to their formation require more power, than the creation of the preſent univerſe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exerciſe of faith will be eaſy to us.

Ver. 4.—1. *By faith Abel offered.* The apoſtle's affirmation that Abel offered his ſacrifice *by faith*, implies that he offered it by divine appointment: and being a ſacrifice of the *firſtlings of his flock*, it was not, like Ca*in*'s, a euchariſtical ſacrifice, but a ſacrifice for ſin; the ſacrifices of beaſts being commonly offered as ſin offerings.

2. *Offered to God* πλειονα θυσιαν *more ſacrifice.* In this tranſlation I have followed the critics, who tell us that πλειονα in the comparative degree ſignifies *more in number*, rather than *more in value*. Accordingly they obſerve, that notwithſtanding Cain ought to have offered

4 By faith [1] Abel offer-ed *to* God *more ſacrifice* [2] than Cain, *on account of* which *he was teſtified to be* righteous. God teſtify-ing *THIS upon* his gifts; [4] (και, 212.) *and ſo* by it, (αποθανων, 16.) *though* dead, *he ſtill* ſpeaketh. [5]

4 *By faith*, by rightly under-ſtanding and believing what was ſaid concerning the ſeed of the wo-man's bruiſing the head of the ſer-pent, *Abel offered to God more ſacri-fice than Cain*: For with an humble penitent heart he offered a ſin offer-ing, *on account of which he was de-clared to be righteous; God teſtifying this upon his gifts, and ſo by that ſacri-fice, though dead, Abel ſtill ſpeaketh* recommending to us repentance, hu-mility, and faith.

5 By faith [1] Enoch was tranſlated, that he *might* not ſee death, and was not found, [2] becauſe God had tranſlated him; for before his tranſlation *it was teſtified* that he pleaſed God. [3]

5 *By faith Enoch* having lived in a continued courſe of piety, *was tranſlated* in the body, from this earth the habitation of ſinners, to heaven, *that he might not ſee death*, and *was not found becauſe God had tranſlated him* on account of his ſin-gular virtue. *For before his tranſla-tion it was teſtified* by Moſes *that he walked with God.*

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offered a ſin-offering, he brought only *of the fruit of the ground an offering to the Lord*, which was no proper ſacrifice. But *Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof*; that is, beſides the fruit of the ground which was one of *his gifts* mention-ed in the following verſe, he alſo brought the fatteſt of the firſt-lings of his flock: So that he offered a ſin-offering as well as a meat-offering: and thereby ſhewed both his ſenſe of the divine goodneſs and of his own ſinfulneſs Whereas, Cain having no ſenſe of ſin, thought himſelf obliged to offer nothing but a meat-offering; and made it perhaps not of the firſt fruits, or of the beſt of the fruits.

3. *Teſtified to be righteous.* In this character of Abel, Paul had our Lord's expreſſion in his eye, Matth. xxiii. 35 *the blood of righteous Abel.*

4 *God teſtifying this upon his gifts.* We are told, Gen. iv. 4. That *the Lord had reſpect to Abel, and to his offering.* 5. *but to Cain, and to his offering he had not reſpect. And Cain was very wroth.* Moſes does not ſay, in what manner God teſtified his reſpect to Abel and to his offering; but from Cain's being very wroth, we may believe it was by ſome outward viſible ſign. Wherefore, as in after times God teſtified his acceptance of particular ſacrifices, by ſending down fire upon them, Gen xv. 17. Levit. ix. 24. Judg. vi. 21. we may ſuppoſe it was in that manner, he teſtified Abel's righteouſneſs upon his offering.—God's acceptance of Abel's ſin-offering,

6 But without faith *it is* impoſſible to pleaſe *him* for he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

6 Χωρις δε πιςεως αδυνατον ευαρεςησαι· πιςευσαι γαρ δει τον προσερχομενον τω Θεω, ὁτι εςι, και τοις εκζητεσιν αυτον μισθαποδοτης γινεται.

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offering, is a proof that propitiatory ſacrifice was of divine appointment, otherwiſe his offering being *will-worſhip,* muſt have been offenſive to God, and rejected. Beſides, as Hallet obſerves, fleſh not being permitted to men till after the flood, Abel muſt have thought it unlawful to kill any animal, unleſs God had ordered it to be killed as a ſacrifice.

5. *He ſtill ſpeaketh* Hallet thinks the apoſtle alludes to Gen. iv. 10. where God ſaith to Cain, *The voice of thy brother's blood crieth unto me from the ground.* And that the meaning is, Abel's blood ſtill crieth for vengeance againſt all murderers, and eſpecially againſt thoſe who perſecute good men to death for righteouſneſs ſake: which was Cain's ſin. But δι' αυτης cannot ſtand for αἱματος, which is a neuter word, but for θυσιας; *by that ſacrifice Abel though dead ſtill ſpeaketh*

Ver. 5.—1. *By faith Enoch.* Moſes, by telling us that *Enoch walked with God,* ſhews us that his faith conſiſted in an habitual recollection of the being and perfections of God, and in a conſtant ſenſe of the divine preſence. See ver. 27.

2. *And was not found.* This implies, that Enoch was privately tranſlated, as Elijah afterwards was, 2 Kings ii. 17. and that his relations and friends ſearched for him, but did not find him.—The place to which theſe good men were tranſlated, is not told. But their tranſlation in the body is recorded for an example, to aſſure believers that in due time they alſo ſhall live in the heavenly country, in the body. — Enoch's tranſlation by faith is mentioned by the apoſtle, not to raiſe in believers an expectation of being tranſlated into heaven, as he was, without dying, but to excite them to imitate his faith, in the aſſurance of being admitted into heaven in the body after the reſurrection.

3 *For before his tranſlation it was teſtified that he pleaſed God.* The apoſtle's account of Enoch is formed on Gen. v. 24. *Enoch walked with God and he was not, for God took him,* which the LXX. have thus rendered, Και ευηρεςησεν Ενωχ τω Θεω και εχ ευρισκετο, διοτι μετεθηκεν αυτον ὁ Θεος: *And Enoch pleaſed God and was not found, becauſe God had tranſlated him.* This rendering the apoſtle hath adopted, becauſe although it be not literal it is ſufficiently exact. For 1. The Hebrews expreſſed that virtuous conduct in men which is pleaſing to God by the phraſe of their *walking with God;* as we learn from the account which Moſes hath given of Noah's *walking with God,* Gen. vi. 9. *Noah was a juſt man and perfect in his*

6 But without faith[1] IT IS impossible to please GOD. For he *who worshippeth* God, must believe that he is, and THAT he is a rewarder of them *who* diligently seek him.[2]

6 *But without faith it is impossible,* in any dispensation of religion, *to please God. For he who worshippeth God* acceptably, *must believe that he exists, and that he will reward all them who sincerely worship and obey him,* and who persevere in piety and obedience to the end of their life.

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his generations, and Noah walked with God. Wherefore, when the apostle tells us it was testified of Enoch before his translation that he *pleased God,* he in effect repeated Moses's testimony, that before his translation Enoch *walked with God.* — 2. The LXX. by saying, Enoch *was not found because God had translated him,* have only completed the elliptical expression, *he was not,* which Moses hath used: *he was not* found on earth.—3. Moses by saying *God took him,* plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, *translated him.* — To fit Enoch for his new state, his body, no doubt, was changed in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth.

Ver. 6.—1. *But without faith, &c.* The apostle, after his account of Enoch's pleasing God, adds, *But without faith it is impossible to please God,* to shew, that though no particular revelation is mentioned, which Enoch is said to have believed, yet from Moses telling us that he *walked, with,* or *pleased God,* it is certain that his faith in the doctrines of religion discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God so as to please him.

2. *Must believe that he is, and that he is a rewarder of them who diligently seek him.* By representing the existence of God, and his government of the world. as objects of faith, the apostle hath taught us, that the truths of natural religion, are equally the objects of faith, with the truths of revelation. And his doctrine is just. For the evidence by which the truths of natural religion are supported, being of the same kind with the evidence which supports the truths of revelation, namely, not demonstrative but probable evidence, the persuasion produced by that kind of evidence in matters of natural religion, is as really *faith* as the persuasion which the same evidence produces in matters of revelation. — Farther, *the faith* or persuasion of the truths of natural religion, which men attain, being as much the effect of attention, impartial search, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty and as pleasing to God, as the faith of the truths of revelation. See the View prefixed to Rom. ii. paragr. 10. and Essay vi. sect. 3.

Ver. 7.

7 By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

7 Πιϛει χρηματισθεις Νωε περι των μηδεπω βλεπομενων, ευλαβηθεις κατεσκευασε κιβωτον εις σωτηριαν τȣ οικȣ αυτȣ, δι' ἡς κατεκρινε τον κοσμον, και της κατα πιϛιν δικαιωσυνης εγενετο κληρονομος.

8 By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

8 Πιϛει καλȣμενος Αβρααμ ὑπηκȣσεν εξελθειν εις τον τοπον ὁν ημελλε λαμβανειν εις κληρονομιαν, και εξηλθε, μη επιϛαμενος πȣ ερχεται.

9 By faith he ſojourned in the land of promiſe as *in* a ſtrange country, dwelling in tabernacles with Iſaac and

9 Πιϛει παρωκησεν εις την γην της επαγγελιας ὡς αλλοτριαν, εν σκηναις κατ-

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Ver. 7 —1. *Prepared an ark.* Hallet thinks the ark, whoſe bottom was flat and which had no helm, was conducted by the ſame extraordinary providence which ſent the deluge; and perhaps by the miniſtry of angels.

2. *For the ſalvation of his family*, εις σωτηριαν. Here *ſalvation*, denotes a temporal deliverance.

3. *By which*, Δι' ἡς. The gender of the relative, permits it to ſtand either for Noah's *faith*, or for *the ark* which he prepared. Eſtius, following Eraſmus and the Greek commentators, underſtands it of the ark: *By which ark, he* not only ſaved his family, but *condemned the world.* But I rather ſuppoſe ἡς, refers to ευλαβειας, the noun included in the verb ευλαβηθεις.

4. *He condemned the world.* Perſons are ſaid to *condemn* thoſe againſt whom they furniſh matter of accuſation, and condemnation. See Tit iii. 11. It ſeems the antediluvians, to whom Noah preached the revelation which had been made to him concerning the deſtruction of the world by a deluge, 2 Pet. ii. 5. inſtead of being moved with fear, turned the whole into ridicule.

5. *And become an heir of the righteouſneſs which is by faith.* This I think ſhews that Δι' ἡς, in the former clauſe, does not mean *by which ark*: For the apoſtle would hardly ſay that Noah *by the ark*, became an heir of the righteouſneſs which is by faith. He became an heir of that righteouſneſs by his religious fear, which led him to build the ark.—*Heir* here, ſignifies *poſſeſſor* of the righteouſneſs by faith.—The faith of Noah is propoſed for our imitation,

7 By faith Noah, *when he received revelation* (see Heb. viii. 5. note 2.) *concerning things not at all seen*, (ver. 1.) *being seized with religious fear*, prepared an ark[1] *for the salvation*[2] of his *family*, *by which*[3] he condemned the world,[4] and became *an* heir[5] of the righteousness which is by faith.

7 *By faith Noah, when he received a revelation, concerning* the destruction of the world by a deluge, *a thing which no man had ever seen, being seized with religious fear prepared an ark*, according to God's command, *for the saving of his family*, *by which* religious fear *he condemned the* inhabitants of the old *world*, to whom, without success, he preached the revelation which had been made to himself, (2 Pet. ii. 5.) *and became an heir of the righteousness of faith*; of which his temporal deliverance was a pledge. See Ess. vi. sect. 3.

8 By faith Abraham, *when called*[1] to go out into a place which he should *afterwards* receive *as* an inheritance, obeyed, and *went* out,[2] not knowing whither he *was going*.

8 *By faith* in the divine promises *Abraham when called to go out* from his kindred and country, namely Ur of the Chaldees, *into a land which he should afterwards receive as an inheritance, obeyed, and* relying on the power and veracity of God *went out, although he did not know the country to which he was going*; nor whether it was a good or bad country.

9 By faith he sojourned in the land of promise, *as belonging to others*, dwelling in *tents*[1] with Isaac

9 *By believing* that Canaan was promised to him and to his seed only as the type of a better country, he acquired no possessions in Canaan,

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tion, to assure us that they who believe and obey God shall be safe in the midst of a falling world, while the wicked shall be condemned and destroyed.

Ver. 8.—1. *Abraham when called.* This *call* is not mentioned in the history. Yet it is certain that Abraham left Chaldea by the call of God. For God said to him, Gen. xv. 7. *I am the Lord, that brought thee out of Ur of the Chaldees.* Wherefore, our translation of Gen. xii. 1. is just; *Now the Lord had said to Abraham, &c.*

2. *Obeyed and went out* The obedience of Abraham teaches us to be willing to depart from this world at God's command, though ignorant of the world we are going to; judging it sufficient that we know it is a country, which God has promised as the inheritance of his people.

Ver. 9. *Dwelling in tents with Isaac and Jacob.* The apostle does not mean, that Abraham, Isaac, and Jacob, dwelt together in one

Jacob, the heirs with him of the same promise:

οικησας μετα Ισαακ και Ιακωβ των συγκληρονομων της επαγγελιας της αυτης·

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

10 Εξεδεχετο γαρ την τους θεμελιους εχουσαν πολιν, ἡς τεχνιτης και δημιουργος ὁ Θεος.

11 Through faith also Sarah herself received strength to conceive seed; and was delivered of a child when she was past age, because she judged him faithful who had promised.

11 Πιστει και αυτη Σαρρα δυναμιν εις καταβολην σπερματος ελαβε, και παρα καιρον ἡλικιας ετεκεν, επει πιστον ἡγησατο τον επαγγειλαμενον.

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one family and one place, all the time they were in Canaan; for at the time Jacob was born, Abraham and Isaac had separate habitations. But he means that, while in Canaan, they all dwelt in tents. —By applying this observation to Isaac and Jacob, as well as to Abraham, the apostle praises their faith likewise. For since Canaan belonged to them as joint heirs with their father, by dwelling there in tents as sojourners, they shewed, that they also knew the true meaning of the promise, and looked for a better country than Canaan.

Ver. 10.—1. *He expected the city.* The city which Abraham expected was that promised Gen. xxii. 17. *Thy seed shall possess the gate* (the city) *of his enemies.* Now, as the promises had all a figurative, as well as a literal meaning, the enemies of Abraham's seed, were not the Canaanites alone, the enemies of his natural seed, whose cities were given them by this promise; but the enemies of his spiritual seed, the evil angels, by whose temptations sin and death have been introduced and continued among mankind. If so, *the gate* or city *of their enemies*, which Abraham's spiritual seed is to possess, stript of the metaphor, is the state and felicity from which the evil angels fell. This city is mentioned, Heb. xii. 22. under the name of *the heavenly Jerusalem*: and by the description there given of it, we learn that believers, after the judgment, shall all be joined in one society or community with the angels; called *a city which hath firm foundations*, because it is a community which is never to be dissolved.

2. *Of which city the builder and ruler.* The word τεχνιτης, translated *builder*, denotes one who constructs any house or machine; an architect. But the other word δημιουργος, signifies one who forms a people by institutions and laws. Hence the expression in Aristot. Polit. 2. δημιουργοι των νομων. Or, because they were called δημιουργοι, by the Greeks,

and Jacob, the *joint heirs* of the same promise:

except a burying place, and built no houses there, but *sojourned in the land which was promised* to him *as* in a country *belonging to others, dwelling in* moveable *tents with Isaac and Jacob, the joint heirs of the same promise:*

10 For he *expected the city*[1] having foundations, (ἧς) *of which CITY the* builder and (δημιουργος) *ruler*[2] is God.[3]

11 *By* faith *even* Sarah herself[1] received strength *for the conception of seed*,[2] and *brought forth when past the time of age*, because she judged him faithful who had promised.

10 *For he expected the city having* firm *foundations; of which city the builder and lawgiver is God:* consequently a city more magnificent and happy than any city on earth.

11 *By faith* in God's promise, *even Sarah herself,* though at first she thought the matter impossible, *received strength for the conception of seed, and brought forth* a son *when past the age of child bearing; because she* at length *attained the strongest persuasion, of the faithfulness and power of him who had promised* her a son.

Greeks, who were set over the people, and managed their affairs, the apostle joins this term to the other, to shew that God is both the founder and the ruler of that great community, of which the spiritual seed of Abraham is to make a part.

3. *Is God.* From God's being both *the founder and ruler* of the city, which the seed of Abraham are to possess, it may justly be inferred that the glory, security, privileges, and pleasures of their state, are such that in comparison of them, the advantages and security found in any city or commonwealth on earth are nothing, and but of a moment's duration.

Ver. 11 —1. *By faith even Sarah herself, &c.* Though Sarah, standing behind the tent door, laughed when she heard the angel, whom she took to be a man, say she should bear a son, as thinking the thing impossible at her time of life: Yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, *By faith even Sarah herself.*

2. *Strength for the conception of seed.* Εις καταβολην σπερματος. The Greeks used the word, καταβολη, to denote the throwing of seed on the earth, or of stones into the foundation of a building. Hence the phrase, Heb. iv. 3. απο καταβολης κοσμου, *from the foundation* or *formation of the world.* Sarah obtained strength for receiving and nourishing seed, thrown into her womb. Wherefore, the phrase εις κατα-

12 Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea ſhore innumerable.

12 Διο και αφ' ἑνος εγεννηθησαν, και ταυτα νενεκρωμενου, καθως τα αστρα του ουρανου τῳ πληθει, και ὡσει αμμος ἡ παρα το χειλος της θαλασσης ἡ αναριθμητος.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

13 Κατα πιστιν απεθανον ουτοι παντες, μη λαβοντες τας επαγγελιας. Αλλα πορρωθεν αυτας ιδοντες, και πεισθεντες, και ασπασαμενοι, και ὁμολογησαντες ὁτι ξενοι και παρεπιδημοι εισιν επι της γης.

βολην σπερματος, which literally ſignifies, *for throwing in of ſeed*, is properly tranſlated, *received ſtrength for the conception of ſeed*, Vulg. *In conceptione ſeminis.*

Ver. 12. *Of one who was dead to theſe matters.* Και ταυτα, is an Atticiſm which muſt be reſolved by ſupplying the prepoſition περι. See 2 Cor. ii. 16.—To the apoſtle's account of Abraham, it is objected, that he had many children after this by Keturah. But we may ſuppoſe with Hallet, that in giving the hiſtory of Keturah, Moſes, as in other inſtances, and as is often done by the beſt hiſtorians, did not obſerve the order of time; but gave an account of Sarah and Iſaac as the principal perſons, and finiſhed his account of them before he ſpake of Keturah and her ſons. On this ſuppoſition, Hallet thinks Abraham took Keturah as his concubine before he left Haran; and that her children are *the ſouls*, which it is ſaid, Gen. xii. 5. *he had gotten in Haran*; and that the eldeſt of theſe ſons was the *one born in his houſe* whom he conſidered *as his heir*, Gen. xv. 3. before he had any children by Sarah. Hallet adds, that Sarah did not look on Keturah's ſons as her's becauſe ſhe was Abraham's ſlave; and therfore, when ſhe deſpaired of having children of her own, ſhe gave Abraham her ſlave Hagar, whoſe children, according to the manners of theſe times, ſhe would regard as her own, Gen. xvi. 2. *I pray thee go in unto my maid; it may be that I may obtain children by her.*—And with reſpect to what is ſaid, Gen. xxv. 1. which in our tranſlation runs thus: *Then again Abraham took a wife, and her name was Keturah*, Hallet ſaith in the Hebrew text it is, *and Abraham added and took a wife, and her name was Keturah;* and that the meaning is, *Abraham added Keturah* as a concubine *to his wife Sarah*, either in Ur, or in Haran. According

12 *And* therefore *there ſprang from* one, (και, 219.) *who was dead*[1] *TO theſe matters, A RACE* as the ſtars *of heaven* in multitude, and as the ſand which is *on* the ſea ſhore, *which IS* innumerable. (See Eſſ. v. ſect. 2.)

13 *All theſe*[1] died in faith,[2] (μη λαβοντες, 16.) *tho' they did not receive the things promiſed.*[3] (αλλα, 78.) *For ſeeing* them afar off,[4] and *being perſuaded* of THEM, and *embracing* THEM,[5] (και, 219.) *they* confeſſed that they were ſtrangers and pilgrims on the earth.[6]

12 *And therefore,* by her, *there ſprang from one,* namely Abraham, *who* on account of his great age *was abſolutely unfit for procreating children, a race as the ſtars of heaven in multitude, and as the ſand upon the ſea-ſhore, which is innumerable,* agreeably to God's promiſes to him, recorded Gen. xv. 5. xxii. 17.

13 *All theſe died in faith, though they did not receive the bleſſings promiſed: For deſcrying them afar off, and being perſuaded of their certainty, and embracing them* with ardent deſire, *they confeſſed that they were ſtrangers and pilgrims* in the land of Canaan, and *on the earth* itſelf. See Gen. xxiii. 4. xlvii. 9.

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to this ſuppoſition his grandchildren by Keturah might be born while he was alive, as they are ſaid to have been, Gen. xxv. 2.—6. This method of accounting for Abraham's having children by Keturah, Hallet thinks preferable to the common ſuppoſition, that Abraham's body being miraculouſly renewed in order to his procreating Iſaac, retained its vigour ſo long as to enable him to have the children by Keturah mentioned, Gen. xxv. 2, 3, 4. For if that had been the caſe, why did not the renewal of Sarah's vigour enable her alſo to have children after ſhe bare Iſaac?

Ver. 13.—1. *All theſe;* namely, Abraham, and Sarah, with their children Iſaac, and Jacob. That the apoſtle ſpeaks of them only, and not of Abel, Enoch, and Noah, is plain from ver. 15. and from his adding here, *not having received the promiſes,* that is, the bleſſings promiſed For the promiſe of inheriting Canaan was not made to the Antediluvian believers, though the country typified by Canaan certainly belonged to them. See ver. 39. note 2.

2. *Died* κατα πιστιν *in faith.* This is to be limited to the perſons to whom the promiſes were made. And even if it were extended to the Antediluvians, there would be no impropriety in the general expreſſion, *all theſe died,* although Enoch was tranſlated: becauſe it is common in ſcripture to attribute to the whole, what agrees to the greateſt part. Thus our Lord ſaid to the twelve, Judas being one of them, Matth. xix. 28. *Ye ſhall ſit on twelve thrones, judging the twelve tribes of Iſrael.*

3. *Did not receive the things promiſed.* So τας επαγγελιας muſt be tranſlated in this verſe; *the promiſes,* by an uſual metonymy, being put for the things promiſed. For the promiſes being made to

14 For they that ſay ſuch things, declare plainly that they ſeek a country.

14 Οἱ γαρ τοιαυτα λεγοντες, εμφανιζουσιν ὁτι πατριδα επιζητουσι.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

15 Και ει μεν εκεινης εμνημονευον αφ' ἡς εξηλθον, ειχον αν καιρον ανακαμψαι.

16 But now they deſire a better *country*, that is, an heavenly: wherefore God is not aſhamed to be called their God; for he hath prepared for them a city.

16 Νυνι δε κρειττονος ορεγονται, τουτεστιν, επουρανιου· διο ουκ επαισχυνεται αυτους ὁ Θεος, Θεος επικαλεισθαι αυτων, ἡτοιμασε γαρ αυτοις πολιν.

Abraham perſonally, and to his immediate deſcendants, the apoſtle could not ſay of them that they died not having received the promiſes. But he might juſtly ſay they died not having received the things promiſed. For they neither received the poſſeſſion of Canaan before their death; nor the poſſeſſion of the heavenly country of which Canaan was the type and pledge. See ver. 39.

4. *For ſeeing them afar off.* Chryſoſtom thinks this is an alluſion to ſailors, who after a long voyage, deſcry at a great diſtance with much joy their intended port.—The clauſe, *and were perſuaded of them*, is omitted in many MSS. and in all the ancient verſions and commentators.

5. *And embracing them.* The word ασπασαμενοι denotes the affectionate ſalutations and embracings of friends, after a long ſeparation.

6. *They confeſſed, that they were ſtrangers, and pilgrims* (επι της γης) *on the earth.* Theſe good men, knowing well that a better country than any country on earth was promiſed to them under the figure of *Canaan*, conſidered their abode in Canaan and on the earth as a pilgrimage, at a diſtance from their native country: and to ſhew what their expectations were, always ſpake of themſelves as ſtrangers and pilgrims. See eſpecially David's confeſſion, 1 Chron. xxix. 15.

Ver. 14. *That they earneſtly ſeek their father's country.* David likewiſe ſhewed his earneſt deſire of that country, by ſpeaking the ſame things with his anceſtors, Pſal. xxxix. 12. *I am a ſtranger with thee and a ſojourner, as all my fathers were.* For, by this he declared his belief, that the country promiſed to Abraham and to his ſeed, was chiefly an heavenly country. This too was the belief of the pious Iſraelites in every age.—By *their father's country* ſome underſtand their heavenly father's country.

Ver. 15.—1. *For truly, if they had remembered that from which they came out.* The apoſtle does not mean a bare remembrance of that

14 (Γαρ, 97.) *Now* they *who speak* such things, plainly declare, that (πατριδα επιζητουσι) they *earnestly seek THEIR father's* country.[1]

14 *Now persons who spake in this manner, plainly declared* that they did not consider Canaan as the country principally meant in God's promise, but *that they earnestly sought* to go to *their father's country;* the country which God promised to their fathers.

15 (Και, 207.) *For* truly, if they had *remembred that from which* they came out,[1] they might have had *an* opportunity[2] to have returned *TO IT.*

15 And they by no means wished to go back to Chaldea: *For truly if they had longed after that* country *from which they came out,* they might *have had an opportunity to have returned to it.*

16 (Νυνι δε) But *indeed* (ορεγονται) *they strongly desired* a better COUNTRY, that is, an heavenly. *Therefore* God is not ashamed *of them* to be called their God,[1] (γαρ, 90.) *because* he hath prepared for them a city. (See ver. 10.)

16 *But indeed,* (ορεγονται, see 1 Tim. iii. 1. note 1.) *they longed after a better country* than Chaldea, *even an heavenly* country which God had promised to them: *Therefore God was not ashamed of them* (Abraham, Isaac, and Jacob) *to be called their God,* long after they were dead, notwithstanding he gave them no possession in Canaan, *Because he hath prepared for them a city,* even the new Jerusalem.

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country, but a wishful remembrance, or a longing after it. Such a longing, none of these pious men ever indulged. Abraham in particular, considered the very thought of returning into Chaldea, as a renunciation of his interest in the promises of God. And therefore, he made his steward Eliezer swear that on no pretence whatever, he would carry Isaac into Chaldea, Gen. xxiv. 5. — 8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham *none inheritance in Canaan, no not so much as to set his foot on,* Acts vii. 5. is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them.

2. *They might have had an opportunity to have returned.* The Clermont MS. with the Syriac and Vulgate versions read here ειχον καιρον *they had an opportunity.* What is said in this verse shews that the apostle in ver. 13. does not speak of the antediluvian believers, but of Abraham and his immediate descendants.

Ver. 16. *Is not ashamed of them, to be called their God.* Sykes thinks the clause, ουκ επαισχυνεται αυτους, should be translated, *does not make them ashamed in being called their God.* According to either translation, this passage is a beautiful illustration of our Lord's reasoning with the Sadducees, and an allusion to it. Matth. xxii. 31. *But*

as

17 By faith Abraham, when he was tried, offered up Iſaac; and he that had received the promiſes offered up his only begotten *ſon;*

17 Πιστει προσενηνοχεν Αβρααμ τον Ισαακ πειραζομενος, και τον μονογενη προσεφερεν ὁ τας επαγγελιας αναδεξαμενος,

18 Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called.

18 Προς ὃν ελαληθη· ὁτι εν Ισαακ κληθησεται σοι σπερμα·

19 Accounting that God *was* able to raiſe *him* up, even from the dead; from whence alſo he received him in a figure.

19 Λογισαμενος ὁτι και εκ νεκρων εγειρειν δυνατος ὁ Θεος, ὁθεν αυτον και εν παραβολῃ εκομισατο.

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as touching the reſurrection of the dead, have ye not read that which was ſpoken to you by God, ſaying I am the God of Abraham, &c. In the covenant with Abraham, the promiſe on which all the reſt were built, was this, Gen. xvii. 7. *I will eſtabliſh my covenant,* &c. *to be a God unto thee and to thy ſeed after thee.* 8. *And I will give to thee, and to thy ſeed after thee, the land wherein thou art a ſtranger,* &c. Wherefore, at the buſh, when God took to himſelf the name of the God of Abraham, &c. and added, Exod. iii. 15. *This is my name for ever, and my memorial unto all generations,* He might have been aſhamed of the name, if Abraham, Iſaac, and Jacob, to whom as their God he had promiſed Canaan, but who had died without receiving the poſſeſſion of it, are not to be raiſed from the dead to enjoy the country promiſed under the emblem of Canaan. The reaſon is, in the ſenſe which the name *God* bears in the covenant, God cannot be the God of the dead; he can neither beſtow the poſſeſſion of Canaan nor of the country prefigured by Canaan, on perſons who are dead. But he is *the God of the living;* he can beſtow that country on living perſons, who by the reunion of ſoul and body are capable of enjoying it. And that he can reſtore to Abraham and to his ſeed their bodies, to enable them to enjoy Canaan, is undeniable; becauſe all who now live in the body, live merely by his will and power: *All live by him.* See Eſſay v. Sect. 3. No. 3.

Ver. 17.—1. *Abraham when tried.* In this trial of Abraham's faith, there was the higheſt wiſdom. For God, to whom all his creatures belong, and who may juſtly take away the life of any of them by whatever means or inſtruments he thinks fit, ordered Abraham with his own hand, to ſacrifice his only ſon Iſaac in whom all the promiſes were to be fulfilled; that, as was hinted, Eſſ. v. Sect. 2. at the end, the greatneſs of Abraham's underſtanding, and faith, and piety, becoming conſpicuous, future generations might know with what propriety God made him the pattern of the juſtification of mankind, and the father of all believers, for the purpoſe of their

17 By faith Abraham when *tried,*[1] offered up Iſaac,[2] *he who* had received the promiſes, offered up *even* his only *begotten,*[3]

17 *By* a great exerciſe of *faith, Abraham when tried offered up Iſaac;* laid him on the altar to ſacrifice him; *He who had received the promiſes* that his ſeed ſhould be as the ſand on the ſea-ſhore innumerable, and ſhould inherit Canaan, and that the nations ſhould be bleſſed in his ſeed, *offered up even his only begotten,*

18 (Προς ὁν) *concerning* whom it was ſaid, (ὁτι, 26.) *Surely by* Iſaac *a ſeed* (κληθησεται, 36.) *ſhall be to thee;*[1]

18 *Concerning whom it was* expreſsly *ſaid, Surely by Iſaac a ſeed ſhall be to thee,* in whom all the promiſes which I have made to thy ſeed, ſhall be fulfilled.

19 (Λογισαμενος) *reaſoning* that God was able (30) to raiſe HIM *even* from the dead, from whence he received[1] him, *even* (εν παραβολη) *for a parable.*[2]

19 Yet notwithſtanding the apparent contradiction in the divine revelations, Abraham laid Iſaac on the altar, *Reaſoning that,* although he were burnt to aſhes, *God was able to raiſe him,* and would raiſe him *even from the dead: from whence* on this occaſion *he received him* by being hindered from ſlaying him, *even in order to his being a type of Chriſt.*

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receiving the promiſes in him.—The ſacrifice of Iſaac was commanded alſo for the purpoſe of being a type of the ſacrifice of Chriſt. See ver. 19. note 2.

2. *Offered up Iſaac.* Iſaac indeed was not ſacrificed. But Abraham, in the full reſolution of obeying God's command, proceeded ſo far as to ſhew that he would actually have obeyed it. For he bound Iſaac, laid him on the altar, *ſtretched forth his hand, and took the knife to ſlay his ſon,* Gen. xxii. 10. Now, though Abraham was reſtrained from killing Iſaac, his firm purpoſe to offer him was conſidered by God as equivalent to the actual offering of him, Gen. xxii. 16. *Becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon.* In like manner, the apoſtle in this verſe, *He who had received the promiſes, offered up his only begotten.*—But if Abraham, at God's command, was willing himſelf to ſlay his only ſon, how much more willing ſhould we be, to part with our beloved children and friends when God himſelf takes them from us by death.

3. *His only begotten.* Iſaac is called Abraham's only ſon, becauſe he had no other ſon by Sarah.

Ver. 18. *Surely by Iſaac a ſeed ſhall be to thee.* This is a more juſt tranſlation of the clauſe, 'Οτι εν Ισαακ κληθησεται σοι σπερμα than the common verſion which I have adopted, Rom. ix. 7. For, *to call,* in the Hebrew phraſeology, ſignifies ſometimes, *to be,* ſimply.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

20 Πιςει, περι μελλοντων, ευλογησεν Ισαακ τον Ιακωβ και τον Ησαυ.

Ver. 19.—1. *Raise him, even from the dead, from whence he received him.* The word εκομισατο is more properly translated *he received,* than *he had received.* Abraham's action, on this occasion, being considered by God as a real offering up of Isaac, he might with propriety be said to *receive him from the dead,* when he was stopped from slaying him. It is more natural therefore to interpret the *receiving of Isaac from the dead,* of his receiving and bringing him away from the great danger of death, which he had escaped, than of his receiving him at his birth, which was not a receiving him from the dead at all. Add to this, that the miraculous birth of Isaac, was not so proper a type of *a resurrection,* as his deliverance from death was; being rather an image of *a creation,* than of *a resurrection.*

2. *For a parable.* Εν παραβολη. The preposition εν, *for,* often denotes the purpose for which a thing is done. See Ess. iv. 164. We may therefore believe, with Warburton, that the expression *for a parable,* means that this transaction was designed as an emblem of the sacrifice of the only begotten Son of God. See Heb. ix. 9. where παραβολη *a parable,* signifies *a type* or figurative representation; being used, as Wolf observes, in the latitude of the Hebrew word *Mashal,* which denotes any similitude whatever. Wherefore, it is probable that God commanded Abraham to offer Isaac as a burnt-offering, for the purpose of giving mankind a lively and striking type of the sacrifice which his only begotten Son was to make of himself after he became the seed of Abraham, as well as the seed of the woman of whom it was foretold, that he should bruise the head of the serpent. The truth is, when all the circumstances of this extraordinary transaction are considered, it will appear to be a most apt emblem of that great sacrifice. Isaac was Abraham's μονογενης, *only begotten.* This only begotten son Abraham voluntarily gave unto death, at the commandment of God: Isaac bare the wood on which he was to be burnt as a sacrifice, and consented to be offered up; for he made no resistance when his father bound him, which shews that Abraham had made known to him the divine command: Three days having passed, between God's order to sacrifice Isaac and the revoking of that order, Isaac may be said to have been dead three days: Lastly, his deliverance when on the point of being slain, was, as the apostle observes, equal to a resurrection. In all these respects, this transaction was a fit emblem of the death of the Son of God as a sacrifice, and of his resurrection from the dead on the third day. And though it be not recorded, it is reasonable to suppose, that after Isaac was offered when God confirmed all his promises to Abraham by an oath, he shewed him that his seed, in whom all the nations of the earth were to be blessed, was to die as a sacrifice for the sin of the world; also that he had commanded him to offer up Isaac, to prefigure that great event, and to raise in mankind an expectation

20 By faith Isaac blessed Jacob and Esau, [1] *with respect to* things to come.

20 *By faith* in the divine revelations, *Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.*

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tion of it. How otherwise can we understand our Lord's words to the Jews? John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it and was glad.* For, as Warburton observes, *Christ's day,* denotes the things done by Christ in his day: and especially his dying as a sacrifice for sin. Besides, that in ancient times it was common by symbolical actions, to convey instruction, we learn from what Stephen says concerning Moses killing the Egyptian, Acts vii. 24. *He avenged him that was oppressed, and smote the Egyptian; 25 for he supposed his brethren would have understood, how that God by his hand, would deliver them. but they understood not.* See Ess. v. paragr. 10. ab. initio.

Ver. 20. *By faith Isaac blessed Jacob and Esau* Here the apostle discovers a fact which may also be gathered from the circumstances mentioned in the history; namely, that in blessing his two sons Isaac was moved by a divine impulse.—Before these children were born, God had determined to make the younger of them the root of his visible church and people. And in prosecution of this resolution when the younger son feigning himself to be the elder came, and asked the blessing, Isaac in giving it was inspired by God to foretel that the person to whom he spake should enjoy all the blessings belonging to the first born. And as in foretelling these blessings he felt himself inspired, (See Gen. xxvii. 33.) *he trembled very exceedingly* when he discovered his mistake, being greatly distressed for Esau, whom he knew God had deprived of his birth-right. But he would not retract what he had been moved by the Spirit to foretel, although Esau besought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, he confirmed it, Gen. xxvii. 33. *I have blessed him, Yea and he shall be blessed.*—Moreover Isaac being absolutely certain that the blessings which he had foretold by inspiration to Esau as well as to Jacob would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau *by faith.*

The guile which Jacob used to procure the blessing, has been greatly condemned, and indeed hardly admits of an excuse. But the blame thrown on God by the deists for ratifying that blessing to Jacob is certainly groundless, unless it can be shewed that God ought not to bestow temporal blessings on any person, who has committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger twin the root of his visible church and people: and for so doing there were good reasons, which Paul hath explained, Rom ix. 10. —16. Also, having communicated his determination to Rebecca when she enquired concerning the struggling of the children in her womb, no doubt she thought it her duty to hinder her husband from attempting to counteract the divine determination: Wherefore, she

21 By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph; and worſhipped, *leaning* upon the top of his ſtaff.

21 Πιςει, Ιακωϐ αποθνησκων, ἑκαςον των ὑιων Ιωσηφ ευλογησε· και προσεκυνησεν επι το ακρον της ραϐδȣ αυτȣ.

22 By faith Joſeph, when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones.

22 Πιςει, Ιωσηφ τελευτων περι της εξοδȣ των ὑιων Ισραηλ εμνημονευσε, και περι των οςεων αὑτȣ ενετειλατο.

23 By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child; and they were not afraid of the king's commandment.

23 Πιςει Μωσης γεννηθεις εκρυϐη τριμηνον ὑπο των πατερων αὑτȣ, διοτι ειδον αςειον το παιδιον· και ȣκ εφοϐηθησαν το διαταγμα του βασιλεως.

ſhe counſelled Jacob to aſſume the appearance of Eſau, perhaps by repreſenting to him, the revelation which was made to her, and which it is probable ſhe had concealed from Iſaac. In all this however ſhe acted contrary to her duty. For which reaſon Jacob fearing the deceit, if diſcovered, might provoke his father to curſe him, refuſed to do what his mother deſired, and was not perſuaded till ſhe took the curſe upon herſelf, Gen. xxvii. 13. *On me be thy curſe my ſon,* &c. See Heb. xii. 16. note 3.

Ver. 21.—1. *By faith Jacob when dying;* that is, when near his death: For though he was ſick when he bleſſed the ſons of Joſeph. Gen. xlviii. 1. he did not die then, but lived to call all his ſons together to tell them what ſhould happen to them in the laſt days, Gen. xlix.

2. *Bleſſed each of the ſons of Joſeph:* namely, by foretelling that two tribes ſhould ſpring from theſe two ſons: And that the tribe of Ephraim ſhould be more powerful than the tribe of Manaſſeh.

3. *And worſhipped leaning on the top of his ſtaff.* In the hiſtory which Moſes hath given of Jacob's requiring Joſeph to ſwear that he would bury him in Canaan, Gen. xlvii. 31. the circumſtance of his worſhipping on the top of his ſtaff is mentioned. The ſame circumſtance is ſaid by the apoſtle, in this verſe, to have happened, after Jacob bleſſed the ſons of Joſeph, Gen. xlviii. 16. Wherefore, as Moſes hath introduced the hiſtory of Jacob's bleſſing the ſons of Joſeph after his hiſtory of the oath, we muſt ſuppoſe that Jacob worſhipped twice leaning on the top of his ſtaff, which I think is probable conſidering his great faith and piety; and that in giving an account

21 By faith Jacob, when *dying*,[1] bleſſed *each of the* ſons of Joſeph,[2] and worſhipped, LEANING *on* the top of his ſtaff.[3]

21 *By* the like *faith Jacob, when near his death*, Gen. xlvii. 29. *bleſſed each of the ſons of Joſeph; and*, in token of his faith in the promiſes concerning their poſſeſſing Canaan, *worſhipped* God *leaning on the top of his ſtaff.*

22 By faith Joſeph, when *ending*[1] *HIS LIFE*, made mention *concerning* the departing of the children of Iſrael, and gave commandment concerning his *own* bones. (Gen. l. 25. Exod. xiii. 19.)

22 *By faith* in God's promiſe of giving Canaan to Abraham and to his ſeed, *Joſeph when ending his life, made mention of the departing of the children of Iſrael* out of Egypt, as a thing certain; *and* to preſerve the knowledge and expectation thereof among the Iſraelites, he *commanded them to carry his bones with them* into Canaan.

23 By faith Moſes, when *born*, was hid three months *by* his parents,[1] becauſe they ſaw *the child beautiful*,[2] *and were* not afraid of the king's commandment.

23 *By faith* in the promiſes of God, *Moſes when born*, being circumciſed, *was hid three months by his parents* till he was recovered, *becauſe they ſaw the child beautiful*, and preſaged he might be the perſon appointed to deliver them: *And were not afraid of the king's commandment* to give up their children to be killed, Exod. i. 22.

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account of Jacob's bleſſing the ſons of Joſeph, Moſes may have omitted that circumſtance, as thinking it needleſs to mention it twice.

In the common tranſlation of Gen. xlvii. 31. where Joſeph's ſwearing that he would bury his father in Canaan is recorded, it is ſaid, *He ſware unto him, and Iſrael bowed himſelf upon the bed's head.* But as Eſtius and other critics have obſerved, the Hebrew word *Mittah*, ſignifying *a bed*, differs from *Matteh*, ſignifying *a ſtaff*, only in the punctuation, which being a modern invention, either word may be adopted agreeably to the ſcope of the paſſage. Wherefore, though Joſeph ſware the oath *when the time drew nigh that Iſrael muſt die*, yet as there is no circumſtance in the hiſtory leading us to think, that Iſrael was then either ſick or in his bed, but, on the contrary, his falling ſick is related in the next chapter as an event poſterior to the oath, I agree with Hallet in his opinion that the apoſtle's tranſlation, which is that of the LXX. likewiſe, namely, *He worſhipped leaning on the top of his ſtaff*, is more juſt than the common tranſlation, *he bowed himſelf upon the bed's head.* Beſides, as Hallet hath ſhewed in oppoſition to Le Clerc, the word which our tranſlators have rendered *to bow*, in many other paſſages of ſcriptures ſignifies,

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

24 Πιςει, Μωσης μεγας γενομενος, ηρνησατο λεγεσθαι υιος θυγατρος Φαραω·

25 Μαλλον ελομενος συγκακεχεισθαι τω λαω τȣ Θεȣ, η προσκαιρον εχειν αμαρτιας απολαυσιν.

26 Μειζονα πλȣτον ηγησαμενος των εν Αιγυπτω θησαυρων τον ονειδισμον τȣ Χριςȣ· απεβλεπε γαρ εις την μισθαποδοσιαν.

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to worship. Israel, having received his son's oath, worshipped God in token of his thankfulness for the assurance given him that he should be buried in Canaan, and of his faith in God's promise concerning the possession of Canaan: And when he stood up to worship, being old and feeble, he supported himself while worshipping, by leaning on the top of his staff.

Ver. 22. *Joseph when ending his life.* So τελευτων should be supplied and translated: for the phrase is elliptical, Parkh. Diction. voce; and what is here related, did not happen when Joseph was dying; but towards the end of his life.

Ver. 23. 1. *Was hid by his parents.* The word πατερων is fitly translated *parents*, for both Moses's father and mother were engaged in the work of concealing him, although his mother only is mentioned, Exod. ii. 2.

2. *Because they saw the child beautiful.* Αςειον. Moses's beauty is mentioned by Stephen, Acts vii. 20. and by Josephus, Antiq. Lib. 2. c. 9. § 5.—7. Nay, the fame of Moses's beauty reached even the heathens, Justin Hist. Lib. 36. c. 2.—Josephus says, God appeared to Amram in a dream, and promised him a son, who was to deliver the Israelites from the Egyptian bondage; and that Amram told this dream to his wife, and that they were led by it to hide their son. These pious persons being at length obliged to expose their son, he was taken up by Pharaoh's daughter who gave him to his mother to nurse: and she having nursed him, brought him to the princess, who adopted him, Exod. ii. 10. and no doubt had him educated in all the learning of the Egyptians, Acts vii. 22.

Ver. 24.—1. *When he was grown up.* Μεγας γενομενος, in allusion to Exod. ii. 11. *In those days when Moses was grown,* &c. Stephen says, Moses left the court of Egypt after he became learned in all the wisdom of the Egyptians, and *when he was full forty years old,* Acts vii. 23. For, at the time Moses stood before Pharaoh, he was fourscore years old, Exod. vii. 7. and Stephen tells us, he sojourned in Midian forty years. Acts vii. 30.

2. *Refused*

24 By faith Moses, when he was *grown up*,[1] refused[2] to be called the son of Pharaoh's daughter;

24 *By faith* in the promises of God made known to him by his brethren, *Moses when he was grown up*, resolving to join himself to his people, *refused to be called* any longer *the son of Pharaoh's daughter:*

25 Choosing rather to suffer *evil* with the people of God,[1] than *to have the temporary fruition of sin;*[2]

25 *Choosing rather to suffer persecution with the people of God, than* as the son of Pharoah's daughter *to have the temporary fruition* of the pleasures *of sin* in the court of Egypt;

26 Esteeming the reproach of Christ, greater riches than the treasures[1] *of* Egypt; (απεβλεπε γαρ) for *he looked off FROM THEM* to the *retribution.*[2]

26 *Esteeming the scoffs* cast on the Israelites for expecting *the Christ* to arise among them, in whom all the nations of the earth should be blessed, *greater riches than the treasures of Egypt; for he looked off from them to the reward* which he expected in the life to come.

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2. *Refused to be called the son of Pharaoh's daughter.* It is not said in the history, that Moses made this refusal formally. But he did it in effect, by his actions; and particularly, by killing the Egyptian who smote an Hebrew, and by leaving the court and fleeing into Midian. And though he afterwards returned to Egypt, he did not reside with Pharoah's daughter as formerly, but went among his afflicted brethren, and never afterwards forsook them.

Ver. 25.—1. *Choosing rather to suffer evil with the people of God.* To account for this exercise of faith in Moses, we must suppose that in his childhood and youth he had often conversed with his parents, and with the Israelites of whom he knew himself to be one by his circumcision; and that they had given him the knowledge of the true God, the God of their fathers, and of the promises which God had made to their nation as his people.

2. *Than to have the temporary fruition of sin.* In that light Moses viewed the pleasures of the court of Egypt: because they could not be enjoyed by him without renouncing the people of God, and joining in the established idolatry.

Ver. 26.—1. *Greater riches than the treasures of Egypt.* It is here insinuated, that if Moses had continued in the court of Egypt as the son of Pharaoh's daughter, he might have had the free use of the king's treasures, and therewith might have procured to himself every sensual enjoyment.

2. *To the retribution.* So the word μισθαποδοσιαν signifies, being used to denote either *reward* or *punishment*, Heb. ii. 2. Here it signifies *reward;* not however *the possession of Canaan*, whither Moses was going with the Israelites, nor any pleasures he could enjoy in Canaan;

27 By faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea as by dry *land;* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

27 Πιςει κατελιπεν Αιγυπτον, μη φοβηθεις τον θυμον τȣ βασιλεως· τον γαρ αορατον ὡς ὁρων εκαρτερησε.

28 Πιςει πεποιηκε το πασχα και την προσχυσιν τȣ αἱματος, ἱνα μη ὁ ὀλοθρευων τα πρωτοτοκα, θιγη αυτων.

29 Πιςει διεβησαν την ερυθραν θαλασσαν ὡς δια ξηρας· ἡς πειραν λαβοντες οἱ Αιγυπτιοι κατεποθησαν.

30 Πιςει τα τειχη Ἱεριχω επεσε, κυκλωθεντα επι ἑπτα ἡμερας.

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naan; for every thing of that sort, he might have had in much greater perfection in Egypt: But it was the joys of the heavenly country, of which the possession of Canaan promised to Abraham and to his seed was only a type.

Ver. 27.—1. *By faith he left Egypt, &c.* The circumstance of his not being afraid of the wrath of the king at his leaving Egypt, shews that the apostle does not speak of Moses's departure into Midian, (for then he was in great fear, Exod. ii. 14, 15.) but of his departure with the Israelites: which he mentions before he speaks of the institution of the passover, because his design being to illustrate the power of faith by examples, it was not necessary to propose these in the exact order of time.

2. *The invisible God.* By this epithet the true God, whom the Israelites worshipped, was distinguished by the apostle from the visible gods of the Egyptians.

Ver. 28 *He who destroyed the first born might not touch theirs.* That the sacrifice of the passover, was an emblem of the sacrifice of Christ, we learn of John, who tells us, chap. xix. 36 that the injunction, Exod. xii. 46. *neither shall ye break a bone thereof,* was given to prefigure, that when Christ should be put to death, none of his bones should be broken. If so, the effect of the passover, mentioned in this verse, was an emblem of the salvation of the people of God through the shedding of Christ's blood. Hence, Chirst is called *our passover,* and is said to *be sacrificed for us,* 1 Cor. v. 7. See note 2. on that verse.

Ver. 29. *Were drowned.* If, as is probable from the history, Exod. xiv. 23.—29. the sea returned, and overwhelmed the Egyptians, while

27 By faith, he *left* Egypt,[1] not *being afraid of* the wrath of the king. For he *courageously persevered*, as *perceiving the invisible*[2] GOD.

27 *By believing that God would deliver his people*, notwithstanding the number and power of their oppressors, *Moses left Egypt* with the Israelites, *not being afraid of the wrath of Pharaoh* who he knew would pursue them: *For he courageously persevered* in his purpose, *as expecting aid from the invisible God.*

28 *By* faith he *appointed* the passover, and (την προσχυσιν) the *dashing* of *the* blood, *that he who* destroyed the first-born, *might not* touch *theirs.*[1]

28 *By faith* in the promise of God, that the first born of the Egyptians should be destroyed but those of the Israelites spared, *Moses appointed the passover, and the dashing of the blood* of the paschal lamb on the door posts of the Israelites, Exod. xii. 7. *that the angel who destroyed the first born* of the Egyptians, *might not touch theirs.*

29 By faith they passed through the Red sea, as by dry LAND, which the Egyptians essaying to do, were drowned.[1]

29 And although the Israelites were terrified by the pursuit of the Egyptians, and spake against Moses before they came to the sea, (Exod. xiv. 10.) yet on his exhortation, they went forward, and when the waters of the sea were miraculously divided, *By faith they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned.*

30 By faith the walls of Jericho fell down, *having been encompassed* seven days.[1]

30 *By faith* in God's promise *the walls of Jericho fell down* agreeably to that promise, after *having been encompassed seven days* by the Israelites in obedience to God's command.

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while the Israelites were passing, and before they arrived at the opposite shore, it would require no small degree of faith, to support them under the noise of the rushing waters, and the dreadful cries of the Egyptians while drowning.

Ver. 30. *Having been encompassed seven days.* As the land of Canaan belonged to the Israelites by a grant from God the possessor of heaven and earth, it was proper that the first city which resisted them, should be taken in such a manner as to demonstrate the truth of their title. And therefore, God did not order them to attack Jericho with engines of war; but order the priests, his immediate ministers,

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

31 Πιστει Ρααβ ἡ πορνη ου συναπωλετο τοις απειθησασι, δεξαμενη τους κατασκοπους μετ' ειρηνης.

32 Και τι ετι λεγω; επιλειψει γαρ με διηγουμενον ὁ χρονος περι Γεδεων, Βαρακ τε και Σαμψων, και Ιεφθαε, Δαβιδ τε και Σαμουηλ, και των προφητων.

33 Οἱ δια πιστεως κατηγωνισαντο βασιλειας, ειργασαντο δικαιοσυνην, επετυχον επαγγελιων, εφραξαν στοματα λεοντων·

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ministers, to carry the ark, containing *the tables of his covenant*, round the city daily for seven days, Josh. vi. 13. and to sound trumpets of rams horns, as summoning the inhabitants in the name of the God of Israel to surrender; the armed men going before, and the rereward following. And on the seventh day, having surrounded Jericho seven times, they raised a great shout, upon which *the wall fell down flat, so that the people went up into the city, every man straight before him*, ver. 20. — Thus were the inhabitants of Jericho, and all the Canaanites, made to know the supremacy and power of the God of Israel, and how vain it was to make any resistance.

Ver. 31. *Rahab the harlot.* Rahab is called *a harlot* on account of her former way of life. But after she believed in the true God, it is reasonable to think she amended her manners, as well as repented of the lie, by which she deceived the king of Jericho's messengers. For that faith in the true God, which made her hazard her life in receiving and concealing the spies, must, when she attained to more knowledge, have wrought in her a thorough reformation. Accordingly, it is expresly affirmed, James ii. 25. that she was *justified* by her works of receiving and sending the spies away in safety. See Ess. vi sect. 3 paragr. 5.

Ver. 32.—1 *Speak of Gideon.* Gideon's faith in demolishing the altar of Ball and cutting down his grove in obedience to God's command, is recorded, Judg. vi. 27. also his faith in going forth in obedience to God, with three hundred men to fight against a prodigious host of Midianites, is recorded, Judg. vii. And, as Gideon continued to worship the true God all his life, and restrained the Israelites from idolatry, Judg viii. 33. Hallet supposes that the golden ephod which he made of the ear-rings of the Midianites, and put up in Ophrah, Judg. viii.

31 By faith Rahab the harlot,[1] *was not destroyed with the unbelievers, having received* the spies *in* peace. (See James ii. 25. note.)

31 *By faith* in the true God, of whose miracles she had heard, (Josh. ii. 10.) *Rahab the harlot was not destroyed,* at the sacking of Jericho, *with the unbelieving inhabitants, having entertained and concealed the spies in a friendly manner.*

32 And what shall I say more? for the time would fail me to *speak* of Gideon,[1] *and Barak, and Samson, and Jepthah,*[2] and David also, and Samuel, and the prophets,

32 *And what need is there to produce more examples* of the power and efficacy of faith? *For the time would fail me, to speak of* the great actions performed by Joshua and those who came after him, namely *Gideon, and Barak, and Samson, and Jephthah, and David also, and Samuel, and the prophets* Elijah, Elisha, Daniel, and the rest;

33 Who through faith subdued kingdoms,[1] wrought righteousness,[2] obtained promises,[3] stopped the mouths of lions,[4]

33 *Who firmly believing that God would maintain the Israelites in the possession of Canaan, subdued* the neighbouring idolatrous *kingdoms, performed the righteous actions* commanded them by God, and in reward *obtained promises,* and *stopped the mouths of lions.*

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viii. 27. was not intended as an object of worship, but only as a memorial of his victory. For notwithstanding it is said, this *became a snare to Gideon and to his house,* he thinks the meaning is, that becoming the occasion of the Israelites falling into idolatry, it occasioned great misfortunes to him by alienating the affections of the Israelites from him and from his family, as the history sheweth.

2. *And Barak, and Samson and Jepthah.* Barak lived before Gideon, and Jepthah before Samson, and Samuel before David. But for the reason mentioned, ver. 27. note 1. the apostle does not observe the order of time in giving the catalogue of the Israelitish judes.—Barak's faith consisted in his believing the revelation made to Deborah, and in his obeying the command which she delivered to him from God, to go out against Jabin's numerous army, as narrated, Judg. iv. 6.—Samson's faith consisted in his believing and obeying the divine impulses which were made upon his mind from time to time for the purpose of exciting him to avenge the Israelites of the Philistines, as mentioned, Judg. xiii. 25. xiv. 4.—In like manner, Jepthah's faith consisted in his believing God's promise to Abraham that his children should possess the land of Canaan, as is plain from his message to the king of the Ammonites, recorded, Judg. xi. 24. and in his obeying the impulse of the Spirit of the

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

34 Εσβεσαν δυναμιν πυρος, εφυγον ςοματα μαχαιρας, ενεδυναμωθησαν απο ασθενειας, εγενηθησαν ισχυροι εν πολεμῳ, παρεμβολας εκλιναν αλλοτριων.

35 Women received their dead raiſed to life again; and others were tortured, not accepting deliverance, that they might obtain a better reſurrection.

35 Ελαβον γυναικες εξ αναςασεως τους νεκρους αυτων· αλλοι δε ετυμπανισθησαν, ου προσδεξαμενοι την απολυτρωσιν, ἱνα κρειττονος αναςασεως τυχωσιν.

Lord which moved him to fight againſt the Ammonites as mentioned, Judg. xi. 29. Compare Numb. xxiv. 2. 1 Sam. xi. 6.

Ver. 33.—1. *Who through faith ſubdued kingdoms.* From the apoſtle's aſcribing the great actions of the celebrated Iſraelitiſh captains and Judges to the influence of their faith, ſome commentators have inconſiderately inferred that they were all juſtified by their faith. I ſay, *inconſiderately inferred*, becauſe it is evident that the apoſtle doth not praiſe them for their behaviour in general, but for the particular valiant actions which they performed through their belief of the revelations and promiſes made to them concerning theſe actions, and for their obedience to the divine commands. And doubtleſs it is an high commendation of faith, to obſerve that it influenced theſe valiant men to perform the heroic actions which were commanded them of God, although afterwards in other inſtances, they failed in their duty through the want of an abiding principle of faith; even as the Iſraelites who by faith paſſed through the red ſea, loſt their faith, rebelled, and were ſlain in the wilderneſs. See ver. 39. note 1.—In mentioning *the ſubduing of kingdoms,* the apoſtle had *Joſhua* in his eye, who through a ſtrong faith in the divine promiſes, ſubdued the ſeven kingdoms of the Canaanites: Alſo *David* who by faith overcame Goliah, and afterwards ſubdued the kingdoms of the Moabites, Syrians, Ammonites, and Edomites, 2 Sam. viii. 1.—6.—And with reſpect to *Samuel,* he on one occaſion, through faith obtained a miraculous victory over the Philiſtines; God in anſwer to his prayer thundering with a great thunder on them; ſo that they were ſmitten and ſubdued all the days of Samuel, 1 Sam. vii. 3. 10. 13.

2. *Wrought righteouſneſs.* According to ſome commentators, this means, that theſe valiant captains and judges wrought deliverance for the Iſraelites from their heathen oppreſſors, a ſenſe which *righteouſneſs* ſometimes has in the Jewiſh ſcripture. But according to others it means, that as judges they acted righteouſly. Hallet interprets it, of their working out for themſelves an evangelical righteouſneſs

34 Quenched the *ſtrength* of fire, eſcaped the *edges* of the ſword, *waxed ſtrong from ſickneſs, became valiant in battle, overturned the camps* of the aliens.

35 Women received their dead (εξ) *by a reſurrection*, [1] and others were *beaten*, [2] not accepting deliverance, that they might obtain a better reſurrection. [3]

34 *Were unhurt by the ſtrongeſt fire.* He means Shadrach and his companions, whoſe faith is recorded, Dan. iii. 17. *Eſcaped the edges of the ſword:* Moſes eſcaped the ſword of Pharaoh, Exod. xviii. 4. Elijah that of Jezebel, and David that of Saul, *Waxed ſtrong from ſickneſs,* as did Hezekiah, Iſa. xxxviii. 21. *Became valiant in battle,* and *overturned the camps of the enemies:* Gideon overturned the camp of the Midianites, and Jonathan that of the Philiſtines.

35 *Women received their dead* children alive *by a reſurrection:* as did the widow of Zarephath, 1 Kings xvii. 21. and the Shunamite, 2 Kings iv. 34. *Others were beaten* to death, *not accepting deliverance* on the condition offered, *that they might obtain a better reſurrection.*

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couſneſs acceptable to God. I rather think the meaning is, that they did the righteous things which God commanded them to do. Yet from theſe particular acts of obedience, it doth not follow that they were righteous perſons. See the preceding note, and ver. 39. note 1.

3. *Obtained promiſes.* This relates to Caleb and to Joſhua, who for their righteouſneſs, in giving a true report of the land which they had ſpied, and in exhorting the people to go up, were excepted out of the oath of God whereby the whole congregation were doomed to fall in the wilderneſs. It relates alſo to Phinehas, who for ſlaying Zimri and Coſbi obtained the promiſe of the everlaſting prieſthood: And to David, who for his faith and obedience, was rewarded, firſt with the promiſe of the kingdom, and next with the far greater promiſe, that Meſſiah ſhould ſpring from him.

4. *Stopped the mouths of lions.* Daniel, for worſhipping God contrary to Darius's commandment, was caſt into a den of lions. But God in reward of his piety and faith, ſent an angel, who ſhut the mouths of the lions, ſo that he was brought out unhurt, Dan. vi. 22. Samſon likewiſe as he went to Timnath rent a lion as he would have rent a kid, Judg. xiv. 6.

Ver. 35.—1. *Women received, &c.* The Syriac hath here *reſtored to women their dead.*

2. *Others were beaten.* Ετυμπανισθησαν. According to Perizonius, the meaning is, that their body being violently ſtretched, was beaten with clubs, ſo as to occaſion extreme pain. But Eſtius thinks, the

 word

36 And others had trial of *cruel* mockings and ſcourgings, yea, moreover, of bonds and impriſonment:

36 Ἑτεροι δε εμπαιγμων και μαϛιγων πειραν ελαβον, ετι δε δεσμων και φυλακης·

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep ſkins and goat-ſkins: being deſtitute, afflicted, tormented.

37 Ελιθασθησαν, επρισθησαν, επειρασθησαν, εν φονῳ μαχαιρας απεθανον· περιηλθον εν μηλοταις, εν αιγειοις δερμασιν· ὑϛερȣμενοι, θλιβομενοι, κακȣχȣμενοι·

38 (Of whom the world was not worthy,) they wandered in deſerts, and *in* mountains, and *in* dens and caves of the earth.

38 Ὧν ȣκ ην αξιος ο κοσμος εν ερημιαις πλανωμενοι και ορεσι και σπηλαιοις και ταις οπαις της γης.

39 And theſe all, having obtained a good report,

39 Και ȣτοι παντες μαρτυρηθεντες δια της πιϛεως,

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word ſignifies ſimply *to be beaten,* becauſe it is uſed to denote *ſtriking with great force,* (1 Sam. xxi. 13. LXX. και ετυμπανιζεν επι ταις θυραις της πολεως). This puniſhment Eleazar ſuffered, 2 Mac. vi. 19. ευθαιρετως επι το τυμπανον προσηγε.

3. *Not accepting deliverance, that they might obtain a better reſurrection.* Perhaps, the perſons here meant, are thoſe whoſe hiſtory we have, 2 Mac. vii.—The *better reſurrection,* which they expected, was a reſurrection to a better life, than the children obtained, who in the former part of the verſe, are ſaid to have been raiſed from the dead. For that the Jews believed in the reſurrection of the body, is evident from 2 Mac. vii. 9. 11. 14. 23.

Ver, 36. *Mockings, and ſcourgings, and moreover of bonds and impriſonments.* Iſaac was mocked by Iſhmael; and Eliſha by the children from Bethel. See alſo 2 Chron. xxxvi. 16.—Jeremiah was beaten by Paſhur, Jerem. xx. 2. And by the princes, chap. xxxvii. 15.—Scourging in the ſynagogue, was a very common puniſhment. And with reſpect to impriſonment, Joſeph was caſt into priſon, Jeremiah was let down into a dungeon full of mire, chap. xxxvii. 16. xxxviii. 6. And the prophet Micaiah was impriſoned by Ahab, 1 Kings xxii. 27.

Ver. 37.—1. *Sawn aſunder.* This puniſhment is mentioned, 2 Sam. xii. 31. as then in uſe. And Suetonius tells us the emperor Caligula uſed it, Calig. cap. 27. Moreover, Jerome on Iſa. lvii. 2. ſpeaks of it as a certain tradition, that Iſaiah *was ſawn aſunder with a wooden ſaw:* a puniſhment, which according to the Talmud, was inflicted on him by Manaſſeh, who was a cruel as well as an idolatrous prince.

2. *They were tempted.* Alberti thinks, that inſtead of επειρασθησαν, *they were tempted,* the apoſtle wrote επυρασθησαν, *they were ſtrangled,* Obſerv.

36 And others had trial *of mockings*, and scourgings, *and* moreover of bonds and imprisonment.[1]

36 *And others*, like Jeremiah, (Jer. xx. 7.) *had experience of mockings, and scourgings, and moreover they were fettered, and imprisoned in filthy dungeons.*

37 They were stoned, they were sawn asunder,[1] *they* were tempted,[2] *they died by the slaughter of* the sword, they *went about* in sheeps skins,[3] *and* in goats skins, being destitute, afflicted, (κακȣχȣμενοι) *maltreated;*

37 *Others were stoned* to death, as Zechariah, (2 Chron. xxiv. 21.) *they were sawn asunder, they were tempted, They died by the slaughter of the sword,* (1 Sam. xxii. 18. 1 Kings xix. 10.) *They wandered about in sheeps skins, and in goats skins, being destitute, afflicted, maltreated* by those to whom they delivered the messages of God.

38 ('Ων, 67.) of *these* the world was not worthy: They wandered in deserts, and *mountains* and IN *caves* and *holes* of the earth.

38 *Of these the world was not worthy.* Yet *they wandered* by day, *in deserts and mountains*, and by night lodged *in caves and holes of the earth* as Elijah, and the hundred prophets hid by Obadiah, and David, 1 Sam. xxiv. 3.

39 *Now* all these, *though borne witness to on*

39 *Now all these, though they have justly obtained the highest renown among*

Observ. Philol. p. 436. Others think the true reading is, επυρωσθησαν *they were burnt*, namely, with red hot irons; or *burnt* alive. Others propose other readings. But alterations of the sacred text on conjecture, without the authority of any MS. or version, deserve no regard, —Whitby contends, that the clause *they were tempted* is an interpolation. But Hallet in his note on the verse defends it at great length, and declares himself of Mill's opinion that there is no reason whatever for altering the present reading.—Among the sufferings of good men, are reckoned *the fiery darts of the wicked one*, Ephes. vi. 16. that is, peculiarly strong temptations of the Devil arising from the wrong thoughts which he suggests, and, therefore, they well deserved in this place, to be ranked among the heavy sufferings of the people of God.

3. *In sheeps skins.* Μηλωταις. Of this sort was Elijah's mantle, which afterwards Elisha wore. For the LXX. call it expresly Μηλωτην, *a sheep's skin*, 2 Kings ii. 8. 13. Hence Elijah is called, *an hairy man*, 2 Kings i. 8. not so much on account of his beard, as on account of his wearing a mantle of sheep's skin with the wool on it. The ancient prophets commonly went about in such garments being mortified to all the luxuries of life; and from Zech. xiii. 4. it appears that the false prophets imitated them in their dress to gain the more credit.

Ver. 39.—1. *All these, though borne witness to on account of faith, have not received the promise.* Because, it is added in the following

through faith, received not the promise.

40 God having provided some better thing for us, that they without us should not be made perfect.

ουκ εκομισαντο την επαγγελιαν·

40 Του Θεου περι ἡμων κρειττον τι προβλεψαμενου, ἱνα μη χωρις ἡμων τελειωθωσι.

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verse, *That they without us should not be made perfect*, Hallet contends, that the expression, *borne witness to on account of faith*, or as it is in the common translation, *having obtained a good report through faith*, implies that all the Israelitish judges and captains mentioned in this chapter, as well as the ancients, were justified by their faith and made heirs of eternal salvation. But this by no means follows from the expression μαρτυρηθεντες δια της πιστεως For the apostle's design in this part of his epistle being to shew by examples from the Jewish scriptures, the influence which faith in the divine revelations and promises hath to excite men to perform those difficult and dangerous enterprises, which he assigns to them in particular, *the witness which was borne to them on account of faith*, means only the praise which was given to them in scripture, on account of the faith which they shewed in performing these particular great actions.—Next, with respect to the apostle's saying, *All these—have not received the promise.* — *That they without us should not be made perfect*, though it implies that many of them shall receive the promised inheritance at the time it is bestowed on the rest of the children of God, we cannot from these expressions infer, that all the persons without exception, whom the apostle hath mentioned, are to receive the inheritance. For it is well known that the sacred writers often use the word *all* to denote the greatest part only. See Ess. iv. 31. And that it is so used in this place I think must be allowed, when it is considered that the general characters of some of the Israelitish judges and captains mentioned in this chapter, was far from being good. Yet they are very properly praised along with the rest, for the great actions which they performed through their faith in the revelations and promises which God made to them in particular; because on these occasions the influence of faith was as real in them as in the others who were of a better character, though it was not so permanent.—Besides, ver. 29, 30. the whole of the Israelites who passed through the Red Sea, and who encompassed Jericho, are said to have done these things by faith. Yet no one imagines that they, or even the greatest part of them, though borne witness to on account of their faith in these instances, are to be rewarded with eternal life.

2. *Have not received the promise*; that is *the promised country*, as is plain from ver. 13, 14, 15, 16. See ver. 13. note 2.—To the antediluvians, no promise was made concerning the possession of the earthly Canaan. Yet it is said of them here, as well as of the rest,

account of faith,[1] *have not received* the promise,[2]

40 God *having foreseen* some better things *concerning us*, that they (μη χωρις ἡμων τελειωθωσι) without us[1] should not be made perfect.[2]

men, along with the better approbation of God, *on account of their faith* and great actions, *have not yet received the* heavenly country, promised to Abraham and to his seed.

40 The reason is *God having foreseen* that by the gospel he would bestow *some better means of faith on us* in order to our becoming Abraham's spiritual seed, resolved *that the ancients without us should not be made perfect* by receiving the promised heavenly country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time; namely after the general judgment.

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rest, that *they died, not having received the promised country*, which implies that they had a right to that country according to its spiritual meaning. It is true, Abraham was the first person to whom the promise of reward in a future life was confirmed by a formal covenant. Nevertheless, it was virtually promised at the fall, and was known and expected by good men from the beginning of the world. So the apostle tell us, ver. 6. *He who worshippeth God must believe that he is, and that he is a rewarded of them who diligently seek him.*

Ver. 40.—1. *That they without us.* The persons of whom the apostle speaks here, are not all the individuals without exception, whom he hath mentioned in this chapter as praised in the scriptures on account of their faith: For some are praised whose faith was only temporary. See ver. 39. note 1. But he speaks of those only who persevered in their faith and obedience: Such as Abel, who was testified by God himself to be righteous; and Enoch who is said to have walked with God; and Noah who became an heir of the righteousness which is by faith; and Abraham who believed the Lord and it was counted to him for righteousness; and Moses who persevered as seeing the invisible God; and all the rest who died in faith.

2. *Should not be made perfect.* Τελειωθωσι.—*Made perfect*, here signifies, *made complete* by receiving the whole of the blessings promised to belivers, (See Heb. v. 9. note 1.) the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of this chapter. These blessings are the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. See chap. xii. 22. note 2.—The apostle's doctrine, that believers are all to be rewarded together, and at the same time, is agreeable to Christ's

declaration, who told his difciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven to carry them to it. John xiv. 3. *If I go and prepare a place for you, I will come again and receive you unto myfelf, that where I am, there ye may be alfo.*—Farther, that the righteous are not to be rewarded till the end of the world is evident from Chrift's words, Matth. xiii. 40. 43.—In like manner, St. Peter hath told us, that the righteous are to be *made glad* with their reward, *at the revelation of Chrift,* 1 Pet. iv. 13. when they are to receive *a crown of glory, that fadeth not away,* 1 Pet. v. 4.—John alfo tells us, That *when he fhall appear, we fhall be made like him, for we fhall fee him as he is,* 1 John iii. 2. See Whitby's note on 2 Tim. iv. 8.—This determination, not to reward the ancients without us, is highly proper; becaufe the power and veracity of God will be more illuftrioufly difplayed in the view of angels and men, by raifing the whole of Abraham's feed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment,

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CHAP. XII.

View and Illuftration of the Exhortations contained in this Chapter.

BY a bold but beautiful rhetorical figure, the apoftle, in the beginning of this chapter, reprefents the patriarchs, judges, kings, prophets, and righteous men, whofe faith he had celebrated in the preceding chapter, after having finifhed their own combats with honour, as ftanding round and looking on the Hebrews while running in the Chriftian race. He therefore exhorted them to exert themfelves ftrenuoufly in the prefence of fuch fpectators. But above all to fix their attention on Jefus, whom alfo he reprefents as looking on; becaufe his virtues and fufferings were far more remarkable, and far more worthy of imitation, than thofe of the ancients, whofe great actions he had celebrated, ver. 1.—4.

Next, for the confolation of fuch of the Hebrews as were in affliction, the apoftle put them in mind of the view which their own fcriptures gave them of the afflictions allotted to the people of God. They are chaftifements which God, from love, adminifters to his children to improve their virtues. And, from that confideration he exhorted them meekly and courageoufly to bear all the evils to which they were expofed on account of the gofpel, ver. 5.—13.—And to purfue peace with all men, and holinefs, becaufe without holinefs no man fhall

judgment, than if each were made perfect separately at their death.

Hallet, in interpreting this 40th verse, gives it as his opinion that the ancients before the coming of Christ, fell into a state of insensibility at death; that *the better things* provided for us, means, that good Christians at death enter into a state of thought, sensibility, and happiness; and that the meaning of the ancients not being made perfect without us, is, that they were not, excepting Enoch and Elijah, admitted into heaven till Christ's death (whereby that better state was purchased:) from which time Christians, as fast as they leave this world, are admitted thither also. But in opposition to these conjectures, nothing needs be said but that they are unsupported by scripture. It may be proper, however, to put the reader in mind, that Moses, who was not translated like Enoch and Elijah, but died, appeared at our Lord's transfiguration; because that fact is a proof that he was in a state of thought and sensibility before Christ's death; consequently that he did not fall into a state of insensibility when he died, as Hallet supposeth.

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shall see and live with the Lord in the heavenly country, ver. 14.—and to be careful to preserve each other from sin, especially the sin of apostasy, by admonishing such as were in danger of falling away; or who shewed a disposition to sensuality and prophanity, like Esau, who despising his birth-right, sold it for one meal, ver. 15, 16, 17.

Having mentioned Esau's selling his birth-right, to prevent the Hebrews from parting with their birth-rights as the spiritual seed of Abraham, whether from the love of pleasure or from the fear of persecution, the apostle explained to them the privileges belonging to their birth-right. They were entitled to inherit, not an earthly country after death, but an heavenly country; and were to become inhabitants of the city of the living God, the city which Abraham expected, Heb. xi. 10. and were there to live with God for ever; expressed ver. 14th of this chapter by their *seeing God;* and were to associate with angels, and with the spirits of just men made perfect, and with Jesus the Mediator of the new covenant; and to enjoy all the blessings procured by the shedding of his blood, ver. 18.—24.

In the beginning of this epistle the apostle had affirmed, that the same *God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son* Jesus. And this affirmation he had established, in the progress of the epistle, by removing all the objections which the unbelieving Jews brought to set

aside the claim of Jesus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the sonship of Jesus, the apostle exhorted the Hebrews to beware of disobeying God, who was speaking to them by his Son, and commanding them to obey his gospel. And to enforce this exhortation, the apostle put them in mind of what befel their fathers in the wilderness, when they refused to obey God's command to go into Canaan. If, said he, the Israelites did not escape unpunished, who in Kadesh disobeyed the oracle which Moses delivered to them from God, ordering them to go up immediately and take possession of the promised inheritance, we, who have that example of disobedience and punishment before our eyes, shall much less escape unpunished, if we turn away from God speaking the gospel to us from heaven by Jesus, who now sits at his right hand as the governor of the world, ver. 25.—But, because to embrace the gospel was in effect to relinquish the law, and because the unbelieving Hebrews were greatly prejudiced against the gospel on that account, the apostle, to persuade them to forsake the law and embrace the gospel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would set it aside, and put an end to the kingdom of the Jewish princes who supported it; and also destroy the heathen idolatry and the kingdoms of the heathen rulers by whom it was upheld: *His voice then shook the earth; but now he hath promised saying, Yet once I shake not the earth only, but also the heaven*, ver. 26.—Haggai adds, chap. ii. 6. *and the sea and the dry land.* 7. *And I will shake all nations, and the desire of all nations shall come.* That this is a prophecy of the abrogation of the law of Moses, and of the destruction of the heathen idolatry, we learn from God himself, who thus explains what he meant by *the shaking of the heavens and the earth*, Hag. ii. 21. *Speak to Zorobabel governor of Judah, saying, I will shake the heavens and the earth.* 22. *And I will overthrow the*

Old Translation.	Greek Text.
CHAP. XII. 1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the	1 Τοι γαρ ουν και ἡμεις τοσουτον εχοντες περικειμενον ἡμιν νεφος μαρτυρων, ογκον αποθεμενοι παντα, και την

Ver. 1.—1. *Having so great a cloud.* Both the Greeks and the Romans used the word *cloud* to express a great number of people. See 1 Thes. iv. 17. note 4. Capel thinks the metaphor is taken from flocks

the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: For, from this it is plain, First, *That the shaking of the heavens*, at the coming of the desire of all nations, means that at his coming, the throne of the kingdom of the Jewish princes who supported the law of Moses, was to be overthrown. Next, *That the shaking of the earth* means, that the strength of the kingdoms of the heathen princes who upheld idolatry, was to be destroyed by the preaching of the gospel.—Farther, seeing in the expression, Hag. ii. 6. *Yet once it is a little while and I will shake the heavens and the earth*, there is a reference to a former shaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22, of the *shaking of the heavens and the earth*, by the preaching of the gospel after the coming of the desire of all nations, leads us to consider the shaking of mount Sinai, at the giving of the law, as emblematical of the destruction of the heathen idolatry, by the introduction of the law of Moses.—The apostle, for the farther information of the Hebrews, told them that the promise, *Yet once I will shake the heavens and the earth*, implied that the things shaken and overthrown, were to be removed, in order that the things not to be shaken, the Christian church and gospel-form of worship, may remain firmly established to the end of time: so that there are to be no more changes made in the religion of the world, ver. 27.

Having finished his address to the unbelieving Hebrews, the apostle directed his discourse to such of the nation as professed the gospel, Saying, Wherefore, we having received a dispensation of religion which is never to be altered, ought to hold fast the gift of that most excellent dispensation, whereby we can worship God acceptably with reverence and religious fear, ver. 28.—For under the gospel, God is as much a consuming fire to them who disobey him by infidelity, or who affront him by apostasy, as he was to the rebellious Israelites, under the law, ver. 29.

NEW TRANSLATION.

CHAP. XII. 1 Wherefore, *even we having* so great a cloud [1] of witnesses [2] *placed around* us, *laying* aside every weight,

COMMENTARY.

CHAP. XII. 1 *Wherefore, even we* like the combatants in the Grecian games, *having so great an assembly of witnesses placed around us, laying aside every weight* of worldly

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flocks of birds flying in the air like clouds; Isa. lx. 8. *Who are these that fly as a cloud and as the doves to their windows?* See also Ezek. xxxviii. 9.

2. Of

sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

ευπεριστατον ἁμαρτιαν, δι' ὑπομονης τρεχωμεν τον προκειμενον ἡμιν αγωνα·

2 Αφορωντες εις τον της πιστεως αρχηγον και τελειωτην Ιησουν, ὁς αντι της προκειμενης αυτῳ χαρας, ὑπεμεινε σταυρον, αισχυνης καταφρονησας, εν δεξιᾳ τε του θρονου του Θεου εκαθισεν.

3 Αναλογισασθε γαρ τον τοιαυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων εις αὐτον αντιλογιαν, ἱνα μη καμητε, ταις ψυχαις ὑμων εκλυομενοι.

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2. *Of witnesses.* Because at the celebration of the games, the victors in the morning combats did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle in allusion to that custom, by an high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate that the saints in the other world know what we are doing in this; but to teach us to think of them often, that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in our Christian course.

3. *The sin easily committed.* Ευπεριστατον, literally *which stands conveniently around* one, to allure him: Or, *the well circumstanced sin*; the sin which is well adapted to one's circumstances and inclinations; consequently is easily committed; in opposition to απεριστατον, that which hath no recommending circumstance; or which is destitute of ornament.

4. *Let us run with perseverance the race set before us.* If it is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks, we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judea, or repaired.

Ver. 2.—1. *The Captain and perfecter of the faith.* Αρχηγον *the Captain.* For this signification of Αρχηγος see chap. ii. 10. note 3.

—Και

and the ſin *eaſily committed*,[3] *Let* us run (δι') with *perſeverance* the race *ſet* before us;[4]

hopes, and fears, and cares, and friendſhips, which incumber us in running, *and the ſin* of apoſtaſy which is ſo *eaſily committed*, *Let us run with perſeverance the race appointed us.*

2 Looking *off to* Jeſus, (αρχηγον και τελειωτην) *the Captain and perfecter of the faith*;[1] who for the joy *which* was ſet before him,[2] endured the croſs,[3] deſpiſing the ſhame, *and ſat down* at the right-hand of the throne of God.

2 *Looking off* from the ancients *to Jeſus the leader and rewarder of the faithful*, *who for the joy* of bringing many ſons into glory, *which was ſet before him*, *endured* the lingering agonies of *the croſs*, *deſpiſing the ſhame* of ſuffering as a malefactor, *and ſat down at the right-hand of the throne of God.* See chap. viii. 1. note 3.

3 (Γαρ, 93.) *Wherefore*, *attentively* conſider[1] him *who* endured ſuch contradiction *from* ſinners againſt (αυτον) himſelf, *that ye may not be weary*, *being faint* in your *ſouls*.

3 *Wherefore*, *attentively conſider* the dignity of *Jeſus* your leader, *who* before he was thus rewarded, patiently *endured ſuch calumny*, *oppoſition*, *and perſecution from ſinners againſt himſelf*, that *ye may not be weary*, *being diſpirited in your minds* through the continuance of the perſecution.

—Και τελειωτην *and perfecter*. See Heb. v. 9. note 1. The apoſtle having exhorted the Hebrews to run the race ſet before them, compares Jeſus to the judge of the games whoſe office it was to determine who were the conquerors, and to make them perfect as combatants by beſtowing on them the prizes for which they had contended.

2. *Who for the joy which was ſet before him.* The phraſe αντι της χαρας, is by ſome tranſlated *who inſtead of the joy*; underſtanding thereby, the joy of governing the world, which the Son poſſeſſed from the beginning by right of creation; or according to others, the joy of his human ſtate, which he parted with, chooſing to endure the croſs. But in my opinion both gloſſes are improper, becauſe the apoſtle ſpeaks of a joy which Jeſus was not in poſſeſſion of, but which was ſet before him as the reward of his ſufferings. — *The joy ſet before him* is contraſted with *the race ſet before us*, ver. 1.

3. *Endured the croſs.* The example of Chriſt's ſufferings and reward, is of powerful efficacy to animate his diſciples to imitate him in ſuffering, that like him they may be rewarded.

Ver. 3. *Attentively conſider him.* Eraſmus Schmidius obſerves, that the word αναλογιζομαι being uſed to denote the accurate obſervation of Arithmetical and Geometrical proportions, it ſignifies, to

conſider

4 Ye have not yet reſiſted unto blood, ſtriving againſt ſin.

5 And ye have forgotten the exhortation, which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

4 Ουπω μεχρις αἱματος αντικατεςητε, προς την ἁμαρτιαν ανταγωνιζομενοι.

5 Και εκλελησθε της παρακλησεως, ἡτις ὑμιν ὡς ὑιοις διαλεγεται. Ὑιε μȣ, μη ολιγωρει παιδειας Κυριȣ, μηδε εκλυȣ ὑπ' αυτȣ ελεγχομενος.

6 Ον γαρ αγαπα Κυριος παιδευει· μαςιγοι δε παντα ὑιον ὁν παραδεχεται.

7 Ει παιδειαν ὑπομενετε, ὡς ὑιοις ὑμιν προσφερεται ὁ Θεος· τις γαρ εςιν ὑιος ον ȣ παιδευει πατηρ;

8 Ει δε χωρις εςε παιδειας, ἧς μετοχοι γεγονασι παντες, αρα νοθοι εςε και ȣχ ὑιοι.

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conſider Chriſt with the greateſt accuracy of obſervation. This the Hebrews were to do, that they might underſtand the difference between Chriſt and them. For by attending to what the Son of God endured from ſinners, they would not think much of the calumnies, the ſcoffing ſpeeches, and the perſecutions, which they endured from their unbelieving brethren; nor be ſo diſheartened by them, as to faint, or renounce the goſpel.

Ver. 4. *Combating againſt ſin.* Here the alluſion is changed from running to fighting with the ceſtus, or to wreſtling.

Ver. 5. *Reaſoneth.* So διαλεγεται properly ſignifies: and ſo it is tranſlated, Acts xviii. 19. *He himſelf entering into the ſynagogue,* διελεχθη τοις Ιȣδαιοις, *reaſoned with the Jews.*

Ver. 6.—1. *Whom the Lord loveth, he chaſtiſeth.* This paſſage of ſcripture, by placing the diſpenſations of providence in a juſt light, baniſhes that gloom, which the diſorders and miſeries prevailing in the world are apt to occaſion. We are here in a ſtate of education, under the tuition of God who performs to us the office of a prudent, and affectionate Father. By the various afflictions of life, he teaches us the virtues neceſſary to fit us, for diſcharging the duties, and for enjoying the pleaſures of heaven. May every afflicted perſon firmly believe this!

2. *And*

4 *Not yet unto blood have ye resisted, combating*[1] against sin.

4 Your sufferings are far short of those which Christ endured. For *not yet hath* the *blood of any of you been shed in combating against your wicked persecutors.* See Pref. sect. 2. paragr. 4.

5 (Και, 224.) *Besides, have ye forgotten* the exhortation, which (διαλεγεται) *reasoneth*[1] *with* you as *with* children, (Prov. iii. 11.) My son, *do not think lightly of the Lord's chastisement, neither* faint when thou art rebuked (υπ') of him.

5 *Besides, have ye forgotten the exhortation*, in *which* God *reasoneth with you as with* his *children: My Son, do not think lightly of the Lord's chastisement*, as they do who regard afflictions as things accidental; *neither* through too quick a feeling of the chastisement, nor by considering it as a token of God's anger, *fall into despair when thou art rebuked of him.*

6 For whom the Lord loveth he *chastiseth*,[1] and scourgeth[2] every son whom he receiveth. (See Rom. iii. 19.)

6 Instead of being tokens of God's anger, afflictions are proofs of his love. *For whom the Lord loveth he chastiseth, and sharply corrects* for his faults, *every son whom he adopteth.*

7 If ye endure *chastisement*, God *behaveth towards you as HIS children.* For what son *is there* whom *HIS* father *doth not chastise?*

7 If then *ye endure affliction*, know that *God behaveth towards you as his children*, giving you such correction as must be of great advantage to you. *For what* legitimate *son is there, whom his father never punishes* for his faults?

8 But if ye be without chastisement,[1] *of which* all *SONS* are partakers, *certainly ye are* bastards, and not sons.

8 *But if ye live without* that *chastisement whereof all* the *sons* of God *are partakers, certainly ye are* treated as *bastards* whose education is no object of their father's care, *and not* as the genuine *sons* of God.

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2. *And scourgeth every son whom he receiveth.* This is the LXX. translation of Prov. iii. 12. which Hallet thinks more just than the common version, *Even as a father the son in whom he delighteth.* For he saith *Ukeab*, signifies either, *and as a father* or *and scourgeth*; in which latter sense it is translated in the Arabic, Syriac, and Chaldee versions: And that *jiretzah*, signifies either, *he delighteth in* or *he receiveth.* He adds, " There is sufficient reason to determine in favour of the " translation given by the LXX. and the apostle, since according " to their rendering the Hebrew text is complete. Whereas, ac-
" cording

9 Furthermore, we have had fathers of our flesh, which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

9 Ειτα τȣς μεν της σαρκ⊗ ἡμων πατερας ειχωμεν παιδευτας, και ενετρεπομεθα· ȣ πολλῳ μαλλον ὑποταγησομεθα τῳ πατρι των πνευματων, και ζησομεν;

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

10 Οἱ μεν γαρ προς ολιγας ἡμερας, κατα το δοκȣν αυτοις, επαιδευον· ὁ δε επι το συμφερον, εις το μεταλαϐειν της ἁγιοτητ⊗ αυτȣ.

11 Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

11 Πασα δε παιδεια προς μεν το παρον ȣ δοκει χαρας ειναι, αλλα λυπης· ὑςερον δε καρπον ειρηνικον τοις δι' αυτης γεγυμνασμενοις αποδιδωσι δικαιοσυνης.

12 Wherefore, lift up the hands which hang down, and the feeble knees;

12 Διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε·

" cording to the other translation the word, *beasher, in whom*, must be
" supplied as omitted."

Ver. 8. *If ye be without chastisement.* If ye pass your lives without experiencing sickness of any kind, or worldly losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly ye are treated by your heavenly Father as bastards, and not as sons.

Ver. 9.—1. *We have had fathers of our flesh.* By distinguishing between the fathers of our *flesh*, and the father of our *spirits*, the apostle teaches us, that we derive only our flesh from our parents, but our spirit from God. Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1.

2. *Be in subjection to the Father of our Spirits and live.* The apostle seems to have had Deut. xxi. 18. in his eye, where that the son was disobedient to his father, was ordered to be *put to death.* This is one of the many instances, in which the apostle conveys the most forcible reason, in a single word.

Ver. 11.—1. *It returns the peaceful fruit of righteousness:* that is, *the peaceful fruit, which is righteousness.*—Bos thinks ειρηνικον καρπον, should be translated *the pleasant* or *joyful fruit;* because the Hebrews commonly express *pleasure* or *happiness* by *peace.*—*Righteousness* is denominated

9 (Ειτα) *Farther*, we have had fathers of our fleſh,[1] *who chaſtiſed* us, and we gave THEM reverence: ſhall we not much rather be in ſubjection *to* the father of *OUR* ſpirits, and live?[2]

9 *Farther, we have had fathers of our bodies who chaſtiſed us* for our faults, *and* yet *we loved and obeyed them. Shall we not much rather* from affection and gratitude *be in ſubjection to the Father of our ſpirits*, when he corrects us for our faults *to fit us for living with him for ever?*

10 For they verily (προς, 295.) *during* a few days *chaſtiſed* us *according to* their own pleaſure, but he for *OUR advantage*, (εις το μεταλαβειν) *in order to OUR partaking* of his holineſs.

10 This ſubmiſſion is due to the Father of our ſpirits becauſe he corrects us with more prudence and affection than our earthly fathers. *For they verily during the few days of our childhood chaſtiſed us according to their own will* governed by paſſion, *but he* always *for our advantage, that we might partake of his holineſs;* it being neceſſary to our living with him eternally, that we be holy.

11 Now no *chaſtiſement indeed*, for the preſent ſeemeth to be *MATTER of joy, but of ſorrow.* Nevertheleſs, afterwards it *returns* the *peaceful*[1] fruit of righteouſneſs, *to* them *who* are *trained by it.*[2]

11 *Now no chaſtiſement indeed*, whether from God or man, *at the time* it is inflicted, *is the cauſe of joy, but of ſorrow* to the chaſtiſed. *Nevertheleſs afterwards, it gives* as a reward *the peaceful fruit of righteouſneſs, to them who are properly diſciplined by it:*

12 Wherefore, *bring to their right poſition,*[1] *the arms* which hang down, and the *weakened* knees. (Iſa. xxxv. 3.)

12 *Wherefore bring into the poſture of action, your arms which hang down, and your weakened knees*, that is, vigorouſly exert your whole faculties, in the conflict with affliction.

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nated *peaceful*, becauſe it is productive of inward peace to the afflicted perſon himſelf; and of outward peace to thoſe with whom he lives. Alſo it is called *the fruit* of God's chaſtiſements, becauſe afflictions have a natural influence to produce virtues in the chaſtiſed, which are the occaſion of joy far greater than the pain ariſing from the chaſtiſement. Pſal. cxix. 67. 71. 75.

2. *To them that are trained thereby.* Γεγυμνασμενοις. This word denotes thoſe who performed the exerciſes preparatory to the real combat, naked in the palæſtra. It is, therefore, properly tranſlated, *trained perſons.*

Ver 12. *Bring to their right poſition*, &c. Here the apoſtle alludes to pugiliſts, whoſe ſtrength being exhauſted in the fight, their arms hang down and their knees ſhake. His meaning is, do not ſuccumb under your afflictions, but renew your exertions.

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way; but let it rather be healed.

13 Και τροχιας ορθας ποιησατε τοις ποσιν ὑμων, ἱνα μη το χωλον εκτραπῃ, ιαθη δε μαλλον.

14 Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord.

14 Ειρηνην διωκετε μετα παντων, και τον ἁγιασμον, ȣ̔ χωρις ȣδεις οψεται τον Κυριον.

Ver. 13. *Make ſmooth* or even *paths*; So τροχιας ορθας muſt be tranſlated, becauſe a winding path may be as ſmooth and eaſy to walk in, as one that is ſtraight.—Theophylact ſaith τροχιας ſignifieth both the track made by the wheel of a chariot, and that which is made by men's feet: *A foot-path.*—By *making ſmooth paths for their feet*, the apoſtle meant their removing every obſtacle which might impede them in running the Chriſtian race; ſuch as immoderate love of ſenſual pleaſures, ſlaviſh fear of their enemies, &c.

Ver. 14.—1. *Purſue.* Διωκετε. This metaphor is taken from the chace, in which hunters exert their utmoſt vigour in purſuing their prey. Hence in the Syriac verſion it is, *Currite poſt pacem.* See Rom. xii. 18. Perhaps the apoſtle had an eye to our Lord's ſaying, *Bleſſed are the peace makers.*

2. *And holineſs.* The word ἁγιασμον 1 Theſ. iv. 1. is tranſlated *ſanctification*, which properly conſiſts in being free, both from thoſe luſts which are gratified by means of the ſenſes, and from thoſe bad paſſions which are of a more ſpiritual nature, ſuch as anger, malice, revenge, envy, &c. Where theſe carnal luſts and bad paſſions are indulged, they render the perſon who indulges them deteſtable in the ſight of God. Hence they are termed a *pollution of the fleſh and of the ſpirit.* 2 Cor. vii. 1.—*Holineſs*, the word adopted by our tranſlators, hath a more extenſive meaning; for beſides freedom from luſts and paſſions, it comprehends all thoſe pious and virtuous diſpoſitions which conſtitute a religious and moral character.

3. *Without which no one ſhall ſee the Lord.* Although in the New Teſtament Jeſus is commonly called *the Lord*, that title in this place denotes *God the Father*, becauſe our coming to him after death is mentioned, ver. 23. and becauſe in other paſſages the felicity of the righteous in heaven is ſaid to conſiſt in the viſion of God, Matth. v. 8. 1 Cor. xiii. 12. Rev. xxii. 4.—The apoſtle exhorts us to be at great pains in cleanſing ourſelves from vicious inclinations, and in acquiring virtuous habits, from this moſt important of all conſiderations, that no one who is polluted with vice and deſtitute of virtue, can be admitted into heaven. To illuſtrate this ſentiment I will tranſcribe the following paſſage from the Spectator who thus writeth, No. 447. " The laſt uſe which I ſhall make of this

" remarkable

13 And make *ſmooth* paths [1] for your feet, *that* that which is lame, *may not be put out of joint*, *but rather healed.*

13 *And* by removing every temptation, *make ſmooth paths for your feet*, *that* if ye are infirm in any part, *that which is lame may not be wholly diſlocated* by your falling, *but rather ſtrengthened* by proper exerciſe.

14 *Purſue* [1] peace with all men, and holineſs, [2] withoutwhich no *one* ſhall ſee the Lord: [3]

14 *Earneſtly cultivate peace with all men*, with the Gentiles as well as with the Jews, and even with your enemies: *But* at the ſame time *maintain holineſs, without which no one ſhall ſee the Lord.*

" remarkable property in human nature of being delighted with " thoſe actions to which it is accuſtomed, is to ſhew how abſolutely " neceſſary it is for us to gain habits of virtue in this life, if we " would enjoy the pleaſures of the next. The ſtate of bliſs we " call heaven, will not be capable of affecting thoſe minds which " are not qualified for it; we muſt in this world gain a reliſh of " truth and virtue, if we would be able to taſte that knowledge " and perfection which are to make us happy in the next. The " ſeeds of thoſe ſpiritual joys and raptures, which are to riſe up and " flouriſh in the ſoul to all eternity, muſt be planted in her during this " her preſent ſtate of probation. In ſhort, heaven is not to be looked " upon only as the reward, but as the natural effect of a religious " life.

" On the other hand thoſe evil ſpirits who by long cuſtom have " contracted in the body habits of luſt and ſenſuality, malice, and " revenge, an averſion to every thing that is good, juſt or laudable, " are naturally ſeaſoned and prepared for pain and miſery. Their " torments have already taken root in them, they cannot be happy " when diveſted of the body, unleſs we may ſuppoſe that Provi- " dence will in a manner, create them anew and work a miracle in " the rectification of their faculties. They may, indeed, taſte a kind " of malignant pleaſure in thoſe actions to which they are accuſ- " tomed whilſt in this life: But when they are removed from all " thoſe objects which are here apt to gratify them, they will natu- " rally become their own tormentors, and cheriſh in themſelves thoſe " painful habits of mind which are called in ſcripture phraſe, the " worm which never dies. This notion of heaven and hell is ſo " very conformable to the light of nature that it was diſcovered by " ſome of the moſt exalted heathens. It has been improved by many " eminent divines of the laſt age.—But there is none who has raiſed " ſuch noble notions on it as Doctor Scot in the firſt book of his " Chriſtian life."

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

15 Επισκοπουντες μη τις υϛερων απο της χαριτος του Θεου· μη τις ῥιζα πικριας ανω φυουσα ενοχλη, και δια ταυτης μιανθωσι πολλοι·

16 μη τις πορνος, η βεβηλος, ὡς Ησαυ, ὁς αντι βρωσεως μιας απεδοτο τα πρωτοτοκια αυτου.

Ver. 15.—1. *Carefully observing.* Επισκοπουντες This word, 1 Pet. v. 2. is used to denote the exercise of the bishop's office in the church. But as this epistle was directed not to the clergy, but to the laity among the Hebrew Christians, it must here be taken in its literal signification; *carefully observing* or *looking to a thing.*—In this precept, the apostle enjoins those who are more advanced in knowledge and virtue, to admonish the less perfect, when they fall into sin, or shew any disposition to apostatize from the gospel.

2. *Lest some bitter root.* Literally *some root of bitterness.* In scripture *bitterness* signifies *gross sin:* Acts viii. 23. *I perceive thou art in the gall of bitterness and bond of iniquity.* In particular, *apostasy* or *idolatry* is called, Deut. xxix. 18. *a root which beareth gall and wormwood.* In the margin of our Bible *gall* is rendered *a poisonous herb,* an herb which taints the plants growing beside it. Wherefore, *a root of bitterness* or *bitter root,* is a person utterly corrupted, and who by his errors and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree.

3. *Trouble you.* Ενοχλη. This verb being derived from οχλος a *crowd,* signifies *to hurry one along.* Here it denotes the influence which false reasoning and evil example have to lead men to renounce religion. Grotius and others think the true reading of this passage is, εν χολη, which by mistake was written ενοχλη. But as Hallet saith, "There is no reason to alter this text in conformity to the LXX. translation of Deuteronomy, since the apostle "does not cite it, but only uses so much of the language of "that scripture as was to his present purpose.—In this way do all "Christians unblameably mingle some expressions of the scripture "among their own, with some variation of words."

Ver. 16.—1. *Lest there be any fornicator.* Πορνος For the signification of this word, see what is said of πορνεια, 1 Cor. v. 1. note 1. —The propensity of mankind to fornication made it proper for the apostle to mention that vice as a chief instance, of the vicious sensuality which excludes men from heaven.

2. *Or profane person.*—A profane person is one who treats sacred things with contempt, who despises spiritual blessings, and who in the

15 *Carefully obſerving*,[1] leſt *any one come ſhort* of the grace of God, leſt *ſome bitter root*[2] ſpringing up, trouble[3] YOU, and *by it* many *be polluted*;

15 *Carefully obſerving* your own behaviour, and that of your brethren, *leſt any one*, through groſs ſins continued in, *come ſhort of the reward God has graciouſly promiſed* to the faithful; *leſt ſome apoſtate ariſing trouble you*, and by his errors and bad example, *many of you be corrupted*.

16 Leſt there BE any fornicator,[1] or profane perſon,[2] as Eſau,[3] who for one *meal gave away his birthrights*.[4]

16 Alſo, *Leſt there be* among you, *any fornicator*; any one addicted to his appetites; *or any prophane perſon*, who deſpiſing ſpiritual bleſſings renounces them for the ſake of preſent pleaſures, *as Eſau* did, *who for one meal gave away his birth-rights*.

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the whole of his behaviour ſhews that he has no ſenſe of God nor of religion; and therefore is ranked among the moſt flagitious ſinners, 1 Tim. i. 9.

3. *As Eſau.* We do not read that Eſau was a fornicator; nor does the apoſtle ſay that he was addicted to that vice. By putting a comma after the the word *fornicator*, and by connecting the words, *or profane perſon*, with what follows, Eſau will be called only *a profane perſon*. This he ſhewed himſelf to be, by ſelling his birth-rights to his brother Jacob, for a meſs of pottage. It it true Jacob propoſed to him to ſell theſe; not, however, as taking advantage of his neceſſity, but becauſe he had heard him on former occaſions, ſpeak contemptuouſly of his birth-rights For what elſe could put it into Jacob's mind, to make the propoſition? Therefore, when inſtead of going into his father's tent where he might have got food, Eſau ſold his birth-righcs for a meſs of pottage, he ſhewed not only ſenſuality, but the greateſt profanity. In the family of Abraham, the birth-right entitled the eldeſt, to ſpiritual as well as temporal privileges; (ſee the next note) all which Eſau deſpiſed; as we learn from Moſes, who after relating his contemptuous ſpeech, *Behold I am at the point to die, and what profit ſhall this birth right do to me*, adds, *Thus Eſau deſpiſed his birth-right*, Gen. xxv. 32. 34.

4. *Gave away his birght-rights.* Before the law was given, the firſt-born in the family of Abraham had a right to the prieſthood, Exod. xix. 22. And to a double portion, Deut. xxi. 17. And, in the family of Iſaac, he was lord over his brethren, Gen. xxvii. 29. 37. xlix. 3. Farther, in that family the firſt-born, as the root of the people of God, conveyed to his poſterity all the bleſſings promiſed in the covenant; ſuch as a right to poſſeſs the land of Canaan, and to be the father of him in whom all nations were to be bleſſed, and to explain and confirm theſe promiſes to his children, in his

17 For ye know how that afterward, when he would have inherited the bleſſing he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

17 Ἰϛε γαρ ὁτι και μετεπειτα θελων κληρονομησαι την ευλογιαν, απεδοκιμασθη· μετανοιας γαρ τοπον ουχ ευρε, καιπερ μετα δακρυων εκζητησας αυτην.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

18 Ου γαρ προσεληλυθατε ψηλαφωμενω ορει και κεκαυμενω πυρι, και γνοφω, και σκοτω, και θυελλη,

19 And the ſound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word ſhould not be ſpoken to them any more:

19 και σαλπιγγος ηχω, και φωνη ρηματων, ἡς οἱ ακουσαντες παρητησαντο μη προϛεθηναι αυτοις λογον,

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dying bleſſing to them; of which we have a remarkable example in Jacob, Gen. xlix.

Ver. 17.—1. *He was reprobated*, not by God, but by his father, who when he knew that he had given the bleſſing to Jacob, refuſed to retract it, being ſenſible from his inward feelings, that he had ſpoken prophetically, and that God willed him to give the bleſſing to Jacob.

2. *Though he earneſtly ſought* (αυτην *it*) *the bleſſing with tears.* The relative pronoun *it*, in this paſſage, ſtands for *the bleſſing*, the remote antecedent. For Eſau did not ſeek *repentance*, but *the bleſſing with tears*, Gen. xxvii. 34.—This example, as Beza well obſerves, the apoſtle ſet before the Hebrews to ſhew them, that if, for the ſake of preſent pleaſures, any of them like Eſau profanely caſt away their heavenly birth-rights by apoſtaſy, they never ſhould regain them.

Ver. 18.—1. *Ye ſhall not come.* Ου γαρ προσεληλυθατε, literally, *ye have not come.* But here, and in ver. 22. the paſt time is put for the future; as is plain from this, that in the latter part of his diſcourſe the apoſtle mentions particulars, which cannot be applied to believers in the preſent life; ſuch as their being come *to myriads of angels, and to the ſpirits of juſt men made perfect.* See Eſſ. iv. 10.—Farther, that the apoſtle doth not ſpeak of what was preſent but of ſomething future, will appear if we conſider that he here contraſteth the birth-rights of the ſpiritual ſeed of Abraham with thoſe of his natural progeny. The natural ſeed had a right to poſſeſs the earthly Canaan: and to prepare them for that inheritance, they were brought to Sinai to receive the law which they were to obſerve in Canaan. But their ſpiritual ſeed by their birth-right being

17 *And* ye know *that* (και, 211.) *although* afterward he *wiſhed to inherit* the bleſſing, he was *reprobated*[1] *:* for he found no place of repentance, though he *earneſtly* ſought *the BLESSING* with tears.[2]

17 *And* his folly *ye know* from the ſcripture by this, *that although afterward he wiſhed to inherit the bleſſing, he was reprobated* by his father, who durſt not retract words which he felt himſelf moved by inſpiration to utter; (See ver. 20. note.) *for he found no place of repentance* in his father, *though he earneſtly ſought the bleſſing with tears.* Inſtead of repenting, his father confirmed the bleſſing to Jacob, Gen. xxvii. 33.

18 *Now* ye *ſhall* not come[1] *to a tangible*[2] *mountain* (και, 219.) *which* burned with fire, *and to* blackneſs, and *to* darkneſs, and *to* tempeſt,[3]

18 *Now* that ye may underſtand the value of your birth-rights as Abraham's ſeed, (Gal. iii. 18.) which I am exhorting you not to throw away, know that *Ye ſhall not*, like your fathers, *come to a tangible mountain which burned with fire*, to ſhew that God is a conſuming fire to the impenitent, *and to blackneſs, and to darkneſs*, which was an emblem of the obſcurity of the Moſaic diſpenſation, *and to tempeſt*,

19 And *to the noiſe* of a trumpet, and *to the ſound* of words,[1] *the hearers of which earneſtly intreated that there might not be added to them a word*,

19 *and to the noiſe of a trumpet*, like that by which the angels called the Iſraelites together to hear the law, and which by waxing louder and louder terrified the Iſraelites exceedingly, *and to the ſound of words* uttered by God himſelf, *the hearers of which*, ſtrongly impreſſed with the holineſs and power of their lawgiver and judge, *earneſtly intreated to hear not a word more*, Exod. xx. 18, 19.

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ing heirs of the heavenly country, ſhall be prepared for it and brought into it in a different manner.

2. *To a tangible mountain.* (Ψηλαφωμενῳ) *a mountain capable of being handled* or touched; but which ye will be prohibited to approach. The meaning is, believers Abraham's ſpiritual ſeed, in their way to the heavenly country are not, like his natural ſeed in their way to Canaan, to be brought to a tangible mountain ſuch as *Sinai* was, to hear the law by which they are to be governed in the heavenly country, declared in the terrible manner in which the law of the

 earthly

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

20 ουκ εφερον γαρ το διαςελλομενον· Καν θηριον θιγη τȣ ορȣς, λιθοβοληθησεται, ἠ βολιδι κατατοξευθησεται.

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

21 Και, ȣτω φοβερον ην το φανταζομενον, Μωσης ειπεν· Εκφοβος ειμι και εντρομος.

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

22 Αλλα προσεληλυθατε Σιων ορει, και πολει Θεȣ ζωντος, Ιερȣσαλημ επȣρανιω, και μυριασιν αγγελων,

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earthly country was proclaimed. But they are to be brought directly to the heavenly mount Zion, where God by some visible manifestation will reside; and to the city of the living God, &c.

3. *And to tempest.* Josephus, Antiq. lib. 3 c. 5. tells us, that at the giving of the law, strong winds came down, and manifested the presence of God. Perhaps this prefigured what happened when the new law, the gospel was given. For previous to the descent of the Holy Ghost, *There came a sound from heaven, as of a mighty rushing wind,* Acts ii. 2.

Ver. 19. *And to the sound of words.* The words of the ten commandments were pronounced by the angel who personated God, (see Heb. ii. 2. note 2.) with a voice so loud and terrible, that the whole six hundred thousand, who were able to go to war with the women and children and old men, heard them, Deut. v. 22. and were exceedingly frightened.

Ver. 20. *Or shot through with an arrow.* This clause is wanting in many ancient MSS. and in the Syriac, Vulgate, Coptic, Arabic, and Ethiopic versions.—If it is an addition to the text, it is taken from Exod. xix. 13.

Ver. 21. *Moses said, I am exceedingly afraid and quake.* There is no mention of this circumstence in the history. But seeing the apostle speaks of it in a letter to the Hebrews as a thing known to them, some commentators are of opinion that they had it from tradition; or that it was recorded in some Jewish writing then extant.—I think that something like this speech is insinuated in the account which Moses himself hath given of the matter. It is said, Exod. xix. 16. *On the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount, so that all the people that was in the camp trembled.*—18. *And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.* 19. *And when the voice*

20 (γαρ, '98.) *although* they could not *bear* that which was *ſtrictly commanded*, (Exod. xix. 13.) *Even if a beaſt* touch the mountain, it ſhall be ſtoned, or *ſhot* through with an *arrow*.[1]

20 *although*, before they were affrighted by the voice of God, *they could not bear that which was ſtrictly commanded, Even if a beaſt touch the mountain* while the ſymbol of the divine preſence reſts on it, *it ſhall be ſtoned, or ſhot through with an arrow*. It ſeems they expected, by drawing near, to ſee God without being terrified.

21 And ſo terrible was *that which appeared*, THAT Moſes ſaid, I *am exceedingly afraid* and quake.[1]

21 *And ſo terrible was that* manifeſtation of the divine preſence *which appeared, that Moſes cried* to God, *I am exceedingly afraid, and quake*.

22 But ye *ſhall* come (ſee note 1. on ver. 18.) *to* Mount Zion,[1] and *to* the city of the living God, the heavenly Jeruſalem,[2] and to *ten thouſands* of angels;

22 *But ye ſhall come to* a place which I call *Mount Zion*, becauſe there God will appear to you, not in the terribleneſs of his greatneſs as on Sinai, but in the beauties of his goodneſs. *And* inſtead of being brought to any earthly city to worſhip, ye ſhall be brought *to the city of the living God, the heavenly Jeruſalem, and* in your worſhip ſhall aſſociate *with ten thouſands of angels;*

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voice of the trumpet ſounded long and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice. What follows in the hiſtory is an amplification of the preceding narration, according to the manner of the ſacred hiſtorians, and not an account of things which happened afterwards. This the attentive reader will eaſily perceive, who compares the amplification with the former narration. Ver. 20. *And the Lord came down upon mount Sinai,* (This is mentioned ver. 18.) *on the top of the mount: And the Lord called Moſes up to the top of the mount, and Moſes went up.* It was then *Moſes ſpake and God anſwered him by a voice,* as related, ver. 19. It ſeems when he drew near to the thick darkneſs, out of which iſſued the thunders, and lightnings, and the great fire which burned up to the midſt of heaven, his courage failing him, he ſpake the words mentioned, Heb. xii. 21. *I am exceedingly afraid and tremble, and God anſwered him by a voice* encouraging him to lay aſide his fears. Wherefore taking courage, he became ſo compoſed as to hold that converſation with God which is recorded, Exod. xix. 21. 24.

Ver. 22.—1. *Ye ſhall come to Mount Zion.* Mount Zion being oppoſed to *Sinai*, the trangible mountain, is no mountain on earth; but is *the heavenly Mount Zion:* as the Jeruſalem mentioned in the ſubſequent clauſe, is

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

23 πανηγυρει και εκκλησια πρωτοτοκων εν ȣρανοις απογεγραμμενων, και κριτη Θεω παντων, και πνευμασι δικαιων τετελειωμενων,

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is *the heavenly Jerusalem.*—When David took the strong hold of Zion he called it *the city of David*, 2 Sam. v. 7. And put the ark of the Lord in the city of David, 2 Sam. vi. 12. 17. *in his place in the midst of the tabernacle which he had pitched for it.* From this time God is said to have *dwelt in Zion*, which on that account was called *his holy hill of Zion*, Psal. ii. 6. and *to love the gates of Zion more than all the dwellings of Jacob*, Psal. lxxxvii. 2. Wherefore Mount Zion being the residence of the manifestation of the divine presence on earth among the natural seed of Abraham before the temple was built, it was fitly made the type of that place in the heavenly country where the manifestation of the divine presence among the spiritual seed is to be made through all eternity. See Heb. ix. 5. note.

2. *The city of the living God, the heavenly Jerusalem.* This is the city which Abraham expected, and *of which the builder and ruler is God.* It is called, Gal. iv. 26. *Jerusalem which is above*, and Rev. iii. 12. *New Jerusalem which cometh down out of heaven from God*, and Rev. xxi. 2. *The holy city new Jerusalem.* These names the apostles were directed by the Spirit to give to this city, to shew that Jerusalem in Canaan was a type or emblem of it. See 2 Cor. v. 1. note 2.—The intelligent reader no doubt has remarked that here the happiness of the just, after the resurrection, is represented as in part arising from the nature of the place of their abode. The same idea is suggested by the obvious meaning of the accounts given by Christ and his apostles of the felicity of good men in the life to come, John xiv. 2. *In my father's house* of the universe *are many mansions.—I go to prepare a place for you.*—2 Pet. iii. 13. *According to his promise we expect new heavens and a new earth wherein dwelleth righteousness.* And as St. John, who in vision had the state of the church set before him in its various stages till its consummation, saw the new heaven and the new earth appear after the present fabric had passed away, Rev. xxi. 1.—That these accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the gospel-doctrine of the resurrection, whereby we are assured that we shall be united to a real body consisting of organs of sensation and of members fitted for action. See 1 Cor. xv. 44. note. For if our raised bodies are to have members and organs of sensation, we must also have a material habitation, where we can have the use of these members and organs, and derive enjoyment from objects suited to them. The reason is plain; as a body without members and senses would

23 to the general assembly[1] and church of the first-born[2] *who are enrolled* in heaven,[3] and to God the Judge[4] of all, and to the spirits of just men (τετελειωμενων, Heb. xi. 40. note) made perfect,[5]

23 *to the general assembly and church of the first-born*, brought from the different parts of the universe to worship God. *These are inrolled in heaven* as citizens. *And*, instead of standing afar off as your fathers did at Sinai, ye shall come near *to God the supreme ruler of the whole universe, and to the spirits of just men made perfect* by their union with their glorified bodies, and their introduction into heaven,

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would be no benefit, so members and senses without objects would be useless. Hence *the redemption of the body from corruption*, is called, Rom. viii. 19. *the manifestation of the sons of God*: and ver. 21. *Their glorious liberty:* and ver. 23. *Their adoption.*

Farther, as the gospel speaks consistently when, together with the resurrection of the body, it promises a new heaven and a new earth, so it speaks agreeably to the ancient revelations, which promised to the spiritual seed of Abraham the eternal possession of an heavenly country, under the figure and pledge of giving his natural seed the everlasting possession of Canaan. And, though in these revelations little is said concerning the nature of the new heaven and new earth, we may believe, as was observed, Ess. v. sect. 4. last paragraph, that it will be perfectly suited to the nature of our glorious bodies, and that the pleasures which we shall derive from the beauty and conveniency of our future habitation, will be as much superior to the pleasures of this earth, as the members and senses of our glorious bodies shall be more perfect than our present fleshly members and senses. In a word, seeing God himself is to dwell with the righteous in the heavenly country, it will, as becometh the residence of God, be magnificent, and *glorious and full of pleasures*. See Spectat. vol. 8. No. 580.

Ver. 23.—1 *To the general assembly.* Πανηγυρει. This word signifies *a great concourse of people*, drawn together from all quarters on some public and joyful occasion, such as *a religious festival; annual games; a great market* or *fair;* from which last occasion, the Greek word is derived. If the allusion to the transactions at Sanai is continued here, this first general assembly, or concourse of the subjects of God called from his dominions every where, will be held for the purpose of hearing the laws of the heavenly country, which they are to inhabit, promulgated.

2. *And church of the first-born.* The first-born of man and beast, being reckoned more excellent than the subsequent births, were appropriated to God. Hence the Israelites had the name of *God's first-born* given them, to show that they belonged to God, and were more excellent than the rest of the nations. Wherefore, *the general*

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.	24 και διαθηκης νεας μεσιτη Ιησου, και αιματι ραντισμου κρειττονα λαλουντι παρα τον Αβελ.

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ral assembly and church of the first born, as distinguished from *the spirits of just men made perfect*, mentioned afterwards, means the pious Israelites of all ages, who having imitated Abraham in his faith and obedience are heirs of the heavenly country. Whereas *the spirits of just men made perfect*, are all in every age and nation who have feared God and wrought righteousness.

3. *Who are enrolled in heaven.* See Philip. iv. 3. note 4. This signifies that they are denizens of heaven, entitled to live there, and to enjoy its privileges.

4. *And to God the Judge of all.* As the Son, after the judgment, will deliver up the kingdom to the Father, the Father is fitly styled *the Judge of all* or *universal monarch*, agreeably to the phraseology of the Hebrews who called those persons *judges*, who exercised sovereign rule in Israel.

5. *And to the spirits of just men made perfect.* In this enumeration, the particulars are not placed according to their dignity, owing, perhaps, to the apostle's being greatly affected by the contemplation of these grand objects. For, in such cases people neglect to arrange their discourse methodically. Or, *the spirits of just men made perfect*, might be mentioned after God the judge of all, and before Jesus the Mediator of the new covenant, to shew that on account of the severity of the trial which the just have sustained, they are more the objects of the love of God and of Christ than the angels; and even more excellent in respect of their virtues. Hence they are called, James i. 18. *a kind of first fruits of his creatures.*

Ver. 24.—1. *And to Jesus the Mediator of the new covenant.* Jesus is called *the Mediator of the new covenant*, not because he exercises the office of Mediator after he hath delivered up the mediatorial kingdom to the Father, for at that period his office of Mediator will cease; but because he exercised that office before he delivered up the kingdom, and in the exercise of that office he hath brought the people of God into heaven.

2. *And to the blood of sprinkling.* This is an allusion both to the sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin-offerings before the vail and on the mercy seat. For the former sprinkling typified the efficacy of Christ's blood in procuring the new covenant, and the latter, its efficacy in procuring the pardon of sin for all them who believe and obey God.—*The blood of sprinkling*, by an usual figure, is put here for the effect of the blood of sprinkling. The saints when admitted into heaven, shall come to the full enjoyment of the blessings procured by the sprinkling of Christ's blood.

In this latter part of the description of the joys of heaven, we are taught that they will arise chiefly from our seeing and con-

versing

24 and to Jesus the mediator [1] of the new covenant, and to the blood of sprinkling [2] *which* speaketh better things than THAT OF Abel. [3]

24 *and to Jesus the Mediator of the new covenant, and to* his blood which is *the* true *blood of sprinkling* typified by the Levitical sprinklings, and *which*, by crying for mercy to penitents, *speaketh better things than the blood of Abel* which cried for vengeance on his murderer.

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versing with the virtuous of our own kind; and not with them alone, but with the different orders of angels, and with Jesus, and even with God himself, who will manifest his presence there in a much more glorious manner than he does here by his works. And, that the scheme of our salvation by the shedding of Christ's blood, will afford matter of delightful contemplation to the redeemed, and be recollected by them with transports of gratitude through all eternity. Farther, seeing the pot with the manna, and Aaron's rod which budded, and the tables of the covenant were, by God's command placed in the inward tabernacle which represented heaven, to intimate, as was observed, Heb. ix. 4. note 3. that in heaven the people of God will recollect the particular interpositions of providence by which, while on earth, they were prepared for the employments and enjoyments of heaven, and that they will be geatly delighted with the recollection of these interpositions, may we not suppose that our happiness in heaven will arise also from our searching into the works of creation, by which God hath so illustriously displayed his perfections? For if our feeble pursuit and imperfect acquisition of knowledge in the present life afford us such exquisite pleasure, how great must the entertainment of the saints in heaven be, when the works of God are fully laid open to their view, and their faculties are strengthened to examine them! The pleasures which the blessed will derive from this source must be unspeakable, not only because they will be enhanced by the charm of novelty, but because every new acquisition will stimulate them to proceed in the search, and because although it be continued through eternity, the immense subject will never be exhausted by them. The desire of knowledge is so deeply engraved in the human mind, and the pleasure flowing from its acquisition is so exquisite, that to use the words of the Spectator, No. 626. "I cannot think he detracts from the state of the blessed who conceives them to be perpetually employed in fresh searches into nature, and to eternity advancing into the fathomless depths of the divine perfections. In this thought there is nothing but what doth honour to these glorified spirits, provided still it be remembered that their desire of more proceeds not from their disrelishing what they possess; and the pleasure of a new enjoyment is not with them measured by its novelty, (which is a thing merely foreign and accidental,) but by its real intrinsic value. After an acquaintance of many thousand years with the works of

"God,

25 See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven;

26 Whoſe voice then ſhook the earth: but now he

25 Βλεπετε μη παραιτησησθε τον λαλȣντα· ει γαρ εκεινοι ȣκ εφυγον, τον επι της γης παραιτησαμενοι χρηματιζοντα, πολλω μαλλον ἡμεις οἱ τον απ᾿ ȣρανων αποϛρεφομενοι,

26 Ὁυ ἡ φωνη την γην εσαλευσε τοτε· νυν δε επηγ-

" God, the beauty and magnificence of the creation fills them " with the ſame pleaſing wonder and profound awe, which Adam " felt himſelf ſeized with as he firſt opened his eyes upon this glo- " rious ſcene."

The grand deſcription of the heavenly country the inheritance of the ſpiritual ſeed of Abraham, found in ver. 22. and of its joys in ver. 23, 24. the apoſtle gave to make the Hebrews ſenſible how fooliſh it would be in them, for the ſake either of the pleaſures or of the pains of this tranſitory life, profanely to caſt away their birth-right whereby they were entitled to inherit the heavenly country.

3. *Speaketh better things*, παρα τον Αβελ, *than that of Abel.* The maſculine article τον, cannot agree with αιμα underſtood, which is a neuter word. Wherefore, we muſt adopt the reading of the MSS. mentioned by Mill, which have το, here in place of τον, and which ſeems to have been followed by the Syriac tranſlator. Or, we muſt ſupply either, λογον τȣ αιματος, *the ſpeech of the blood of Abel*, or, ῥαντισμον τȣ αιματος, *the ſprinkling of the blood of Abel*, namely, on the ground, in alluſion to Gen. iv. 10. where God ſaith *the voice of thy brother's blood crieth unto me from the ground.*

Ver. 25.—1. *Take care that ye refuſe not.* Here the apoſtle turned his diſcourſe to the unbelieving Hebrews; and by calling to their remembrance the ſin and puniſhment of their forefathers, who refuſed to obey God when he commanded them to go into Canaan, and who for that ſin were all deſtroyed in the wilderneſs, he ſhewed them the danger of diſobeying God who commanded them by his Son to receive the goſpel.

2. *Him ſpeaking.* Τον λαλȣντα. In this expreſſion there is a reference to Heb. i 1. where we are told that *God* — ὁ λαλησας, *Who ſpake to the fathers by the prophets*, ελαλησε *hath in theſe laſt days ſpoken to us by his Son.* Wherefore, the *Him ſpeaking*, whom the Hebrews were not to refuſe, was God the Father, who at that time was actually ſpeaking to them the goſpel from heaven by his Son. For, having commiſſioned his Son to make the goſpel revelation, and having given him the apoſtles as his aſſiſtants, John xvii. 6. and, according to his promiſe, having ſent down the Holy Ghoſt from heaven upon them, whatever they ſpake by inſpiration was really ſpoken of God by his Son.

3. *For*

25 *Take care* that ye refuse not [1] *him speaking.* [2] For if they *did not escape* who refused (τον χρηματιζοντα) *him delivering an oracle* [3] on earth, much more *we* SHALL NOT ESCAPE (from the preceding clause) *who turn away* from him SPEAKING from heaven. [4]

26 (Ου, 61.) *His voice* [1] then shook the

25 *Take care that ye disobey not God* who is now *speaking* to you from heaven by his Son. For, if the *Israelites did not escape* punishment *who disobeyed God delivering an oracle on earth* by Moses, commanding them to go into Canaan, *much more we shall not escape* punishment, *who turn away from God speaking* to us the gospel *from* heaven by his Son.

26 *God's voice at the giving of the law shook the earth* in token that ido-

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3. *For if they did not escape who refused him delivering an oracle on earth.* That χρηματιζειν signifies *to deliver an oracle,* see proved, Heb. viii. 5. note 3.—Although τον λαλουντα in the preceeding clause denotes God's speaking the gospel from heaven by his Son, τον επι της γης χρηματιζοντα, does not signify God speaking the law from Sinai. For on that occasion the Israelites did not refuse either God or Moses; neither was there any punishment inflicted on them, to escape from. I therefore think the oracle which the Israelites refused to obey, was that which God delivered to them by Moses in Kadesh, after they left Horeb and had gone forward three or four days journey, Heb. iii. 8. note 2. For on that occasion, being commanded in the name of God to go up directly and take possession of Canaan, their refusal provoked God so exceedingly as to make Him swear, that none of the grown up persons who had come out of Egypt should enter Canaan, but that all of them should fall in the wilderness. And since all of them did actually fall there, except Caleb and Joshua who were not engaged in the rebellion, the apostle had good reason, from their not escaping, to caution the Hebrews against turning away from God who was then speaking to them from heaven by his Son.—He had given them a caution of the same kind, Heb. ii. 1.—4. by putting them in mind of the punishments which were inflicted on their fathers, from time to time, for their various transgressions of *the words spoken by angels;* that is, their transgressions of the law of Moses.

4. *Much more we shall not escape, who turned away from him speaking from heaven.* The words, *shall not escape,* are necessarily supplied here from the clause immediately preceeding. And with respect to the word *speaking,* it is taken from the first clause of the verse: and being followed in this place with the words, απ' ουρανων, *from heaven,* it is reasonable to think that the same words ought to be supplied in the first clause, thus, *Take care that ye refuse not him speaking* from heaven.

Ver. 26.—1. *His voice then shook the earth. His voice,* does not mean *Moses's voice;* for when he spake the oracle or divine command

hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven.	ϛελται, λεγων· Ετι ἁπαξ εγω σειω ȣ μονον την γην, αλλα και τον ȣρανον.

mand to the Iſraelites to go into Canaan, his voice was not accompanied with any earthquake. Neither does it mean the Son's voice; for he did not ſpeak the law. See Heb. i. 2. note 2. But the meaning is, that God's voice ſhook the earth at the giving of the law. Accordingly we are told, Exod. xix. 18. That *the whole Mount quaked greatly*, before God ſpake the ten commandments. Now as the promiſe, *Yet once I ſhake not the earth only but alſo the heaven*, is a declaration of God's reſolution to remove both the idolatrous worſhip of the heathens, and the ceremonial worſhip of the Jews, by the introduction of the goſpel-diſpenſation, (See ver. 27. note 1.) may we not ſuppoſe that the former ſhaking of the earth, that is, of Mount Sinai alluded to in the clauſe, *Yet once I ſhake not the earth only*, and mentioned in the next verſe was emblematical of the removing of the idolatrous worſhip of the Canaanites by the introduction of the law of Moſes into Canaan?

2. *But now he hath promiſed.* As the word, τοτε *then*, in the firſt clauſe refers to the ſhaking of the earth at the giving of the law, the word νυν, *now*, in this clauſe which ſtands oppoſed to it, muſt refer to the introduction of the new diſpenſation, and to the alteration which was to be made in the religious and political ſtate of the world, by the preaching of the goſpel.

3. *Saying, Yet once, I ſhake not the earth only*, &c.—The unbelieving Jews were violently prejudiced againſt the goſpel, becauſe it aboliſhed the law of Moſes. Wherefore, to reconcile them to that event, the apoſtle quoted this prophecy of Haggai, in which not only the deſtruction of the heathen idolatry, but the removal of the Moſaic inſtitutions, together with the alteration which was to be made in the political ſtate of the nations of the earth, are foretold under the idea of God's *ſhaking the heavens and the earth*, &c. Haggai ii. 6. *Thus ſaith the Lord of hoſts, Yet once, it is a little while and I will ſhake the heavens, and the earth, and the ſea, and the dry land.* 7. *And I will ſhake all nations: For the deſire of all nations ſhall come, and I will fill this houſe with glory.*

In quoting this prophecy, the apoſtle hath mentioned only the firſt words of it: and even theſe he hath not given completely, nor in the order in which they ſtand in the Hebrew text. For he hath omitted the clauſe, *It is a little while;* and hath mentioned the ſhaking of the earth before the ſhaking of the heavens. But, with reſpect to the apoſtle's mentioning only the firſt words of this prophecy, it is ſufficient to reply that Paul, in quoting paſſages from the Jewiſh ſcriptures, mentions only the firſt words of theſe paſſages, becauſe the perſons to whom he wrote were well acquainted with them, and would naturally recollect the whole. Beſides, in the inſtance under conſideration, his argument being founded on the whole

earth. But now he hath promised,[2] saying, Yet *once* I shake[3] not the earth only, but also *the* heaven.[4]

latry was to be shaken in Canaan by the law of Moses. *But now* concerning his speaking by his Son *He hath promised, Saying, Yet once I shake not the earth only;* the heathen idolatry and the powers which support it; *but also the heaven;* the Mosaic worship and Jewish state.

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whole of the prophecy, he knew that that circumstance would lead the Hebrews to recollect the whole.—Next, with respect to the clause, *It is a little while,* which the apostle has omitted seeing the LXX. have likewise omitted it, Peirce thinks the omission was occasioned, either by the carelessness of transcribers, or by the officiousness of some ignorant Christians who wished to make the LXX. version agree with the apostle's quotation. But be that as it may, since the apostle's omission of the clause, and his mentioning the shaking of the earth before the shaking of the heaven, make no change in the sense of the prophecy, these alterations are of little consequence, especially as they may have been occasioned by the apostle's quoting the prophecy from memory.

4. *But also the heaven.* In the prophetic writings, the Jewish state and worship are called *the heaven,* either, because they were appointed by heaven, or, because the Jewish church assembled round the tabernacle to worship, was an emblem of the church of the first-born assembled round the symbol of the divine presence in heaven, to worship.—Here it is proper to observe, that in Haggai's prophecy, where the alteration which was to be made in the religious and political state of the world is foretold, by calling it, *a shaking of the heaven, and the earth, and the sea, and the dry land,* and *a shaking of all nations,* God alluded to mount Sinai's *quaking greatly,* before he spake the ten commandments, Exod. xix. 18. consequently by this allusion he hath taught us, that his shaking of the earth, before he spake the law, was emblematical of his shaking the heathen idolatry by the introduction of the law of Moses into Canaan.—Next, it is to be observed, that Haggai, after foretelling the alteration which was to be made in the religious and political state of the world, under the idea of *shaking all nations,* adds, *For,* (so the Hebrew particle *vau* in this passage must be translated) *the desire of all nations shall come* This God mentioned to shew that the great alteration in the state of *the* world which he foretold, was to be effected by the coming of the person whom he calls, *the desire of all nations.* And to this the fact agrees. For the destruction of the heathen idolatry, and the abolition of the Mosaic worship, and the change which took place in the political state of the nations of the earth, have all been brought to pass by the coming of Christ, and the setting up of his kingdom through the preaching of the gospel.

That the destruction of the heathen idolatry, the abolition of the Levitical worship, and an alteration in the political state of the world,

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

27 Το δε, ετι ἁπαξ, δηλοι των σαλευομενων την μεταθεσιν, ὡς πεποιημενων, ἱνα μεινῃ τα μη σαλευομενα.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

28 Διο βασιλειαν ασαλευτον παραλαμβανοντες, εχωμεν χαριν δι' ἡς λατρευωμεν ευαρεστως τω Θεω, μετα αιδους και ευλαβειας.

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were foretold by Haggai under the idea of *shaking the heavens and the earth*, &c. the apostle hath taught us in his comment on the speech *yet once*, &c. See ver. 27 note 1.

Ver. 27.—1. *Now this speech, Yet once*, (see note 3. on this verse), *signifieth the removing of the things shaken.* The ellipsis in the beginning of this verse is supplied by our translators as follows: *This word yet once.* But it is so supplied improperly, because it leads the reader to fancy that the word *yet once*, signifieth the removing of the things shaken. Whereas that idea is signified, not by the word, *yet once*, but by the whole clause, of which the word *yet once*, is the beginning; namely, *yet once I shake not the earth only, but also the heavens.* Wherefore, to suggest this idea the translation should run in the following manner: *Now this speech, yet once, signifieth the removing of the things shaken.*—Σαλευομενων *shaken*, is a metaphor taken from ships which are tossed backwards and forwards by the winds and waves, till they are sunk or beaten to pieces.—That the Jewish worship and the heathen idolatry, and the powers which supported these forms of worship, are the things foretold here to be shaken, and that they are to be removed, is evident from God himself, who thus explains *the shaking of the heavens and the earth:* Hagg. ii. 21. *Speake to Zerubbabel governor of Judah saying, I will shake the heavens and the earth.* 22. *And I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots*, &c. For, *the throne of kingdoms*, as distinguished from *the kingdoms of the heathen*, is the throne of the kingdom of the Jewish princes, the overthrowing of which is foretold by the *shaking of the heavens*. See ver. 26. note 4. And *the kingdoms of the heathen* are the kingdoms of the worshippers of idols, the destruction of which is foretold by *the shaking of the earth*. Wherefore, all these kingdoms being to be destroyed, the forms of worship which were upheld by them, were of course to be removed.

2. *As of things that were made.* Ὡς πεποιημενων. Because the word ποιειν sometimes signifies *to appoint*, (See Heb. iii. 2. note 1.) Peirce thinks the apostle's argument is, that the Jewish church and worship having been appointed by God, might be set aside when God saw fit. But since the heathen worship is likewise said to be shaken, I think

27 *Now* this SPEECH, Yet *once*, signifieth the removing of *the* things *shaken*,[1] as of things WHICH WERE made,[2] that *the* things *not to* be shaken may remain.[3]

27 *Now this speech*, Yet once, signifieth the removing of the things shaken; the abolition of the former religions, and the destruction of the powers which uphold them, *as of things which were made* with hands; things of an inferior and imperfect nature; *that the things not to be shaken*; the gospel-church and worship; *may remain* to the end of the world.

28 Wherefore, we *having received* a kingdom *not to be shaken*,[1] Let us *hold fast* (χαριν) *a gift*[2] whereby we *can worship* God acceptably, with reverence[3] and *religious* fear.

28 *Wherefore, we* the disciples of God's Son *having*, in the gospel-dispensation, received *the kingdom* foretold by Daniel to be given to the saints, and which is *never to be shaken, Let us hold fast that gift*, that excellent dispensation of religion *by which we can worship God acceptably*, if we do it *with reverence and religious fear.*

I think the expression, *things that were made*, is an ellipsis for *things that were made with hands*, which according to the Hebrew Idiom denotes, *things of an inferior* and even *imperfect nature;* consequently might be applied, not only to the heathen rites, but to the Mosaic form of worship which was inferior to the Christian.

3. *That the things not to be shaken may remain.* This the apostle rightly infers from the expression, *Yet once.* For as it implies, that God would make but one alteration more in the religious worship of the world, it certainly follows, that the form to be substituted in the room of the things to be shaken and removed, shall be permanent. The gospel therefore will remain to the end of the world, as the only form of religion acceptable to God.

Ver. 28.—1. *Wherefore we having received a kingdom not to be shaken.* Διο βασιλειαν ασαλευτον παραλαμβανοντες. This is an allusion to Dan. vii. 18. *The saints of the Most High*, παραληψονται την βασιλειαν *shall take the kingdom, and possess the kingdom for ever, even for ever and ever.* In this allusion, the apostle followed Christ, who often called the gospel-dispensation, *the kingdom of heaven.*

2. *Let us hold fast a gift.* So χαριν is translated, 2 Cor. viii. 4. and should be translated here, as that sense of the word agrees well with the apostle's purpose in this exhortation.

3. *With reverence.* Μετα αιδους, literally *with modesty*, The word is used by heathen authors, for that reverence with which men approach their princes, or superiors. Now, modesty being a fear of doing something unbecoming, it is very properly used to denote the fear

with

29 For our God *is* a consuming fire.

29 Και γαρ ὁ Θεος ἡμων πυρ καταναλισκον.

with which one, who is ſenſible of his own unworthineſs, approaches the Deity in acts of worſhip.

Ver. 29. *Even our God is a conſuming fire.* The apoſtle had now in his eye, Deut iv. 24 where by telling the Iſraelites, *The Lord thy God is a conſuming fire,* Moſes put them in mind of the deſtruction of Korah and his companions. Wherefore, by adopting Moſes's words,

CHAP. XIII.

View and Illuſtration.

THIS chapter begins with an exhortation to the Hebrews to exerciſe love to the brethren, hoſpitality to ſtrangers, and compaſſion to the impriſoned and afflicted: chaſtity likewiſe is recommended, together with diſintereſtedneſs, and a careful imitation of their teachers, whoſe trial was ended, and who had ſhewed great fortitude in ſuffering for their faith, ver. 1.—8.

Next, the Hebrews were deſired to beware of being toſſed about with thoſe diſcordant doctrines, which were introduced by foreign, that is, unauthorized teachers; eſpecially thoſe pernicious doctrines, concerning the efficacy of the Levitical ſacrifices to procure the pardon of ſin, which the Judaizing teachers inculcated with great earneſtneſs. Their giving heed to theſe errors the apoſtle was anxious to prevent, becauſe, if they truſted to the Levitical atonements for pardon, they would loſe the benefit of the ſacrifice of Chriſt. This, the apoſtle told them their own law taught them figuratively, by prohibiting the prieſts and people to eat of thoſe ſacrifices, whoſe blood was carried into the holy places to make atonement. And being unwilling to quit the ſubject, he added, that becauſe the carcaſes of the ſin-offerings were ordered to be burnt without the camp as things unclean, ver. 11.—ſo Jeſus, who ſanctified the people with his own blood, ſuffered as a malefactor or unclean perſon without the gates of Jeruſalem, ver. 12.—Theſe particulars the apoſtle mentioned to ſhew that all the Levitical ſin-offerings were types of Chriſt, whoſe example in ſuffering ignominy

29 For *even* our God is a consuming fire.[1]

29 *For even* under the gospel, *our God is* as much *a consuming fire*, to infidels and apostates, as under the law.

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words, the apostle brings the same instance of vengeance to our remembrance, that we may be deterred from apostasy, disobedience, and all irreverence in the worship of God, who, though he appears full of mercy in the gospel, is as much determined to punish the rebellious as ever.

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nominy and punishment for men, he desired the Hebrews to imitate from gratitude, by willingly suffering reproach and persecution, for his sake, ver. 13.—And this they might do the more easily, as they knew they had no continuing city here, but were seeking one in the life to come, ver. 14.—In the mean time, he exhorted them to worship God, not in the Jewish but in the Christian manner, by offering through Christ, the sacrifice of praise to God continually, ver. 15.—and to be zealous in doing good works, because worship accompanied with such works, are sacrifices far more pleasing to God than the sacrifices of beasts, ver. 16.

Again, because the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the gospel, he ordered them to be obedient to their spiritual guides, and to esteem them highly as persons who watched for their souls, ver. 17.—And requested them to pray for him, because he assured them that he had maintained a good conscience in all the things he had written to them, ver. 18.—Then gave them his apostolical benediction in a most elegant form, ver. 20, 21.—and besought them to take in good part, the instruction contained in this letter, which he acknowledged was a short one, considering the variety and importance of the subjects he had handled in it, ver. 22.

Having thus finished his exhortations, the apostle informed the Hebrews that he had sent away Timothy on some important business; but promised if he returned in time, to bring him with him when he visited them, ver. 23.—In the mean while he desired them, to present his salutation to all the rulers of their church; meaning I suppose, the apostles and elders at Jerusalem.

Jerusalem. Also in his name to salute all the brethren and saints; and sent them the salutation of the brethren in Italy, ver.

OLD TRANSLATION.

CHAP. XIII. 1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetuousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

GREEK TEXT.

1 Ἡ φιλαδελφια μενετω.

2 Της φιλοξενιας μη επιλανθανεσθε· δια ταυτης γαρ ελαθον τινες ξενισαντες αγγελους.

3 Μιμνησκεσθε των δεσμιων, ὡς συνδεδεμενοι· των κακουχουμενων, ὡς και αυτοι οντες εν σωματι.

4 Τιμιος ὁ γαμος εν πασι, και ἡ κοιτη αμιαντος· πορνους δε και μοιχους κρινει ὁ Θεος.

5 Αφιλαργυρος ὁ τροπος, αρκουμενοι τοις παρουσιν· αυτος γαρ ειρηκεν, Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω·

Ver. 2. *Without knowing it.* The Greek word λανθανω, with a participle, signifies that the thing expressed by the participle, was done or suffered by one without his knowing it. The apostle had Abraham and Lot in his eye, who happening to see angels in the form of men, supposed them to be men on a journey; and though unacquainted with them invited them and entertained them with the greatest hospitality, without knowing them to be angels. This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings.

Ver. 3. *Being yourselves also in the body.* The precepts contained in this and in the following verses, but especially the precept in this verse, on account of the simplicity, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus, or of any

ver. 24.—Then concluded, with giving them his apoſtolical benediction in a more ſhort form, ver. 25.

NEW TRANSLATION.

CHAP. XIII. 1 Let brotherly love (ſee Heb. vi. 10.) continue.

2 Be not forgetful to entertain ſtrangers, for thereby ſome have entertained angels,[1] *without knowing THEM.*[1]

3 Remember them *who* are in bonds, as *jointly bound*, AND them *who ſuffer evil*, as being yourſelves alſo in the body.[1]

4 *LET* marriage *BE*[1] honourable *among* all, and the bed *unpolluted.* (δε, 105.) *For fornicators*[2] and adulterers God will judge.

5 LET YOUR *behaviour*[1] BE without *the love of money, being contented* with *the things* ye have.[2] For (αυτος, 65.) *himſelf* hath ſaid,[3] I will never leave thee, *neither will I ever utterly* forſake thee.[4]

COMMENTARY.

CHAP. XIII. 1 *Let* that *brotherly love*, for which I commended you, *continue* to be exerciſed by you to all the diſciples of Chriſt whether they be Jews or Gentiles.

2 *Do not neglect to entertain ſtrangers* though unacquainted with them, *for thereby ſome have had the happineſs to entertain angels, without knowing they entertained angels.*

3 By your prayers and good offices *aſſiſt them who are in bonds* for their religion, *as equally liable to be bound* for that good cauſe; *and them who ſuffer* any kind of evil, *as being yourſelves alſo in the body*, ſubject to adverſity.

4 In oppoſition to the notions of the Eſſenes, *Let marriage be* eſteemed an *honourable* ſtate, *among all* ranks; *and let adultery be avoided. For fornicators, and adulterers*, though not puniſhed by men, *God will ſeverely puniſh*, as invaders of their neighbours deareſt rights.

5 However poor ye may be, *ſhew no immoderate love of money in your dealings; being contented with what things ye have.* In every difficulty rely on God. *For*, when he ordered Joſhua to conduct the Iſraelites, he *himſelf ſaid*, (Joſh. i. 5.) "As I was with Moſes ſo I will be "with thee," *I will not fail thee nor forſake thee.*

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any of the moſt famed heathen philoſophers, and on the compariſon they will be found by perſons of taſte to excel them all.

Ver. 4.—1. *Let marriage be honourable.* I have ſupplied the ſubſtantive verb εϛω, here, to make this verſe run, as the preceding and following verſes, in the *imperative mood.*

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

6 Ὡςε θαρρȣντας ἡμας λεγειν· Κυριος εμοι βοηθος, και ȣ φοβηθησομαι τι ποιησει μοι ανθρωπος.

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2. *For fornicators.* This is the Vulgate translation; *Fornicatores enim.*

Ver. 5.—1. *Let your behaviour.* The word τροπος, is used likewise by Plato, and other Greek writers, to denote one's manner of living.

2. *Being contented with the things ye have.* The apostle did not mean by this to preclude the Hebrews or any person from using lawful means for bettering their circumstances: But that having used such means, they were to be contented although God did not make them successful.—This adivce was peculiarly suited to the Hebrew Christians in their then persecuted state, see ver. 6. It is also proper for persons in the most prosperous situations; because by forbidding the immoderate love of money, and enjoining contentment with the things we have, it teaches us to derive our happiness from the possession and exercise of virtuous dispositions, rather than from the enjoyment of riches.—The argument, ver. 6. by which the apostle enforces his precept, leads us to think that he means contentment with our lot whatever it may be. In this large sense, the following passage from the Spectator No. 574. is an excellent illustration of the apostle's precept: Says he, "There never was any system besides that "of Christianity, which could effectually produce in the mind of "man the virtue I have been hithetro speaking of. In order to make "us content with our present condition, many of the ancient philo-"sophers tell us that our discontent only hurts ourselves, without "being able to make any alteration in our circumstances; others, "that whatever evil befals us is derived to us by a fatal necessity, "to which the gods themselves are subject; while others very grave-"ly tell the man who is miserable, that it is necessary he should "be so to keep up the harmony of the universe, and that the scheme "of providence would be troubled and perverted, were he otherwise. "These and the like considerations, rather silence than satisfy a "man. They may shew him that his discontent is unreasonable, "but are by no means sufficient to relieve it. They rather give "despair than consolation. In a word, a man might reply to one of "these comforters as Augustus did to his friend who advised him "not to grieve for the death of a person whom he loved, because "his grief could not fetch him again. *It it for that very reason,* "said the emperor, *that I grieve.*- Religion bears a more tender re-"gard to human nature. It prescribes to a very miserable man the "means of bettering his condition; nay it shews him, that the bear-"ing of his afflictions as he ought to do, will naturally end in the "removal of them. It makes him easy here, because it can make "him happy hereafter.—Upon the whole, a contented mind is the

"greatest

6 So that *taking courage, we may say*, [1] The Lord is my helper, and I will not fear what man *can do to* me. [2]

6 *So that*, when afflicted, but especially when persecuted, *taking courage we may say* with the Psalmist (Ps. cxviii. 6. LXX.) *The Lord is my helper, and I will not be afraid of any evil that man can do to me* in opposition to him.

"greatest blessing a man can enjoy in the present world; and, if in "the present life his happiness arises from the subduing of his desires, "it will arise in the next from the gratification of them." The same author in the same essay, as a proper means of acquiring the virtue of contentment, advises a man, 1. To set the good things which he possesses in opposition to those which he doth not possess. For thus he will be sensible that the things which he enjoys are many more in number, and of much greater value than those which he wants; and for the want of which he is unhappy.—2. Under affliction, to reflect how much more unhappy he might be than he really is. The former consideration belongs to those who are in easy circumstances: this regards those who are under the pressure of some misfortune. To such it will be an alleviation of their sufferings to compare them with those of others. He adds, That Bishop Fell who wrote the life of Dr. Hammond saith, that good man who laboured under a complication of distempers, used when he had the gout upon him to thank God that it was not the stone, and when he had the stone that he had not both these distempers upon him at the same time.

3. *Himself hath said*, Αυτος γαρ ειρηκεν. This αυτος ειρηκεν, is of much greater authority, than the αυτος εφη, of the Pythagoreans. And by quoting it on this occasion, the apostle teaches us that every faithful servant of God, in those difficulties to which he is exposed, may apply to himself God's promise to Joshua, while he endeavours to do his duty.

4. *Utterly forsake thee.* The multitude of the negative particles and their position in the original, render this passage exceedingly emphatical and beautiful.—This promise David repeated to Solomon, 1 Chron. xxviii. 20. See also Isa. xli. 10. 17.

Ver 6.—1. *Taking courage we may say.* God's promises to Joshua and to David, and their expressions of trust in God, being applied by the apostle, to the Hebrews, it teaches us that God's promises to individuals, and their exercises of faith and trust built thereon, are recorded in scripture, for the encouragement of the people of God in every age.

2. *I will not fear what man can do to me.* As a remedy against the immoderate fear of evil from men, besides the promise here suggested by the apostle, which every good man may apply to himself, namely, that the Lord is his helper, the Spectator No. 615. advises the timorous to consider "First, that what he fears may not come to pass. "No human scheme can be so accurately projected, but some little "circumstance

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation;

7 Μνημονευετε των ἡγουμενων ὑμων, οἱτινες ελαλησαν ὑμιν τον λογον του Θεου· ὡν αναθεωρουντες την εκβασιν της αναστροφης, μιμεισθε την πιστιν.

8 Jesus Christ the same yesterday, and to-day, and for ever.

8 Ιησους Χριστος χθες και σημερον ὁ αυτος, και εις τους αιωνας.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

9 Διδαχαις ποικιλαις και ξεναις μη περιφερεσθε· καλον γαρ χαριτι βεβαιουσθαι την καρδιαν, ου βρωμασιν, εν οἱς ουκ ωφεληθησαν οἱ περιπατησαντες.

" circumstance intervening may spoil it. He who directs the heart of
" man at his pleasure, and understands the thoughts long before, may
" by ten thousand accidents, or an immediate change in the inclina-
" tions of men, disconcert the most subtle project, and turn it to the
" benefit of his own servants.—In the next place, we should consider,
" though the evil we imagine should come to pass, it may be much
" more supportable than it appeared to be. As there is no prosperous
" state of life without its calamities, so there is no adversity without
" its benefit.—The evils of this life appear like rocks and precipices,
" rugged and barren at a distance, but at our nearer approach we find
" little fruitful spots and refreshing springs, mixed with the harshness and
" deformities of nature.—In the last place, we may comfort ourselves
" with this consideration, that as the thing feared may not reach us,
" so we may not reach what we fear. Our lives may not extend to
" that dreadful point which we have in view. He who knows all
" our failings and will not suffer us to be tempted beyond our strength,
" is often pleased in his tender severity to separate the soul from its
" body and miseries together."

Ver. 7.—1. *Remember your rulers.* Who they were, see preface sect. 2. Art. 1. paragr 3.—Though the word ἡγουμενος properly signifies a *ruler* or *commander*, we should recollect that the authority of Christian *Bishops* and *Pastors*, of whom the apostle is speaking, is not of the same kind with that of civil rulers, 1 Pet. v. 3. being founded, not on force, but in the fidelity with which they discharge the duties of their function, and in the esteem and affection of their flock.

2. *Of whose conversation attentively considering the ending.* See ver. 17. note 1.—This remembrance of the dead saints, with admiration of

7 Remember your *rulers*[1] who have spoken *to* you the word of God: *of whose conversation attentively considering the ending*,[2] *imitate THEIR faith.*

7 *Remember your teachers who have preached to you the word of God; of whose conversation attentively considering the ending, imitate their faith* in the doctrines, and precepts, and promises of the gospel, that when ye end your conversation ye may be supported as they were.

8 Jesus Christ, *yesterday, and to-day, IS the same*, and for ever.[1]

8 *Jesus Christ yesterday, and today, is the same* powerful, gracious, and faithful Saviour, *and* will continue to be so *for ever.*

9 Be not *tossed* about with *various and foreign* doctrines,[1] (see Ephes. iv. 5) for IT IS *good that* the heart be established *by* grace, not *by* meats,[2] *through which they have not been profited, who walk IN THEM.*[3]

9 *Be not tossed about with discordant and foreign doctrines*, taught by unauthorized teachers, concerning the efficacy of the Levitical sacrifices. *For it is good that your courage* in sufferings and death, *be established on God's free pardon of sin* through the sacrifice of Christ, *and not on* the Levitical sacrifices made of animals designed for *meats, by which they have not been profited* in respect of pardon, *who* continually *offer them.*

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of their virtues, and with a desire to imitate them, is the only worship which is due to them from the living.

Ver. 8. *Jesus Christ, yesterday, and to day, is the same.* Because *Jesus Christ*, sometimes denotes *the doctrine of Christ*, (Acts v. 42. 1 Cor. i. 24. 2 Cor. iv 5.) the Socinians think this is a declaration that the doctrine of the gospel, when the apostle wrote, was the same as at the beginning, and will continue to be so for ever, without any alteration; and that, if men either add to, or take from it, they are greatly culpable According to this interpretation, the verse connects with the following, ver. 9. Be not *tossed about*, &c. But though their interpretation contains an excellent sentiment, others, more justly in my opinion understand this *of the nature*, rather than *of the doctrine*, of Christ, especially as 'Ο αυτος, the phrase here used, is that by which the immutability of the Son is expressed, Heb. i. 12. *But thou art ὁ αυτος the same* *Semper sui similis, invariabilis, et immutabilis* — According to this interpretation, the verse connects with verse 7

Ver. 9.—1. *With various and foreign doctrines.* Διδαχαις ποικιλαις. *Various doctrines* are doctrines inconsistent with each other, discordant doctrines. But ξεναις διδαχαις *foreign doctrines*, are doctrines introduced into the chuch by unauthorized teachers. The doctrines concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, and their necessity

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

10 Εχομεν θυσιαςηριον, εξ ȣ φαγειν ȣκ εχȣσιν εξȣσιαν οἱ τῃ σκηνῃ λατρευοντες.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

11 Ὡν γαρ εισφερεται ζωων το αἱμα περι ἁμαρτιας εις τα ἁγια δια τȣ αρχιερεως, τȣτων τα σωματα κατακαιεται εξω της παρεμβολης.

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necessity to salvation, were discordant with the gospel doctrine of pardon through the death Christ; and were taught by the unbelieving Jews and Judaizing Christians, who had no authority to inculcate such doctrines.

2. *That the heart be established by grace, and not by meats.* Here the apostle had in his eye the Levitical burnt-offerings and peace-offerings which were made of animals fit for meat; and on which the offerers feasted in the court of the tabernacle, Levit. vii. 11—15. Deut. xii. 6. 11, 12. in token of their being pardoned and at peace with God. That this was signified by the worshippers being allowed to eat of their own peace-offerings, we learn from ver. 10. where by *eating of the sacrifice,* the apostle, who was well acquainted with the sentiments and language of the Jews, evidently means the partaking of the blessings procured by the sacrifice. See 1 Cor. x. 16. note 2. Wherefore, as the offering of the burnt and peace-offerings is termed *a worshipping with meats,* Heb. ix. 9, 10. the *establishing the heart by meats,* certainly means the hoping for pardon through these sacrifices; consequently its opposite, *the establishing of the heart by grace,* must mean, as in the commentary, the hoping for pardon through the sacrifice of Christ, called *grace* because the pardon obtained through that sacrifice is the free gift of God.

3. *Through which they have not been profited who walk in them.* This circumstance shews that the apostle is not speaking of ordinary meats, but of meats offered in sacrifice; concerning which the apostle affirms that those who were in the habit of offering these meats, did not obtain an eternal pardon thereby. And he had good reason to say this: For these sacrifices being offered to God as king in Israel, and not as moral governor of the world, the pardon which was sealed to the offerers by their being permitted to feast on these sacrifices in the court of the tabernacle as persons in peace with God their king, was not a real but a political pardon, consisting in the remission of those civil penalties which God, as the head of their commonwealth, might have inflicted on them for transgressing the laws of the state. – That the Israelites did not obtain a remission of the moral guilt of any of their sins by their burnt-offerings and peace-offerings, the apostle

10 We have an altar, *of which* they have no right to eat,[1] *who worship in* the tabernacle.[2]

10 That ye must not seek the pardon of sin through the sacrifices of animals appointed for meat, ye may know by this, that we *have a sacrifice* for sin *of which they have no right to eat, who* to obtain pardon *worship in the tabernacle* with the sacrifices of eatable animals appointed for sin-offerings.

11 For *of those animals*, whose blood is brought *AS a sin offering* into the *Holy places* by the high-priest, the *bodies* are burnt without the camp.[1]

11 This was shewed figuratively in the law. *For of those animals, whose blood is brought as a sin offering into the holy places by the high priest, the bodies are burnt without the camp* as things unclean, of which neither the priests nor the people were allowed to eat.

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apostle in the 11th verse proves from the inefficacy of all the sacrifices for sin which were offered by the high priest on the day of expiation in the tabernacle, to God as the moral governor of the world.

Ver. 10.—1. *We have an altar of which they have no right to eat.* Here by an usual metonymy, *the altar* is put for *the sacrifice*, as is plain from the apostle's adding, *of which they have no right to eat.* The sacrifice belonging to those who believe, is the sacrifice of himself which Christ offered to God in heaven for the sin of the world: and the *eating* of that sacrifice, doth not mean the *corporal eating* thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice. See ver. 9. note 2.

2. *Who worship in the tabernacle.* The worship in the outward tabernacle was performed by the ordinary priests carrying into it the blood of the animals appointed for sin-offerings, and sprinkling it before the vail. The worship in the inward tabernacle was performed by the high-priest's carrying into it the blood of the animals appointed to be offered on the tenth of the seventh month, and sprinkling it seven times on the floor before the mercy seat.—Now that neither the high-priests who thus worshipped in the inward tabernacle, nor the persons for whom they performed that worship, had any right to eat of the Christian altar, the apostle proves in the following 11th verse.

Ver. 11. *The bodies are burnt without the camp.* This law, concerning the bodies of the animals whose blood the high-priest carried into the holy places, we have Levit. xvi. 27. The same law is given concerning all the proper sin offerings, Levit. vi. 30. From which it appears, that neither the priests who offered the sin-offerings, nor the people for whom they offered them, were to eat of them. Wherefore if the eating of the burnt offerings and peace offerings was permitted to shew that the offerers were at peace with God as their political ruler, (See ver. 9. note 2.) it may fairly be presumed that the

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth, therefore, unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we ſeek one to come.

15 By him, therefore, let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks to his name.

12 Διο και Ιησȣς, ἱνα ἁγιαση δια τȣ ιδιȣ αἱματος τον λαον, εξω της πυλης επαθε.

13 Τοινυν εξερχωμεθα προς αυτον εξω της παρεμβολης, τον ονειδισμον αυτȣ φεροντες.

14 Ου γαρ εχομεν ὡδε μενȣσαν πολιν αλλα την μελλȣσαν επιζητȣμεν.

15 Δι᾽ αυτȣ ȣν αναφερωμεν θυσιαν αινεσεως διαπαντος τω Θεω, τȣτεςι καρπον χειλεων ὁμολογȣντων τω ονοματι αυτȣ.

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the prohibition to eat any part of the bodies of the animals whoſe blood was brought into the holy places as an atonement, was intended to make the Iſraelites ſenſible that their ſins againſt God as moral governor of the world were not pardoned through theſe atonements; not even by the ſacrifices which were offered by the high-prieſt on the tenth of the ſeventh month, which like the reſt were to be wholly burnt. Unleſs this was the intention of the law, the apoſtle could not from that prohibition have argued with truth, that they who worſhipped in the tabernacles with the ſin-offerings had no right to eat of the Chriſtian altar. Whereas, if by forbidding the prieſts and people to eat the ſin-offerings, the law declared that their offences againſt God as moral governor of the world were not pardoned thereby, it was in effect a declaration, as the apoſtle affirms, that they had no right to eat of the Chriſtian altar, that is, to ſhare in the pardon which Chriſt hath procured for ſinners by his death, who truſted in the Levitical ſacrifices for pardon and acceptance with God.

Ver. 12. *Suffered without the gate.* The Iſraelites having cities to live in at the time our Lord ſuffered, *without the gate* was the ſame as *without the camp* in the wilderneſs. Wherefore, criminals being regared as unclean, were always put to death without the gates of their cities. In that manner our Lord, and his martyr Stephen ſuffered.

Ver. 14. *We have not here an abiding city.* In this, it is thought by ſome that the apoſtle had the deſtruction of Jeruſalem in his eye, which happened

12 *Therefore* Jeſus alſo, that he might ſanctify (ſee Heb. x. 10.) the people (δια, 119.) with his own blood, ſuffered without the gate.[1]

12 *Therefore Jeſus alſo* who was typified by theſe ſin-offerings, *that he might* be known to *ſanctify the people* of God *with his own blood* preſented before the throne of God in heaven as a ſin-offering, *ſuffered without the gate* of Jeruſalem, as the bodies of the ſin-offerings were burnt without the camp.

13 *Well then*, Let us go forth (πρ☉, 294.) *with* him *out of* the camp, bearing his reproach.

13 *Well then, Let us go forth, after his example, from the city of our habitation*, to the place of our puniſhment, *bearing the reproach laid on him;* the reproach of being malefactors.

14 For *we have not here an abiding* city,[1] but we *earneſtly ſeek* one to come. (chap. xi. 10.)

14 The leaving our habitation, kindred, and friends, need not diſtreſs us; *For we have not here an abiding city, but we earneſtly ſeek one to come;* namely, the city of the living God of which I ſpake to you, chap. xii. 22.

15 (Ουν, 262.) *And thro'* him let us *offer up* the ſacrifice of praiſe continually to God, *namely* the fruit of OUR lips,[1] *confeſſing* to his name.[2]

15 *And* though perſecuted by our unbelieving brethren, *through him* as our High-prieſt, *Let us offer up the ſacrifice of praiſe continually to God* for his goodneſs in our redemption, *namely, the fruit of our lips, by confeſſing* openly our hope of pardon through Chriſt, *to the glory of God's perfections.*

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happened A. D. 70. about nine years after this epiſtle was written.

Ver. 15.—1. *The fruit of our lips.* Pocock, cited by Whitby, ſays, καρπος is here put for καρπωμα, a word by which the LXX. denote a *Holocauſt:* and theſe being uſually made of young bullocks, *the holocauſt of our lips*, is equivalent to, *the calves of our lips*, Hoſ. xiv. 2. But Eſtius more juſtly thinks, that the praiſes of God uttered with our lips, may be called *the fruit of our lips*, juſt as the good works of the virtuous woman, are called Prov. xxxi. 31. *The fruit of her hands.*

2. *Confeſſing to his name.* The word ὁμολογεντων is uſed by the LXX. to denote *the praiſing of God publicly;* becauſe to praiſe God, is to confeſs or declare his perfections and benefits.

Ver. 17.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Je-

16 Της δε ευποιιας και κοινωνιας μη επιλανθανεσθε· τοιαυταις γαρ θυσιαις ευαρεςειται ὁ Θεος.

17 Πειθεσθε τοις ἡγȣμενοις ὑμων, και ὑπεικετε· αυτοι γαρ αγρυπνȣσιν ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσοντες· ἱνα μετα χαρας τȣτο ποιωσι, και μη ςεναζοντες· αλυσιτελες γαρ ὑμιν τȣτο.

18 Προσευχεσθε περι ἡμων· πεποιθαμεν γαρ ὁτι καλην συνειδησιν εχομεν, εν πασι καλως θελοντες αναςρεφεσθαι.

19 Περισσοτερως δε παρακαλω τȣτο ποιησαι, ἱνα ταχιον αποκαταςαθω ὑμιν.

20 Ὁ δε Θεος της ειρηνης ὁ αναγαγων εκ νεκρων τον ποιμενα των προβατων

Ver. 17.—1. *Obey your rulers, and submit yourselves.* See preface, sect 2. paragr. 3.—As the apostle James who presided in the church at Jerusalem, had been lately put to death the writer of this epistle, once and again, exhorted the Hebrews, to obey the college of presbyters, who then ministered in holy things at Jerusalem and directed the affairs of the church there, because if at any time, there was occasion for the brethren to be closely united to their pastors, it was when this letter was written; the rage of the Jews being then great against the disciples of Christ. See Mill's Proleg. No. 83. Besides, as some of the common people in the church at Jerusalem, entertained different sentiments from their teachers, with respect to the obligation of the law of Moses, and the efficacy of the Levitical institutions, it was the more proper to enjoin them, to pay respect to their teachers.

2. *That they may do this with joy.* Because the perverseness of the people, will not hinder the reward of faithful ministers at the day of

16 But to do good, and to communicate, forget not, for with ſuch ſacrifices, God is well pleaſed.

16 *But*, at the ſame time *to do good* works, *and to communicate* of your ſubſtance to the poor, *do not forget; for with ſuch ſacrifices, God is eſpecially delighted.* See Philip. iv. 18. note 3.

17 Obey *your rulers*, (ſee ver. 7. note 1.) and ſubmit yourſelves,[1] for they watch for your ſouls, as *thoſe who* muſt give account. *OBEY THEM* that they may do *this* with joy,[2] and not with *mourning*: for that *WOULD BE* unprofitable for you.

17 *Follow the directions of your ſpiritual guides, and ſubmit yourſelves* to their admonitions, *for they watch* over your behaviour *for* the good of *your ſouls, as thoſe who muſt give account* to God. *Obey them* therefore, *that they may do this with joy*, as having promoted your ſalvation, *and not with mourning* on account of your frowardneſs; *for that would be unprofitable for you*, ending in your condemnation.

18 Pray for us; for we *are confident that* we have a good conſcience, willing in all things,[1] to *behave well.*

18 *Pray for me. For* though ye may diſlike my doctrine ſet forth in this letter, *I am certain* in teaching it, *I have* maintained *a good conſcience*, having delivered it to you faithfully; *willing in all things, to behave ſuitably to my character as an inſpired teacher.*

19 *And I the more earneſtly* beſeech YOU to do this, that I may be reſtored to you the ſooner.

19 *And I the more earneſtly beſeech you to pray for me, that* through the help of God, *I may be reſtored to you the ſooner.*

20 Now *may* the God of peace,[1] *who brought back* from the dead our Lord Jeſus *the* great Shep-

20 *Now may God the author of all happineſs, who* to ſave mankind *brought back from the dead our Lord Jeſus the great ſhepherd of the ſheep*,

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of judgment, ſome think this clauſe is not connected with their *giving an account* of their miniſtry, but with their *watching* for the ſouls of their flock. Neverthelеſs, as the apoſtle in other paſſages of his epiſtles, ſpeaks of his converts as his *crown*, and his *joy*, at the day of judgment, 1 Theſſ. ii. 19. the ſenſe given in the commentary may be admitted.

Ver. 18. *Willing in all things.* The words εν πασι may ſignify, *among all men*, among the Jews, as well as among the Gentiles.

Ver. 20.—1. *May the God of peace.* This is a title of the Deity, no where found but in Paul's writings. See *Lord of peace*, 2 Theſſ. iii. 16. note.

 2. *The*

ſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant,	τον μεγαν ἐν αἱματι διαθηκης αιωνιȣ τον Κυριον ἡμων Ιησȣν,
21 Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt: to whom *be* glory for ever and ever. Amen.	21 Καταρτισαι ὑμας εν παντι εργω αγαθω, εις το ποιησαι το θελημα αυτȣ· ποιων εν ὑμιν το ευαρεςον ενωπιον αὑτȣ, δια Ιησȣ Χριςȣ· ᾡ ἡ δοξα εις τȣς αιωνας των αιωνων. Αμην.
22 And I beſeech you, brethren, ſuffer the word of exhortation: for I have written a letter unto you in few words.	22 Παρακαλω δε ὑμας, αδελφοι, ανεχεσθε τȣ λογȣ της παρακλησεως· και γαρ δια βραχεων επεςειλα ὑμιν.
23 Know ye that *our* brother Timothy is ſet at liberty; with whom, if he come ſhortly, I will ſee you.	23 Γινωσκετε τον αδελφον Τιμοθεον απολελυμενον, μεθ' ȣ̔, εαν ταχιον ερχεται, οψομαι ὑμας.

2. *The great Shepherd.* The Lord Jeſus hath this title given him here, becauſe he was foretold under the character of *a ſhepherd*, Ezek. xxxiv. 23. and becauſe he took to himſelf the title of *the good ſhepherd*, John x. 11. and becauſe all who are employed in feeding the flock, are but inferior ſhepherds, under him. See 1 Pet. ii. 25. note.

3. *Of the ſheep.* Chriſt's *ſheep* are all thoſe, whether in the viſible church or out of it, who from faith in God, and in Chriſt when he is made known to them, live ſober, righteous, and godly lives. For all ſuch are guided, protected, and fed by Chriſt. So Chriſt himſelf hath told us, John x. 16. *Other ſheep I have who are not of this fold.*

4. *Blood of the everlaſting covenant:* In alluſion to Matth. xxvi. 28. *This is my blood of the new covenant,* my blood by which the new covenant was procured and ratified.—It is uncertain whether the words, *through the blood of the everlaſting covenant,* ſhould be connected with what goes before, or with what follows. If it is connected with what goes before, the meaning is either, that God brought back our Lord Jeſus from the dead on account of his having ſhed his blood to procure the everlaſting covenant: Or, that the Lord Jeſus became the great ſhepherd and Saviour of the ſheep, by ſhedding his blood to procure and ratify the everlaſting covenant. This latter ſenſe ſeems to be ſupported by Acts xx. 28, where Chriſt is ſaid to have *purchaſed the church with his own blood.*—But if the clauſe is connected with

herd [2] of the ſheep, [3] (εν) through the blood of the everlaſting covenant [4],

may he *through the* bleſſings procured by the *blood whereby the* new *covenant, which is never to be changed,* was ratified,

21 Make you *fit* [1] *for* every good work, to do his will, *producing* in you *what is acceptable* in his ſight, thro' Jeſus Chriſt, to whom BE *the* glory for ever and ever. [2] Amen.

21 *Prepare you for every good work, to do what he has commanded, producing in you every diſpoſition acceptable in his ſight, through* the doctrine and aſſiſtance of *Jeſus Chriſt, to whom be* aſcribed *the glory* of our ſalvation, *for ever and ever. Amen.*

22 *Now* I beſeech you brethren, ſuffer *this* word of exhortation, *for indeed* I have *written to you* (δια βραχεων) *briefly.*

22 *Now,* fearing ye may be prejudiced againſt me, *I beſeech you brethren, take in good part the inſtructions I have given you* concerning the law and the Levitical inſtitutions, and judge candidly of them; the rather, *becauſe I have written to you* but *briefly* concerning theſe ſubjects, conſidering their importance.

23 *Know that* OUR brother Timothy is *ſent away,* [1] with whom, if he come *ſoon,* I will ſee you. [2]

23 *Know that my* much reſpected *brother Timothy is ſent away* by me into Macedonia, *with whom, if he come* back *ſoon, I will pay you a viſit.* For I have ordered him to return to this place.

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with what follows, the meaning is, may God make you perfect in every good work, through the aſſiſtance of his Spirit promiſed in the everlaſting covenant.—Now ſeeing theſe ſenſes are all good, any of them may be adopted, as it is uncertain which of them was intended by the apoſtle.

Ver. 21.—1. *Make you fit.* So καταρτισαι, ſignifies. See Heb. xi. 3. note 2. Eſtius explains the word thus: *Perficere non quomodocunque, ſed apta diſpoſitione partium.* See Heb. x. 5.

2. *Chriſt, to whom be glory for ever and ever.* Here *eternal glory* is aſcribed to Chriſt, as it is likewiſe, 2 Pet. iii. 18. Rev. v. 12, 13.

Ver. 23.—1. *Timothy is ſent away.* The word απολελυμενος, may either be tranſlated, *is ſet at liberty,* or *is ſent away* on ſome errand, Matth xiv. 15. απολυσον τους οχλους, *Send the multitudes away, that they may go into the villages, &c.* Euthalius among the ancients, and Mill, who is followed by Lardner, among the moderns, underſtand the word in the latter ſignification; firſt becauſe it appears from Philip. ii. 19.—24. that Paul, about this time, purpoſed to ſend Timothy into Macedonia, with an order to return and bring him an account of the affairs of the brethren in that country; ſecondly, be-

24 Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

24 Ἀσπασασθε παντας τους ἡγουμενους ὑμων και παντας τους ἁγιους· ασπαζονται ὑμας οἱ απο της Ιταλιας.

25 Ἡ χαρις μετα παντων ὑμων. Αμην.

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cauſe in none of Paul's epiſtles, written during his confinement in Rome, does he give the leaſt intimation of Timothy's having been impriſoned, although he was with Paul the greateſt part of the time, Philip. i. 1. Col. i. 1. Philem. ver. 1.

2. *I will ſee you.* From this it is evident, that the apoſtle, when he wrote this epiſtle, was ſet at liberty.

Ver. 24. *They of Italy ſalute you.* The ſalutations from the Chriſtians of Italy, ſhew that the writer of this letter, was either in Italy, or

24 Salute *all your rulers*,[1] (see ver. 7. 17.) and all the saints. They of Italy salute you.[1]

25 Grace BE with you all. Amen.

24 *In my name, wish health to all your spiritual guides, and to all the Christians* in Judea. *The Christians of Italy*, in token of their communion with you, *wish you health.*

25 *May the favour of God, and the assistance of his Spirit, be with you all.* And in testimony of my sincerity in this wish, and in all the doctrines delivered in this letter, I say, *Amen.*

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or had some of the brethren of Italy with him when he wrote it: which agrees with the supposition, that Paul was the author of it. For he had been two years a prisoner at Rome, but had now obtained his liberty, ver. 23. by means, as is supposed, of the persons he had converted, in the emperor's family, Philip. iv. 22.

EPILOGUE

TO

St. PAUL's EPISTLES.

HAVING now finifhed the tranflation and explanation of all the apoftle Paul's epiftles, I prefume my readers will not be difpleafed with me for tranfcribing a paffage from the conclufion of Archd. Paley's Horæ Paulinæ, where, after giving a fhort but comprehenfive view of the evidences by which the authenticity of St. Paul's epiftles is eftablifhed beyond all poffibility of doubt, he thus proceeds: " If it be true that we are " in poffeffion of the very letters which St. Paul wrote, let us " confider what confirmation they afford to the Chriftian hif- " tory. In my opinion, they fubftantiate the whole tranfaction. " The great object of modern refearch is to come at the epifto- " lary correfpondence of the times. Amidft the obfcurities, " the filence, or the contradictions of hiftory, if a letter can " be found, we regard it as the difcovery of a Land-mark; as " that by which we can correct, adjuft or fupply the imper- " fections and uncertainties of other accounts. One caufe of " the fuperior credit which is attributed to letters is this, that " the facts which they difclofe generally come out *incidentally*, " and therefore without defign to miflead the public by falfe or " exaggerated accounts. This reafon may be applied to St. " Paul's epiftles with as much juftice as to any letters what- " ever. Nothing could be farther from the intention of the " writer than to record any part of his hiftory. That his hif- " tory was *in fact* made public by thefe letters, and has by the " fame means been tranfmitted to future ages, is a fecondary " and unthought-of effect. The fincerity, therefore, of the " apoftle's declarations, cannot reafonably be difputed; at " leaft we are fure that it was not vitiated by any defire of

" ſetting himſelf off to the public at large. But theſe letters " form a part of the muniments of Chriſtianity, as much to " be valued for their contents, as for their originality. A " more ineſtimable treaſure the care of antiquity could not " have ſent down to us. Beſide the proof they afford of the " general reality of St. Paul's hiſtory, of the knowledge which " the author of the Acts of the Apoſtles had obtained of that " hiſtory, and the conſequent probability that he was, what " he profeſſes himſelf to have been, a companion of the apoſ- " tles; beſide the ſupport they lend to theſe important infe- " rences, they meet ſpecifically ſome of the principal objections " upon which the adverſaries of Chriſtianity have thought proper " to rely. In particular, they ſhow,

I. " That Chriſtianity was not a ſtory ſet on foot amidſt " the confuſions which attended and immediately preceded the " deſtruction of Jeruſalem; when many extravagant reports " were circulated, when men's minds were broken by terror " and diſtreſs, when amidſt the tumults that ſurrounded them " enquiry was impracticable. Theſe letters ſhow inconteſtably " that the religion had fixed and eſtabliſhed itſelf before this " ſtate of things took place.

II. " Whereas it hath been inſinuated, that our goſpels may " have been made up of reports and ſtories which were current " at the time, we may obſerve that with reſpect to the epiſtles, " this is impoſſible. A man cannot write the hiſtory of his " own life from reports; nor, what is the ſame thing, be led " by reports to refer to paſſages and tranſactions in which he " ſtates himſelf to have been immediately preſent and active. " I do not allow that this inſinuation is applied to the hiſto- " rical part of the New Teſtament with any colour of juſtice " or probability; but I ſay that to the epiſtles it is not appli- " cable at all.

III. " Theſe letters prove that the converts to Chriſtianity " were not drawn from the barbarous, the mean, or the igno- " rant ſet of men, which the repreſentations of infidelity would " ſometimes make them. We learn from letters the character " not only of the writers, but, in ſome meaſure, of the per- " ſons to whom they are written. To ſuppoſe that theſe letters " were addreſſed to a rude tribe, incapable of thought or re-

" flection,

" flection, is juſt as reaſonable as to ſuppoſe Locke's Eſſay on
" the Human Underſtanding to have been written for the in-
" ſtruction of ſavages. Whatever may be thought of theſe
" letters in other reſpects, either of diction or argument, they
" are certainly removed as far as poſſible from the habits and
" comprehenſion of a barbarous people.

IV. " St. Paul's hiſtory, I mean ſo much of it as may be
" collected from his letters, is ſo *implicated* with that of the
" other apoſtles, and with the ſubſtance indeed of the Chriſ-
" tian hiſtory itſelf, that I apprehend it will be found impoſſible
" to admit St. Paul's ſtory (I do not ſpeak of the miraculous
" part of it) to be true, and yet to reject the reſt as fabulous.
" For inſtance, can any one believe that there was ſuch a man
" as Paul, a preacher of Chriſtianity in the age which we aſ-
" ſign to him, and *not* believe that there were alſo at the ſame
" time ſuch men as Peter and James, and other apoſtles, who
" had been companions of Chriſt during his life, and who
" after his death publiſhed and avowed the ſame things con-
" cerning him which Paul taught? Judea, and eſpecially Jeru-
" ſalem was the ſcene of Chriſt's miniſtry. The witneſſes of
" his miracles lived there. St. Paul by his own account, as
" well as that of his hiſtorian, appears to have frequently
" viſited this city: to have carried on a communication with
" the church there; to have aſſociated with the rulers and el-
" ders of that church, who were ſome of them apoſtles; to
" have acted, as occaſions offered, in correſpondence, and
" ſometimes in conjunction with them. Can it, after this, be
" doubted, but that the religion, and the general facts relating
" to it, which St. Paul appears by his letters to have delivered
" to the ſeveral churches which he eſtabliſhed at a diſtance,
" were, at the ſame time, taught and publiſhed at Jeruſalem it-
" ſelf; the place where the buſineſs was tranſacted; and taught
" and publiſhed by thoſe who had attended the founder of the in-
" ſtitution in his miraculous, or pretended miraculous miniſtry?

" It is obſervable, for ſo it appears both in the epiſtles, and
" from the acts of the apoſtles, that Jeruſalem, and the ſo-
" ciety of believers in that city, long continued the centre
" from which the miſſionaries of the religion iſſued, with
" which all other churches maintained a correſpondence and
" connection, to which they referred their doubts, and to
" whoſe

" whofe relief, in times of public diftrefs, they remitted their " charitable affiftance. This obfervation I think material, be- " caufe it proves that this was not the cafe of giving out ac- " counts in one country of what is tranfacted in another, " without affording the hearers an opportunity of knowing " whether the things related were credited by any, or even " publifhed, in the place where they are reported to have " paffed.

V. " St. Paul's letters furnifh evidence (and what better " evidence than a man's own letters can be defired?) of the " foundnefs and fobriety of his judgment. His caution in dif- " tinguifhing between the occafional fuggeftions of infpiration, " and the ordinary exercife of his natural underftanding, is " without example in the hiftory of human enthufiafm. His " morality is every where calm, pure and rational; adapted to " the condition, the activity, and the bufinefs of focial life, " and of its various relations: free from the over-fcrupulouf- " nefs and aufterities of fuperftition, and from, what was " more perhaps to be apprehended, the abftractions of quietifm, " and the foarings or extravagancies of fanaticifm. His judg- " ment concerning a hefitating confcience; his opinion of the " moral indifferency of many actions, yet of the prudence " and even duty of compliance, where non-compliance would " produce evil effects upon the minds of the perfons who ob- " ferved it, is as correct and juft as the moft liberal and en- " lightened moralift could form at this day. The accuracy of " modern ethics has found nothing to amend in thefe determi- " nations.

" What Lord Lyttleton has remarked of the preference " afcribed by St. Paul to inward rectitude of principle above " every other religious accomplifhment, is very material to our " prefent purpofe. " *In his firft epiftle to the Corinthians*, chap. " xiii. 1.—3. *St. Paul has thefe words*, Though I fpeak with " the tongues of men and of angels, and have not charity, I " am become as founding brafs, or a tinkling cymbal. And " though I have the gift of prophecy, and underftand all " myfteries and all knowledge, and though I have all faith, fo " that I could remove mountains, and have not charity, I am " nothing. And though I beftow all my goods to feed the " poor,

" poor, and though I give my body to be burned, and have " not charity, it profiteth me nothing. *Is this the language of " enthuſiaſm? Did ever an enthuſiaſt prefer that univerſal benevo- " lence which comprehendeth all moral virtues, and which, as ap- " peareth by the following verſes, is meant by charity here; Did " ever enthuſiaſt, I ſay, prefer that benevolence,* (which we may " add is attainable by every man) *to faith and to miracles, to " thoſe religious opinions which he had embraced, and to thoſe ſuper- " natural graces and gifts, which he imagined he had acquired; " nay even to the merit of martyrdom? Is it not the genius of en- " thuſiaſm to ſet moral virtues infinitely below the merit of faith; " and of all moral virtues to value that leaſt which is moſt parti- " cularly enforced by St. Paul, a ſpirit of candour, moderation, " and peace? Certainly neither the temper nor the opinions of a " man ſubject to fanatic deluſions are to be found in this paſſage."* Conſiderations on the converſion, *&c.*

" I ſee no reaſon therefore to queſtion the integrity of his " underſtanding. To call him a viſionary, becauſe he appealed " to viſions, or an enthuſiaſt, becauſe he pretended to inſpira- " tion, is to take the queſtion for granted. It is to take for " granted that no ſuch viſions or inſpirations exiſted; at leaſt, " it is to aſſume, contrary to his own aſſertions, that he had " no other proofs than theſe to offer of his miſſion, or of the " truth of his relations.

" One thing I allow, that his letters every where diſcover " great zeal and earneſtneſs in the cauſe in which he was en- " gaged; that is to ſay he was convinced of the truth of " what he taught; he was deeply impreſſed, but not more ſo " than the occaſion merited, with a ſenſe of its importance. " This produces a correſponding animation and ſolicitude in " the exerciſe of his miniſtry. But would not theſe conſider- " ations, ſuppoſing them to be well founded, have holden the " ſame place, and produced the ſame effect, in a mind the " ſtrongeſt and the moſt ſedate?

VI. " Theſe letters are deciſive as to the ſufferings of " the author; alſo as to the diſtreſſed ſtate of the Chriſtian " church, and the dangers which attended the preaching " of the goſpel. See Col. i. 24.; 1 Cor. xv. 19. 30, " 31, 32. Rom. viii. 17, 18. 35, 36. 1 Cor. vii. 25,

" 26,

" 26. Philip. i. 29, 30. Gal. vi. 14. 17. 1 Theſſ. i. 6.
" 2 Theſſ. i. 4.

" We may ſeem to have accumulated texts unneceſſarily; " but beſide that the point, which they are brought to prove, " is of great importance, there is this alſo to be remarked in " every one of the paſſages cited, that the alluſion is drawn " from the writer by the argument on the occaſion; that the " notice which is taken of his ſufferings, and of the ſuffering " condition of Chriſtianity, is perfectly incidental, and is dic- " tated by no deſign of ſtating the facts themſelves. Indeed " they are not ſtated at all: they may rather be ſaid to be " aſſumed. This is a diſtinction upon which we have relied " a good deal in the former part of this treatiſe; and where " the writer's information cannot be doubted, it always, in my " opinion, adds greatly to the value and credit of the teſti- " mony," &c.

" In the following quotations, the reference to the author's " ſufferings is accompanied with a ſpecification of time and " place, and with an appeal for the truth of what he declares, " to the knowledge of the perſons whom he addreſſes, 1 Theſſ. " ii. 2. 2 Tim. iii. 10, 11.

" I apprehend that to this point, as far as the teſtimony of " St. Paul is credited, the evidence from his letters is com- " plete and full. It appears under every form in which it " could appear, by occaſional alluſions, and by direct aſſer- " tions, by general declarations and by ſpecific examples."

VII. " St. Paul in theſe letters aſſerts, in poſitive and une- " quivocal terms, his performance of miracles, ſtrictly and " properly ſo called, Gal. iii. 5. 1 Cor. ii. 4, 5. 1 Theſſ. i " 5. Heb. ii. 4.—Rom. xv. 15. 18, 19. 2 Cor. xii. 12. " *Truly the ſigns of an apoſtle were wrought among you, in all* " *patience, by ſigns and wonders and mighty deeds.* Theſe words, " *ſigns, wonders, and mighty deeds*, (σημεια, και τεϱατα, και δυ- " ναμεις), are the ſpecific appropriate terms throughout the " New Teſtament, employed when public ſenſible miracles are " intended to be expreſſed. This will appear by conſulting " amongſt other places the following texts, Mark xvi. 20. " Luke xxiii. 8. John ii. 11. 23.—iii. 2.—iv. 48. 54.—xi. 49. " Acts ii. 22.—iv. 30.—v. 12.—vi. 8.—vii. 16.—xiv. 3.—xv.

" 12.

" 12. And it cannot be ſhown, that they are ever employed " to expreſs any thing elſe.—Farther, theſe words not only " denote miracles, as oppoſed to natural effects, but they de- " note viſible, and what may be called external, miracles, as " diſtinguiſhed, *Firſt*, from *inſpiration.* If St. Paul had meant " to refer only to ſecret illuminations of his underſtanding, or " ſecret influences upon his will or affections, he could not " with truth, have repreſented them as *ſigns and wonders*, " wrought by *him*, or *ſigns and wonders, and mighty deeds*, " wrought *amongſt them.—Secondly*, from *viſions.* Theſe would " not, by any means, ſatisfy the force of the terms, *ſigns*, " *wonders, and mighty deeds;* ſtill leſs could they be ſaid to be " *wrought by him*, or *wrought amongſt them;* nor are theſe " terms and expreſſions any where applied to viſions. When " our author alludes to the ſupernatural communications which " he had received, either by viſion or otherwiſe, he uſes ex- " preſſions ſuited to the nature of the ſubject, but very dif- " ferent from the words which we quoted. He calls them " revelations, but never ſigns, wonders, or mighty deeds. " *I will come*, ſays he, *to viſions and revelations of the Lord;* " and then proceeds to deſcribe a particular inſtance, and af- " terwards adds, *leſt I ſhould be exalted above meaſure, through* " *the abundance of the revelations, there was given me a thorn in* " *the fleſh.*

" Upon the whole, the matter admits of no ſoftening qua- " lification or ambiguity whatever. If St. Paul did not work " actual, ſenſible, public miracles, he has knowingly, in theſe " letters, borne his teſtimony to a falſehood. I need not add, " that, in two alſo of his quotations, he has advanced his aſ- " ſertion in the face of thoſe perſons amongſt whom he de- " clares the miracles to have been wrought.

" Let it be remembered, that the acts of the apoſtles de- " ſcribe various particular miracles, wrought by St. Paul, " which in their nature anſwer to the terms and expreſſions " which we have ſeen to be uſed by St. Paul himſelf."

" Here then we have a man of liberal attainments, and in " other points of ſound judgment, who had addicted his life

" to

" to the ſervice of the goſpel. We ſee him in the proſecution
" of his purpoſe, travelling from country to country, enduring
" every ſpecies of hardſhip, encountering every extremity of
" danger, aſſaulted by the populace, puniſhed by the magi-
" ſtrates, ſcourged, beat, ſtoned, left for dead; expecting,
" wherever he came, a renewal of the ſame treatment, and
" the ſame dangers, yet when driven from one city, preaching
" in the next; ſpending his whole time in the employment,
" ſacrificing to it his pleaſures, his eaſe, his ſafety, perſiſting
" in this courſe to old age, unaltered by the experience of
" perverſeneſs, ingratitude, prejudice, deſertion; unſubdued
" by anxiety, want, labour, perſecutions; unwearied by long
" confinement, undiſmayed by the proſpect of death. Such
" was St. Paul. We have his letters in our hands: we have
" alſo a hiſtory purporting to be written by one of his fellow-
" travellers, and appearing by a compariſon with theſe letters,
" certainly to have been written by ſome perſon well acquainted
" with the tranſactions of his life. From the letters, as well
" as from the hiſtory, we gather not only the account which
" we have ſtated of *him*, but that he was one out of many
" who acted and ſuffered in the ſame manner, and that, of
" thoſe who did ſo, ſeveral had been the companions of
" Chriſt's miniſtry, the ocular witneſſes, or pretending to be
" ſuch, of his miracles and of his reſurrection. We more-
" over find this ſame perſon referring in his letters to his
" ſupernatural converſion, the particulars and accompanying
" circumſtances of which are related in the hiſtory, and which
" accompanying circumſtances, if all or any of them be true,
" render it impoſſible to have been a deluſion. We alſo find
" him poſitively, and in appropriated terms, aſſerting that he
" himſelf worked miracles ſtrictly and properly ſo called, in
" ſupport of the miſſion which he executed: the hiſtory,
" meanwhile, recording various paſſages of his miniſtry which
" come up to the extent of this aſſertion. The queſtion is,
" whether falſehood was ever atteſted by evidence like this.
" Falſehoods, we know, have found their way into reports,
" into tradition, into books: but is an example to be
" met with, of a man voluntarily undertaking a life of
" want and pain, of inceſſant fatigue, of continual peril;

" ſubmitting

" ſubmitting to the loſs of his home and country, to ſtripes
" and ſtoning, to tedious impriſonment, and the conſtant
" expectation of a violent death, for the ſake of carrying
" about a ſtory of what was falſe, and of what, if falſe, he
" muſt have known to be ſo?" Horæ Paulinæ, chap. xvi. page 405.—426.

A NEW

LITERAL TRANSLATION

OF THE

EPISTLE OF

J A M E S.

PREFACE.

THE following ſeven epiſtles have commonly been called *Catholic epiſtles;* but for what reaſon, commentators are not agreed. Hammond's account of the matter ſeems as probable as any; namely, that the firſt epiſtle of Peter, and the firſt of John, having from the beginning been received as authentic, obtained the name of *Catholic*, or univerſally acknowledged and therefore Canonical epiſtles, to diſtinguiſh them from the epiſtle of James, the ſecond of Peter, the ſecond and third of John, and the epiſtle of Jude; all which were for a while doubted of, and by many not conſidered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they alſo obtained the name of *Catholic*, or univerſally received epiſtles, and were eſteemed of equal authority with the reſt. Whitby, however, ſeems to adopt the account which Oecumenius hath given of this matter; namely, that theſe epiſtles were denominated *Catholic*, becauſe

all of them, except the two ſhort epiſtles of John, were written, not to people dwelling in one place, but to the Jews diſperſed through all the countries within the Roman empire.

Here it is proper to obſerve, that as we judged it neceſſary to eſtabliſh the authenticity of Paul's epiſtle to the Hebrews, becauſe of all his epiſtles it alone was called in queſtion, ſo we judge it neceſſary to eſtabliſh the authenticity of the five epiſtles above mentioned, becauſe they were doubted of by many in the firſt age. In the preface, therefore, to each of theſe epiſtles, I will explain the grounds on which the church hath now received them into the Canon of ſcripture: And the rather, becauſe it will ſhew how generally all Paul's epiſtles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See ſect. 2. paragraph 2. of this Pref.

The teſtimonies of the ancients, by which the authenticity of the books of the New Teſtament, and more eſpecially of the Catholic epiſtles, is eſtabliſhed, have been carefully collected, and moſt fairly propoſed by the excellent Lardner, in the ſupplement to his *Credibility, &c.* From that valuable work I have tranſcribed the teſtimonies of the greateſt importance for eſtabliſhing the genuineneſs of the Catholic epiſtles, and have marked the pages where they are to be found. But in ſome caſes, having abridged Lardner's account, I have not marked the places from which I have taken the particulars. But the reader who deſires more full information, will eaſily obtain it by conſulting the 3 vols of his Supplement, which treat of the Canon of the New Teſtament; where alſo he will find the judgment of authors, both ancient and modern, concerning the above mentioned doubted epiſtles, either accurately recited, or the places of their works diſtinctly referred to, in which they have given their opinion concerning them.

SECT. I. *The Hiſtory of James, the author of the epiſtle which bears his name.*

In the catalogues of the apoſtles given Mat. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two perſons of the name of *James*. The firſt was the ſon of *Zebedee*, Mat. x. 2. The ſecond,

second, in all the catalogues, is called the son of *Alpheus.* One of these apostles is called, Gal. i. 19. *The Lord's brother.* Wherefore, as there were only twelve apostles, and as James, the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called *James the Lord's brother*, must have been *James, the son of Alpheus*, called also *James the less, or younger*, whose relation to Christ will appear by comparing Mark xv. 40. with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, *There were also women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome.* In the latter passage, John speaking of the same women, says, *There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* Wherefore, *our Lord's mother's sister, Mary the wife of Cleophas*, mentioned by John, is, in all probability, the person whom Mark calls *Mary the mother of James the less, and of Joses;* consequently her sons, *James* and *Joses*, were our Lord's cousin-germans by his mother. And as the Hebrews called all near relations *brethren*, (compare Gen. xiii. 8. with Gen. xi. 27. and Gen. xxix. 12. with ver. 15.) it is more than probable, that James the son of Alpheus, who was our Lord's cousin-german, is *James the Lord's brother*, mentioned Gal. i. 19.—Three circumstances confirm this opinion, *1st*, James and Joses, the sons of Mary our Lord's mother's sister, are expressly called *the brethren* of Jesus, Mat. xiii. 55. Mark vi. 3.—*2d*, James the son of our Lord's mother's sister, being distinguished from another James by the appellation of *the less*, Mark xv. 40. there is good reason to think, that he is the James whom Mark in his catalogue distinguishes from James the son of Zebedee, by the appellation of *the son of Alpheus.* It is true, Mary the mother of James and of Joses, is called *the wife of Cleophas*, John xix. 25. But *Cleophas* and *Alpheus* are the same names differently pronounced, the one according to the Hebrew, the other, according to the Greek orthography.—*3d*, Of the persons called *the brethren of Jesus*, Mat. xiii. 59. three are mentioned in the catalogues as apostles; namely, *James, and Simon, and Judas.* They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister, or a wife,

&c. 1 Cor. ix. 5.—Jerome likewise thought *James the Lord's brother* was so called, because he was the son of Mary our Lord's mother's sister. " Jocobus, qui appellatur frater Do-" mini, cognomento justus, ut nonnulli existimant Josephi ex " alia uxore, ut autem mihi videtur, Mariæ sororis matris " Domini (cujus Joannes in libro suo meminit) filius post " passionem Domini ab apostolis Hierosolymorum episcopus " ordinatus, unam tantum scripsit epistolam, quæ de septem " Catholicis est." Art. Jacobus.—Lardner, Canon. vol. iii. p. 63. says, Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister; and that this opinion was at length embraced by Augustine, and has prevailed very much of late; being the opinion of the Romanists in general, and of Lightfoot, Witsius, Lampe, and many of the Protestants.

On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion, that James the Lord's brother was not the son of the Virgin's sister, but of Joseph our Lord's reputed father, by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Basnage, and Cave among the Protestants, and Valesius among the Romanists. Epiphanius and Theophylact supposed, that Joseph's first wife was the widow of Alpheus who being Joseph's brother, Joseph married her to raise up seed to him, and therefore James the issue of that marriage was fitly called the son of Alpheus, and brother of our Lord. But these suppositions might have been spared, if the ancients and moderns had recollected, that near relations were called *brethren* by the Hebrews; and that Alpheus and Cleophas are the same names differently written.

James the less, the son of Alpheus, being not only the Lord's near relation, but an apostle, whom, as is generally supposed, he honoured in a particular manner, by appearing to him alone after his resurrection, 1 Cor. xv. 7. these circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside in Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen; and in support of his opinion he observes, " That Peter always

" speaks

" speaks first as president among the apostles, until after the " choice of the seven deacons. Every thing said of St. James " after that, implies his presiding in the church of Jerusalem " Canon. vol. iii. p. 28. For example: When the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing, Peter spake, Acts xv. 7. Then Barnabas and Paul, ver. 12. And when they had ended, James summed up the arguments, and proposed the terms on which the Gentiles were to be received into the church, ver. 19, 20, 21. to which the whole assembly agreed, and wrote letters to the Gentiles conformably to the opinion of James, ver. 22.—29. From this it is inferred, that James presided in the council of Jerusalem because he was president of the church in that city. Chrysostom in his homily on Acts xv. says, " James was Bishop of " Jerusalem, and therefore spake last."

In the time of this council Paul communicated the gospel which he preached among the Gentiles to three of the apostles, whom he calls *pillars;* and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hands of fellowship, mentioning James first, Gal. ii. 9. *And knowing the grace that was bestowed on me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hands of fellowship.* This implies, that James, whom in the first chapter he had called *the Lord's brother,* was not only an apostle, but the presiding apostle in the church of Jerusalem. In the same chapter, Paul giving an account of what happened after the council, says, ver. 11. *When Peter was come to Antioch,* 12. *Before that cert.in came from James, he did eat with the Gentiles: But when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.* This shews that James resided at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. Where, giving an account of Paul's journey to Jerusalem with the collections for the saints in Judea, Luke says, ver. 18. *Paul went in with us to James, and all the elders were present.* Farther, the respect in which James was held by the apostles, appears from two facts recorded by Luke. The first is, When Paul came to Je-

 rusalem

rusalem three years after his conversion, Barnabas took him and brought him to Peter and James as the chief apostles. Compare Acts ix. 27. with Gal. i. 19. The second fact is, After Peter was miraculously delivered out of prison, about the time of the passover in the year 44. *He came to the house of Mary,—where many were gathered together praying*, Acts xii. 12.—*And* when *he had declared to them how the Lord had brought him out of prison, he said, Go shew these things to James, and to the brethren*, ver. 17.—These particulars are mentioned by Lardner, and before him by Whitby and Cave, to shew that James the Lord's brother, was really an apostle in the strict acceptation of the word; consequently, that Eusebius was mistaken, when he placed him among the seventy disciples. E. H. lib. 1. c. 12.

In the history of the Acts, there are some circumstances which, as learned men have remarked, lead us to conclude, that the apostles, by common agreement, allotted to each other the offices and duties which they were to perform. Thus, Acts viii. 14. *When the apostles, who were at Jerusalem, heard that Samaria had received the word, they sent to them Peter and John.*—Acts xi. 22. *Then tidings of these things*, (namely, that a number of the Hellenist Jews in Antioch had received the word,) *came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.*—Gal. ii. 9. *When James, Cephas, and John, perceived the grace that was given to me*, they gave to me *and Barnabas the right hands of fellowship, that we should go to the Gentiles, and they to the circumcision.* Wherefore, if James the Lord's brother was really president of the church in Jerusalem, as was formerly mentioned, and as the ancients universally affirm, he was in all probability placed in that station by the appointment, or with the approbation of the other apostles, as an ancient tradition, preserved by Eusebius and Jerome, informs us. But Epiphanius, Chrysostom, Oecumenius, and Photius think he was raised to that office by our Lord himself.—That one of the apostles should reside constantly in Jerusalem, to whom the faithful might apply for advice in any difficult case, was very proper; because circumstances might make it necessary for the greatest part of the apostles to leave Jerusalem, and go to other countries. Wherefore, as James the Lord's brother was a person of singular prudence, and great authority,

authority, as well as an apoſtle, he was well qualified for that important ſtation, and may have been appointed to it by common conſent. And as every apoſtle, by virtue of his ſuperior character and illumination, had a right to direct the affairs of the church where he happened to reſide, the apoſtle James, by conſtantly reſiding in Jeruſalem, became the perpetual preſident and director of the church there; on which account the ancients called him the Biſhop of Jeruſalem.

Lardner's character of James deſerves a place here. "Though we do not allow ourſelves to enlarge on every thing "ſaid of him in the hiſtory of the council of Jeruſalem, and "his reception of Paul when he came up to Jeruſalem and was "impriſoned: yet I ſuppoſe, that every one may have diſcerned "marks of an excellent character, and of his admirably uniting zeal and diſcretion, a love of truth and condeſcenſion to "weak brethren. His epiſtle confirms that character. I think "likewiſe, that the preſervation of his life in ſuch a ſtation as "his, to the time when he is mentioned laſt by Luke, may "induce us to believe, that he was careful to be inoffenſive in "his behaviour to the unbelieving part of the Jewiſh nation, "and that he was had in reverence by many of them." Can. vol. iii. p. 20.

James the Lord's brother was ſurnamed *the leſs*, John xix. 25. either becauſe he was younger than James the ſon of Zebedee, or becauſe he was a perſon of ſmall ſtature, which is the literal meaning of τȣ μικρȣ, *the little*. James was likewiſe ſurnamed *the Juſt*, not indeed in the New Teſtament, but by the ancients, who gave him that appellation on account of his ſingular virtue. Some indeed have ſuppoſed *James the Juſt* to be a different perſon from *James the ſon of Alpheus*, and have aſcribed this epiſtle to him; but I think without foundation. For, as there are only two perſons of the name of *James* mentioned in ſcripture as apoſtles, and as the moſt ancient Chriſtian writers have given James the Lord's brother the ſurname of *the Juſt*, there is no reaſon to believe that there was any third perſon of the name of *James*, who was ſurnamed *the Juſt*, and who was the writer of this epiſtle. See Euſeb. E. H. lib. ii. c. i. Lard. Com. vol. iii. p. 26.

SECT. 2. *Of the authenticity and authority of the Epiſtle of James.*

Beza in his preface to this epiſtle tells us, that in the Syriac verſion, (I ſuppoſe he means the ſecond Syriac), the general title prefixed to the Catholic epiſtles is, *The three epiſtles of the three apoſtles before whoſe eyes the Lord transfigured himſelf.* Wherefore, according to that tranſlator, the author of this epiſtle was James the ſon of Zebedee; in which opinion he hath been followed by the Arabic tranſlator, and by ſome modern commentators. But on that ſuppoſition, the epiſtle of James muſt have been written the firſt of all the epiſtles; namely, before the year 43 or 44. for in one of theſe years James the ſon of Zebedee was put to death by Herod, Acts xii. 2. The errors, however, and vices reproved in this epiſtle, ſhew it to be of a much later date, being the very errors and vices which gave occaſion to the epiſtles of Peter, and John, and Jude, which all agree were written towards the concluſion of the lives of theſe apoſtles. Beſides, there are paſſages in the epiſtle itſelf, which imply, that at the time it was written the deſtruction of Jeruſalem was at hand. For theſe reaſons, Jerome's opinion, formerly mentioned, page 3. ought to be adopted, who tells us, that this epiſtle was written by James, who was called *the Lord's brother*, becauſe he was the ſon of Mary the ſiſter of our Lord's mother.

That this epiſtle was anciently eſteemed a part of the ſacred Canon, we learn from Euſebius, whoſe words I will recite. E. H. lib. 3. c. 25: "Here it will be proper to enumerate, in "a ſummary way, the books of the New Teſtament, which "have been already mentioned. And, in the *firſt* place, are "to be ranked the four ſacred goſpels; then the book of the "Acts of the Apoſtles; after that are to be reckoned the "Epiſtles of Paul; in the next place, that called the Firſt "Epiſtle of John, and the firſt of Peter; after theſe is to be "placed, if it be thought fit, the Revelation of John, "the opinions of the ancients concerning which we "ſhall in due ſeaſon explain. Now theſe are among "the acknowledged books. Among the contradicted, but yet "well known to many," or approved by many, "are that

"called

" called the Epiſtle of James, and that of Jude, and the ſe-
" cond of Peter, and the ſecond and third of John whether
" they were actually compoſed by the Evangeliſt, or by ano-
" ther of the ſame name." From this paſſage it appears, that in the beginning of the fourth century, the ſeven epiſtles called *Catholic* were well known, and received by many, though ſome of them were not received by all. Farther, the ſame author (E. H. lib. 2. c. 23.) writes as follows: " Thus far concerning
" James, the writer of the firſt epiſtle called Catholic. But
" it ought to be obſerved, that νοθευεται, it is thought ſpu-
" rious." By which Euſebius does not mean that it was in his time thought a forged writing, but that it had not been univerſally received by the church, as is evident from the reaſon which he ſubjoins: " For as much as there are not many of
" the ancient writers who have quoted it, as neither that called
" Jude's, another of the epiſtles named Catholic. However,
" we know, that theſe alſo are commonly uſed," that is, pub-
" licly read, " in moſt churches with the reſt." From this paſſage it appears, that notwithſtanding the epiſtle of James was doubted of by ſome, and not often quoted by the ancients, it was in Euſebius's days generally received, and publicly read in the churches of Chriſt.

That the epiſtle of James was early eſteemed an inſpired writing, is evident from the following fact: That, while the ſecond epiſtle of Peter, the ſecond and third of John, the epiſtle of Jude, and the Revelation, are omitted in the firſt Syriac tranſlation of the New Teſtament, which was made in the beginning of the ſecond century for the uſe of the converted Jews, the epiſtle of James hath found a place therein, equally with the books which were never called in queſtion. This is an argument of great weight. For certainly the Jewiſh believers, to whom that epiſtle was addreſſed and delivered, were much better judges of its authenticity, than the converted Gentiles to whom it was not ſent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewiſh believers, is an undeniable proof that they knew it to be written by James the apoſtle. Whereas the ignorance of the Gentile believers

concerning

concerning this epiſtle, is not even a preſumption againſt its authenticity.

That the converted Gentiles had little knowledge of the epiſtle of James in the firſt ages, may have been owing to various cauſes; ſuch as, That it was addreſſed to the Jews, and that the matters contained in it were perſonal to the Jews. For on theſe accounts, the Jewiſh believers may have thought it not neceſſary to communicate it to the Gentiles. And when it was made known to them, they may have ſcrupled to receive it as an inſpired writing, for the following reaſons: 1. The writer does not in the inſcription take the title of an apoſtle, but calls himſelf ſimply, *James a ſervant of God, and of the Lord Jeſus Chriſt.*—2. Many of the ancients, by calling the writer of this epiſtle *James the Juſt*, have rendered his apoſtleſhip doubtful. 3. As they have done likewiſe, by ſpeaking of him commonly as *Biſhop of Jeruſalem*, and not as an apoſtle of Chriſt.—It is little wonder, therefore, that this epiſtle was not generally received by the converted Gentiles; conſequently that it was not often quoted by them in their writings. But afterwards, when it was conſidered that this epiſtle was from the beginning received by the Jewiſh believers, and that it was tranſlated into the Syriac language for their uſe; and that Paul, though an apoſtle, ſometimes contented himſelf with the appellation of *a ſervant of Chriſt*, Philip. i. 1. Philem. ver. 1. and ſometimes took no appellation but his own name, 1 Theſſ. i. 1. 2 Theſſ. i. 1. and that the apoſtle John did not in any of his epiſtles call himſelf an apoſtle, the title which the author of the epiſtle of James had to be an apoſtle was no longer doubted, but he was generally acknowledged to be *James the ſon of Alpheus*, and the *Lord's brother*; and his epiſtle, after an accurate examination, (ſee Preface to 2 Peter, ſect. 1. paragr. 2.) was received into the canon as an inſpired writing. So Eſtius tells us, who affirms, that after the fourth century no church, nor eccleſiaſtical writer is found, who ever doubted of the authority of this epiſtle. But, on the contrary, all the catalogues of the books of ſcripture, publiſhed, whether by general or provincial councils, or by Roman Biſhops, or other orthodox writers ſince the fourth century, conſtantly number it among the Canonical ſcriptures. See Whitby's Preface.

With

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the epistle of James, learned men have observed, that Clement of Rome hath quoted it four several times. And so does Ignatius in his genuine epistle to the Ephesians, Sect. 10. 12. 17. 30. And Origen in his 13th Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned, may have been owing to the following reasons: 1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it. By which means it was not at first so generally known among them as some other books of scripture.—2. The seeming opposition of the doctrine in this epistle, to the doctrine of Paul concerning justification by faith without works of law, may have occasioned it to be less regarded by the most ancient writers; just as in later times, it was on the same account rejected by Luther, who to show his contempt of it, called it (*epistola straminea*) *a strawy* or *chaffy epistle*.

To conclude, the authority of the epistle of James as an inspired writing, is abundantly established, in Mill's opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle. For example:

1 Pet. i. 1. *Who hath begotten us us again to a living hope, through the resurrection of Jesus Christ.*	James i. 18. *Having willed it, he hath begotten us by the word.*
Rom. v. 3. *Knowing that affliction worketh out patience, and patience experience.*	James i. 3. *Knowing, that the proving of your faith worketh out patience.*
Rom. ii. 13. *Not the hearers of the law are just before God, but the doers of the law shall be justified.*	James i. 22. *And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.*

Rom.

Rom. vii. 23. *I see another law in my members, warring against the law of my mind.*	James iv. 1. *Come they not hence, even from your lusts, which war in your members.*
1 Pet. ii. 11. *Lusts which war against the soul.*	
1 Pet. v. 8. *Your adversary the devil: 9. whom resist stedfast in the faith.*	James iv. 7. *Resist the devil, and he will flee from you.*
1 Pet. v. 6. *Be humbled under the mighty hand of God, that he may exalt you.*	James iv. 10. *Be humbled in the presence of God, and he will lift you up.*
Rom. iv. 4. *Who art thou that condemnest another man's household servant.*	James iv. 12. *Thou, who art thou that condemnest another?*
1 Pet. iv. 8. *Love covereth a multitude of sins.*	James v. 20. *Will cover a multitude of sins.*

SECT. 3. *Of the persons to whom the Epistle of James was addressed:—Of the time and place where it was written and delivered:—And of the death of James.*

I. Beza thought the epistle of James was written to the believing Jews dispersed all over the world. This likewise was the opinion of Cave and Fabricius. Grotius says, it was written to all the people of Israel living out of Judea; in which he is followed by Wall. But Lardner, with more probability, thinks it was written to the whole Jewish nation in Judea and out of it, whether believers or not. This opinion he builds on the inscription of the epistle, which runs thus: *James a servant of God, and of Jesus Christ, to the twelve tribes*, that is, to the whole Jewish nation, in whatever part of the world they were living. For no description of that people can be more comprehensive than *the twelve tribes;* and though it be added, *who are in the dispersion*, the expression, he thinks, includes the Jews living in Judea, who since the Romans subdued them, might be considered as dispersed even in Judea itself. Or, if this sense

ſenſe of the expreſſion is not admitted, it can imply no more, but that the apoſtle's letter was chiefly intended for the Jews in foreign countries; conſequently, it does not exclude the Jews in Judea, who were the writer's peculiar charge; and to whom, as ſhall be ſhewed immediately, ſome things in the epiſtle more eſpecially belong.—Next, that this epiſtle was deſigned for the unconverted as well as the converted Jews, is plain from this, that the apoſtle did not in the beginning of it wiſh the twelve tribes *grace and peace from Jeſus Chriſt*, but gave them only a general ſalutation, or wiſh of health; neither did he conclude his letter with any chriſtian benediction, as he would have done if the whole of his letter had been intended for believers. Farther, that this epiſtle was deſigned in part for the unbelieving Jews, appears from ſome paſſages which belong more particularly to them. For example, chap. iv. 1.—10. where the writer ſpeaks of wars and fightings among them, in which, being actuated by their luſts, they killed one another. Theſe things could not be ſaid of the believing Jews, but muſt be underſtood of the mutinies and inſurrections which the unbelievers, eſpecially the Zealots, raiſed both in Judea and in the provinces, and which brought on the war with the Romans; alſo chap. v. 1.—5. where James deſcribes the miſeries which were coming on the perſons to whom he writes, and which fell heavieſt on the unbelieving Jews in Judea; and mentions their *condemning the juſt one, who did not reſiſt them*, and inſinuates, that theſe miſeries were coming on them for that crime. Laſtly, the whole of the third chapter, in Whitby's opinion, may have been intended for the unbelieving, as well as the believing Jews, the name of *brethren* being applicable to both, when uſed by a writer of their own nation.

II. With reſpect to the date of this epiſtle, they who think it was written by James the ſon of Alpheus, fix it to the year 62; becauſe the wars and inſurrections, which ended in the deſtruction of the Jewiſh commonwealth, are reproved in it, and the coming of Chriſt to deſtroy Jeruſalem, and break the power of the unbelieving part of the nation, is ſaid, chap. v. 8. to be near. Later than that year the epiſtle of James cannot be dated, if the opinion of Theodoret be admitted, who tells us, that what is ſaid in the epiſtle to the Hebrews, which was

written

written in the end of the year 62, or the beginnig of the year 63, refers, among others, to the martyrdom of *James the Just*, chap xiii. 7. *Remember your rulers, who have spoken to you the word of God; and attentively considering the ending of their conversation, imitate their faith.*

Josephus, the Jewish historian, is supposed to have spoken of the death of *James the Just* in the following passage: "Ananus "the younger, who had just before been nominated High "Priest was haughty in his behaviour, and extremely daring. "He was of the sect of the Sadducees, who are above all "other Jews, severe in their judicial sentences. As therefore "Ananus was such a man, he thinking he had a fit opportu-"nity, because Festus was dead, and Albinus was yet upon "the road, calls a council, and bringing before them *the bro-"ther of Jesus, who is called Christ, whose name was James*, "and some others, he brought an accusation against them, as "transgressors of the law, and delivered them to be stoned to "death; by which means he offended some of the mildest "Jews in the city, and such as were most exact observers of "the law." Ant. Lib. 20. chap. 8. Genev. Edit. If the words, *the brother of Jesus, who is called Christ*, are genuine, this passage will fix the death of James to the year 63, after Festus was dead, and before Albinus came into the province. But many learned men, and among the rest, Le Clerc, Ars Critic Part III. sect. 1. cap. 14. and Lardner, Can. vol. 3. p. 51. think these words are an interpolation. The ancient Christian writers give a different account of the death of James. They think he was killed not in consequence of a judicial trial, but in a popular tumult, the occasion of which Eusebius thus explains, E. H. l. 2. c. 23. "When Paul had appealed to Cæ-"sar, and had been sent to Rome by Festus, the Jews, who "had aimed at his death, being disappointed in that design, "turned their rage against James the Lord's brother, who had "been appointed by the apostles Bishop of Jerusalem," &c. Lardner conjectures that the death of James was partly "oc-"casioned by the offence taken at his epistle; in which are "not only sharp reprehensions of the unbelieving Jews, for "the crimes committed by them, but also affecting representa-"tions of the dreadful calamities coming upon them." Can. 3. p. 93. By laying these facts and circumstances together, we cannot

cannot be much miftaken in fuppofing that James wrote his epiftle after the mutinies and infurrections which brought on the war with the Romans, were begun, and before Jerufalem was befieged; confequently in the beginning of the year 62, or in 61, a fhort time before James's death. This is Lardner's opinion, p. 92. But Mill and Fabricius think it was written in the year 60, a year or two before his death.

As the apoftle James commonly refided in Jerufalem, for the purpofe of fuperintending the affairs of the church there, it is reafonable to think he wrote his epiftle in Jerufalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who no doubt circulated it among their brethren in diftant countries, by means of fuch of them as came up to Jerufalem annually to the feaft of Pentecoft.

Sect. 4. *Of the defign of the apoftle James in writing his epiftle.*

Many of the converted Jews having formerly been of the fect of the Pharifees, who held the doctrines of fate, and of the decrees of God, brought into the church, not thefe doctrines alone, but the errors which the corrupt part of the nation had built on them: Such as, that God is the author of fin, and that whoever profeffes the true religion is fure of falvation, whatever his temper or practice might be. In thefe miftaken notions, the converted Jews feem to have been confirmed, by certain paffages of Paul's epiftles, which they wrefted to their own deftruction. For example, Rom. i. 28. where it is faid, that God *delivered* the Gentiles *to a reprobate mind.*—Rom. vii. 17. *It is no more I who work it out, but fin dwelling in me.* See the note on that verfe.—Rom. ix. 19. *Whom he will he hardeneth.*—ver. 21. *Hath not the potter power over the clay,* &c. —ch. xi. 8. *And the reft are blinded, as it is written,* &c. It feems the Judaizers in the Chriftian church, not willing to acknowledge, that according to the idiom of the Hebrew language, *God is faid to do what he permits,* inferred from the paffages juft now mentioned, that the finful actions of men being all decreed by God, there is no refifting his will; and that the temptations by which men are feduced to fin, being all appointed

appointed of God, he is actually the author of men's ſins. Farther, Paul's doctrine of juſtification by faith without works of law, being conſidered by the Judaizers as a confirmation of their favourite tenet, that nothing is neceſſary to ſalvation but the knowledge and profeſſion of the true religion, many of them affirmed, that men are ſanctified, and made acceptable to God by knowledge alone. Theſe falſe teachers corrupted the goſpel in this manner, that by rendering it acceptable to the wicked, they might increaſe the number of their diſciples, and draw money from them to ſpend on their luſts. See Pref. to Jude, ſect. 4.

From theſe pernicious notions flowed that extreme corruption of manners, found among ſome ſects of Chriſtians in the firſt ages; and particularly among the Simonians, Nicolaitans, and other heretics of Jewiſh extraction, of which there are evident traces in the apoſtolical epiſtles. (See Pref. to 1 John, ſect. 3.) From the ſame polluted ſource iſſued theſe manifold crimes, for which the unbelieving Jews were infamous and intolerable every where, about the time of the breaking out of the war, which ended in the deſtruction of Jeruſalem, and the diſperſion of the nation. See the illuſtrations prefixed to 2 Pet. chap. i. and ii.

In this ſtate of the Jewiſh nation, and of the Chriſtian church in the latter period of the firſt age, it became abſolutely neceſſary that the apoſtles of the circumciſion, who were then alive, ſhould exert their authority in confuting errors, which were not only ruinous to the ſouls of men, but moſt diſhonourable to the character of God as the governor of the univerſe. Wherefore, to expoſe the dangerous nature of theſe errors, and to guard the faithful againſt them, the apoſtles Peter, ſee Pref. to 2 Pet. ſect. 5. and James, and John, ſee Pref. to 1 John ſect. 3. and Jude, ſee Pref. to Jude, ſect. 4. wrote the ſeven epiſtles called Catholic. So Auguſtine informs us in his treatiſe of Faith and Good Works, chap. 14. "A wicked opinion having ſprung up, even in the apoſtles "days, by miſunderſtanding Paul's arguments, Peter, John, "James, and Jude, aimed in their epiſtles principally at this "end, to vindicate the doctrine of Paul from the falſe conſe-"quences charged upon it, and to ſhow, that faith without "works is nothing worth; but indeed, Paul does not ſpeak of

"faith at large, but only of that living, fruitful, and evange-"lical faith, which he himself saith, worketh by love. As for "that faith void of good works, which these men thought suffi-"cient to salvation, he declareth positively against it." And having mentioned, that Peter says some passages of his brother Paul's epistles had been *wrested by unlearned men*, Augustine observes, "that Peter calls it *wresting*, because Paul was in "truth of the same opinion with the other apostles, and held "eternal life impossible to be obtained by any faith which had "not the attestation of a holy life." Benson's translation in his note on 2 Pet. i. 9.

But although all the Catholic epistles were written to confute the corrupt doctrines and practices of the unbelieving Jews, and of the Judaizing Christians, in none of them are these doctrines more strongly opposed than in this epistle of James. For the sentiments which it contains are excellent, the doctrines which it inculcates are perfectly just, and conformable to the spirit of the gospel, the precepts which it enjoins have all a tendency to advance the perfection and happiness of human nature. Moreover, the arguments by which the practice of religion and morality are enforced, are most cogent and affecting, and the language in which they are expressed is beautiful. From all which it follows, that this writing is the production of a person of an enlarged understanding, and of great goodness of heart, which, as Lardner observes, is the very character ascribed to James our Lord's brother, by all the Christian wri-ers who have made mention of him.

CHAP. I.

View and Illuſtration of the Exhortations contained in this Chapter.

THE object of this epiſtle being to perſuade the whole body of the Jewiſh nation to forſake the many errors and vices into which they had fallen, the apoſtle firſt directed his diſcourſe to ſuch of them as were Chriſtians, who, it would ſeem, were become impatient under the perſecution they were ſuffering for their religion; and the rather, becauſe their unbelieving brethren had endeavoured to perſuade them, that the evils under which they laboured were tokens of the divine diſpleaſure. For they applied to individuals thoſe paſſages of the law in which God declared he would bleſs and proſper the Iſraelitiſh nation, or curſe and afflict it, according as it adhered to, or forſook the law of Moſes. Wherefore, to enable the Jewiſh Chriſtians to judge rightly of the afflictions they were enduring, and to reconcile them to their then ſuffering lot, the apoſtle, in the beginning of his epiſtle, exhorted them to rejoice exceedingly in afflictions as a real advantage, ver. 2.—Becauſe it was intended by God to produce in them patience, ver. 3.—And if it produced patience, it would contribute to the perfecting of many other virtues in them, ver. 4.—In the ſecond place, the apoſtle exhorted them to pray for wiſdom to enable them to make a proper uſe of their afflictions, and aſſured them, that God was moſt willing to grant them that, and every other good gift, ver. 5.—Provided they aſked theſe gifts ſincerely, ver. 6.—8.—Thirdly, that the poor among the brethren might be encouraged to bear the hardſhips of their lot patiently, and that the rich might not be too much caſt down, when they were ſtripped of their riches and poſſeſſions by their perſecutors, he repreſented to the poor their great dignity as the ſons of God, and the excellent poſſeſſions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptineſs, inſtability, and brevity of all human grandeur, by comparing it to a flower whoſe leaves wither and fall, immeately on their being expoſed to the ſcorching heat of the ſun, ver. 9.—11.—Fourthly, to encourage both the poor and the rich, to ſuffer chearfully the loſs of the tranſitory goods of this life for Chriſt's ſake, he brought to their remembrance Chriſt's promiſe to beſtow on them, in recompence, a crown of life, ver. 12.

The apoſtle next directed his diſcourſe to the unbelieving part of the nation, and expreſsly condemned that impious notion by which many of them, and even ſome of the Judaizing teachers

among the Chriſtians, pretended to vindicate their worſt actions; namely, that God tempts men to ſin, and is the author of the ſinful actions to which he tempts them. For he aſſured them, that God neither ſeduces any man to ſin, neither is himſelf ſeduced by any one, ver. 13.—But that every man is ſeduced by his own luſts, ver. 14.—which being indulged in the mind, bring forth ſin; and ſin, by frequent repetition being nouriſhed to maturity, bringeth forth death at length to the ſinner, ver. 15.—Wherefore, he beſought them, not to deceive themſelves by the impious notion, that God is the author of ſin, ver. 16.—He is the author of every good and perfect gift, and of nothing but good, and that invariably, ver. 17.—Farther, that ſuch of them as profeſſed the goſpel might be brought to a right faith and practice, he deſired them, as learners, to hearken with attention and ſubmiſſion to the apoſtles of Chriſt, who had brought them the word, and to be ſlow in delivering their opinion on matters of religion, leſt they might ſay ſomething that was diſhonourable to God; and by no means to be angry with thoſe who differed from them, ver. 19, 20.—And to lay aſide all thoſe evil paſſions which they had hitherto indulged, and which hindered them from receiving the word with meekneſs, ver. 21.—Then exhorted them to be doers, rather than hearers only of the word, ver. 22.—becauſe the perſon who contents himſelf with hearing the word, is like a man who tranſiently beholds his natural face in a glaſs, then goes away, and immediately forgets his own appearance, ſo that he is at no pains to remove from his face any thing that is diſagreeable in it, *&c.* ver. 23.—25.

The apoſtle having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which perſons who pretend to be holier than their neighbours, are apt to neglect, but which merit the attention of all who are truly religious: And, firſt, he recommended the bridling of the tongue, that virtue being a great mark of perfection in thoſe who poſſeſs it, and the want of it a certain proof that ſuch a perſon's religion is falſe, ver. 26.—An exhortation of this kind was peculiarly ſuitable to the Judaizing teachers, who ſinned exceedingly with their tongue, both by inculcating erroneous doctrines together with a moſt corrupt morality, and by reviling all who oppoſed their errors. The ſecond point of duty which the apoſtle recommended, was kind offices to orphans and widows in their affliction, becauſe ſuch good works are in the ſight of God a principal part of true religion, ver. 27.

OLD TRANSLATION.

CHAP. I. 1 James, a fervant of God and of the Lord Jefus Chrift, to the twelve tribes which are fcattered abroad, greeting.

2 My brethren, count it all joy when ye fall into diverfe temptations;

GREEK TEXT.

1 Ιακωβος Θεȣ και Κυριȣ Ιησȣ Χριςȣ δȣλος, ταις δωδεκα φυλαις ταις εν τῃ διασπορα, χαιρειν.

2 Πασαν χαραν ἡγησασθε, αδελφοι μȣ, ὁταν πειρασμοις περιπεσητε ποικιλοις·

Ver. 1.—1. *A fervant of God.* James called himfelf *a fervant of God,* as well as *of Jefus Chrift* for the fake of the unconverted Jews, who becaufe he was a fervant of Chrift, thought he was not a fervant of God.

2. *To the twelve tribes.* That the twelve tribes were actually in exiftence when James wrote his epiftle, will appear from the following facts. 1. Notwithftanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeable to God's purpofe in permitting them to be carried captive into Affyria, and Babylonia. For he intended to make himfelf known among the heathens, by means of the knowledge of his being and perfections which the Jews in their difperfion would communicate to them. This alfo was the reafon that God determined that the ten tribes fhould never return to their own land, Hof. i. 6. viii. 8. ix. 3. 15. 17.—2. That, comparatively fpeaking, few of the twelve tribes returned in confequence of Cyrus's decree, but continued to live among the Gentiles, appears from this, that in the days of Ahafuerus, one of the fucceffors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-feven provinces, Efther iii. 8. *The Jews were difperfed among the people in all the provinces of his kingdom,* and *their laws were diverfe from the laws of all other people,* and *they did not keep the king's laws:* So that by adhering to their own ufages, they kept themfelves diftinct from all the nations among whom they lived.—3. On the day of Pentecoft which happened next after our Lord's afcenfion, Acts ii. 5. 9. *There were dwelling at Jerufalem Jews devout men out of every notion under heaven.—Parthians, Medes, and Elamites,* &c So numerous were the Jews, and fo widely difperfed through all the countries of the world.—4. When Paul travelled through Afia and Europe, he found the Jews fo numerous that in all the noted cities of the Gentiles, they had fynagogues in which they affembled for the worfhip of God, and were joined by multitudes of profelytes from among the heathens, to whom likewife he preached the gofpel.—5. The fame apoftle in his fpeech to king Agrippa, affirmed that the twelve tribes were then exifting, and that they ferved God day and night in expectation of the

New Translation.

CHAP. I. 1 James, a servant of God[1] and of the Lord Jesus Christ, to the twelve tribes *who ARE in the dispersion; health.*[3]

2 My brethren, count IT all joy when ye fall into diverse *trials.*[1]

Commentary.

CHAP. I. 1 *James a servant of God* (See Rom. i. 1. note 1.) *and of the Lord Jesus Christ, to the twelve tribes who are dispersed* among the Gentiles; *health.*

2 *My brethren,* instead of placing your happiness in great worldly prosperity, *count it a most joyful event when ye fall into divers trials.* See ver. 13. note.

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the promise made to the fathers, Acts xxvi. 6.—6. Josephus Antiq. l. 14. c. 12. tells us that one region could not contain the Jews, but they dwelled in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all which it is evident, that the Jews of the dispersion were more numerous than even the Jews in Judea; and that James very properly inscribed his letter to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed then and do still exist, although not distinguished by separate habitations as they were anciently in their own land.

3. *Health.* Luther and Cajetan, who believed James to be no apostle and rejected his epistle, called this a naked manner of salutation unworthy of an apostle, becaused it was not a wish of *grace and peace,* but only of *health* (χαιρειν). The apostle John, however, in his second epistle, used this salutation. It is the salutation likewise which the angel gave to Mary, Luke i. 28. Nay, this naked and heathenish manner of salutation, as they are pleased to term it, was used by the council of Jerusalem, in their letter to the converted Gentiles. Acts xv. 23. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salutation used in both.

Ver. 2. *When ye fall into divers trials,* The word πειρασμοις, which in our Bible is translated *temptations,* does not signify here what is commonly meant by temptations; for these we are directed to pray against. But, it denotes *trials* by affliction and persecution. To these God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention often prove temptations to sin through the influence of men's lusts.—Because afflictions have a natural influence to improve men's virtue, our Lord declared those *blessed who are persecuted for righteousness sake,* Matth. v. 10. and exhorted such, ver. 12. to *rejoice and be exceeding glad.* These sentiments the apostole James, I doubt not, had in his eye when he exhorted the Jewish Christians to *count it all joy when they fell into divers trials.*

3 Knowing *this*, that the trying of your faith worketh patience.

3 Γινωσκοντες ὁτι το δοκιμιον ὑμων της πιςεως κατεργαζεται ὑπομονην·

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

4 Ἡ δε ὑπομονη εργον τελειον εχετω, ἱνα ητε τελειοι και ὁλοκληροι, εν μηδενι λειπομενοι.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

5 Ει δε τις ὑμων λειπεται σοφιας, αιτειτω παρα τȣ διδοντ☉ Θεȣ πασιν ἁπλως, και μη ονειδιζοντος, και δοθησεται αυτω.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed:

6 Αιτειτω δε εν πιςει, μηδεν διακρινομενος· ὁ γαρ διακρινομενος εοικε κλυδωνι θαλασσης ανεμιζομενω και ῥιπιζομενω.

7 For let not that man think that he shall receive any thing of the Lord.

7 Μη γαρ οιεσθω ὁ ανθρωπος εκειν☉ ὁτι ληψεται τι παρα τȣ Κυριȣ.

8 A double-minded man *is* unstable in all his ways.

8 Ανηρ διψυχος, ακαταςατος εν πασαις ταις ὁδοις αυτȣ.

Ver. 4. *And complete.* Ὁλοκληροι. This word is applied to such living creatures, as have all the members which belong to their kind. See 1 Thess. v. 23. note 1.—Here it signifies that the virtues proper to the new creature which the brethren already possessed, were to be complete both in principle and in practice.

Ver. 5. *Deficient in wisdom.* *Wisdom*, in the common acceptation of the word, denotes a sound practical judgment concerning things to be done or avoided.—But in scripture, it signifies that assemblage of virtues which constitute true religion. See chap. iii. 17.—By *wisdom* in this place, Benson understands those spiritual gifts which Christ promised to his disciples, to enable them to defend the gospel. Luke xxi. 15. But I rather think practical wisdom to improve one's afflictions is meant, as expressed in the commentary.

Ver. 6. *Not at all irresolute.* One of the senses of διακρινομαι is *to be in doubt, to be divided in one's own mind,* consequently *to be irresolute.* Parkhust's Dictionary.

Ver. 7.

3 Knowing that (το δοκιμιον, 1 Pet. i. 7.) the *proof* of your faith worketh *out* patience.

3 *Knowing that the proving of your faith* by persecution and affliction, *worketh out* in you *patience* and resignation to God's will, from which many other virtues will flow.

4 *Let* patience (δε, 106.) *therefore* have *a* perfect work, that ye may be perfect and *complete,*[1] *deficient in* nothing.

4 *Let patience therefore operate fully, that ye may be perfect and complete* in the virtues which ye already possess, *and deficient in no virtue* which ye ought to attain.

5 If any of you *be deficient in* wisdom,[1] let him ask *IT* of God, *who* giveth to all MEN liberally, and upbraideth not, and it shall be given *to* him.

5 *If any of you be* so *deficient in wisdom* as not to make a due use of afflictions, *let him ask it of God who giveth* good things *to all men liberally, and reproaches none* for asking these things with importunity, *and it shall be given to him.*

6 But let him ask in faith, (μηδεν διακρινομενος) *being not at all irresolute,*[1] for he *who is irresolute,* is like a wave of the sea, driven *of* the wind, and tossed.

6 *But let him ask in* the *faith* that God is able and willing to grant what he asks; *not at all irresolute* with respect to what he asks; *for he who is irresolute* concerning the good gifts for which he prays, *is like a wave of the sea, driven of the wind, and tossed:* he will not pursue any virtue steadily.

7 (Γαρ, 97.) *Now* let not that man think he shall receive any thing *from* the Lord.[1]

7 *Now let not that man think*, that by the mere uttering of words not accompanied with sincere desires and endeavours, *he shall receive any spiritual blessing from the Lord.*

8 *A man of two minds*[1] is unstable[2] in all his ways.

8 *A man of two minds is unstable in all his purposes and actions,* and never can attain any excellency of character.

Ver. 7 *Receive any thing from the Lord.* The man who is not fixed in his resolution to pursue virtue and avoid vice, but halts between the two, can never ask God's assistance sincerely: and therefore cannot expect to receive from God, what he asks.—See Estius on 1 John v. 14. for an account of the qualifications necessary to acceptable prayer.

Ver. 8.—1. *A man of two minds.* The word διψυχος, signifies *one who has two souls,* of which the one is of this opinion, the other of that; consequently is ever changing his resolutions and actions, according

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9 Let the brother of low degree rejoice in that he is exalted;

10 But the rich, in that he is made low: becaufe as the flower of the grafs he fhall pafs away.

11 For the fun is no fooner rifen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fafhion of it perifheth: fo alfo fhall the rich man fade away in his ways.

12 Bleffed *is* the man that endureth temptation: for when he is tried he fhall receive the crown of life, which the Lord hath promifed to them that love him.

9 Καυχασθω δε ὁ αδελφος ὁ ταπεινος εν τῳ ὑψει αυτȣ·

10 Ὁ δε πλȣσιος εν τῃ ταπεινωσει αυτȣ, ὁτι ὡς ανθος χορτȣ παρελευσεται.

11 Ανετειλε γαρ ὁ ἡλιος συν τῳ καυσωνι, και εξηρανε τον χορτον, και το ανθος αυτȣ εξεπεσε, και ἡ ευπρεπεια τȣ προσωπȣ αυτȣ απωλετο· ȣτω και ὁ πλȣσιος εν ταις πορειαις αυτȣ μαρανθησεται.

12 Μακαριος ανηρ ὁς ὑπομενει πειρασμον· ὁτι δοκιμος γενομενος ληψεται τον στεφανον της ζωης, ὁν επηγγειλατο ὁ Κυριος τοις αγαπωσιν αυτον.

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to the paffion which happens to have the afcendant for the time. We have the fame word, chap. iv. 8. applied to perfons atrocioufly wicked.

2. *Is unftable in all his ways.* Having no fixed inclination either to virtue or vice, he halts between the two: and purfuing no fteady plan of conduct, he will neither be delivered from his vices, though he fometimes refifts them, nor acquire any meafure of virtue, though he fometimes purfues it.—Some are of opinion that in this paffage the apoftle fpeaks of thofe Jews, who were not refolved whether they would adhere to the law or to the gofpel.

Ver. 10.—1. *The rich in his humiliation.* So the word is tranflated, Acts viii. 33. Ταπεινωσις in this verfe being oppofed to ὑψει in the preceding, fignifies the humiliation of the rich man, by his being ftripped of his riches and poffeffions, of his liberty; and even by his being liable to lofe his life, on account of the gofpel. Here therefore the apoftle adnifeth the rich, to glory when they lofe the uncertain riches of this life, for the fake of maintaining fuch excellent poffeffions, as truth and a good confcience with the favour and approbation of God.—Grotius and Le Clerc, by fupplying αισχυνεσθω, tranflate the claufe thus; *Let the rich* be afhamed *of his meannefs;* that is, of the emptinefs and uncertainty of the enjoyments in which he delights.

9 (Δε, 104.) *Moreover,* let the brother *who* is *low, glory in his exaltation.*

10 *And* the rich in *his humiliation.*[1] *For* as *a* flower of *an herb* (1 Pet. i. 24. note) he ſhall paſs away.[2]

11 For the ſun *riſeth* with a burning heat, *and withereth the herb,* and the flower thereof falleth *down,* and the *beauty of the appearance*[1] *thereof* periſheth: ſo alſo the rich man *ſhall wither* in his ways.[2]

12 Bleſſed is the man *who ſuſtaineth trial,* (ſee ver. 13. note) for *becoming an approved perſon,* he ſhall receive the crown (ſee 1 Cor. ix. 25. note 2.) of life, which the Lord hath promiſed to them *who* love him.

9 *Moreover, let the Chriſtian who is low* in this life, *glory in his great dignity* as a ſon of God and an heir of heaven, equally with the rich.

10 *And let the rich who* ſuffers for being a Chriſtian, glory *in being reduced to poverty* for his attachment to ſo excellent a cauſe. *For as a flower of an herb he muſt ſoon die.*

11 *For the ſun* (ανετειλε 1. Aoriſt.) *riſeth with a burning heat, and withereth the herb, and the flower thereof falleth down, and its beautiful form periſheth: So alſo the rich man,* by the common viciſſitudes of life, or by diſeaſes and death ſeizing him in the midſt of his glory, *ſhall wither in his ways;* the grandeur of his ſtate ſhall vaniſh.

12 The glory of this life being ſo tranſitory, *Bleſſed is the man,* whether he be rich or poor, *who* worthily *ſuſtains the trial* which is appointed him, *for becoming an approved perſon, he ſhall receive the crown of life, which the Lord* Chriſt *hath promiſed to them who love him* more than relations, or riches, or life itſelf.

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delights. But the tranſlation I have given, agrees better with the ſcope of the paſſage.

2. *He ſhall paſs away.* The apoſtle's argument is, that the rich who loſe their poſſeſſions for righteouſneſs ſake, loſe things comparatively of ſmall value, and which according to the courſe of nature they muſt ſoon part with, though they do not ſuffer perſecution.

Ver. 11.—1. *And the beauty* (προσωπυ of the face) *of the appearanc thereof.* The Greek word is applied metaphorically to things inanimate, to denote their external form or appearance. Thus *the face of the earth: the face of the heavens,* &c.

2. *Wither in his ways.* As πορεια from πορευομαι, ſignifies *a way,* or *journey* (Luke xiii. 22.) ſome are of opinion that the word may here be tranſlated, *ſhall wither in his* journeys: meaning thoſe journeys which the rich Jews, who were commonly merchants, made for the ſake of carrying on their traffic. But as in ſcripture, one's *way* is

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

13 Μηδεις πειραζομενος λεγετω, Ὁτι απο τȣ Θεȣ πειραζομαι· ὁ γαρ Θεος απειραςος εςι κακων, πειραζει δε αυτος ȣδενα.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

14 Ἑκαςος δε πειραζεται, ὑπο της ιδιας επιθυμιας εξελκομενος και δελεαζομενος.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

15 Ειτα ἡ επιθυμια συλλαβȣσα τικτει ἁμαρτιαν· ἡ δε ἁμαρτια αποτελεσθεισα αποκυει θανατον.

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is put for his actions or course of life, (ver. 8.) I think *ways* here signifies the rich man's projects or pursuits; a sense which agrees well with the context. Wherefore, the correction proposed by Erasmus, εν ταις πορειαις being inept, and without the authority of MSS. is justly rejected.—One MS. mentioned by Mill reads here ευποριαις, *in his riches* or *abundance*. But being a single authority, it is of little value.

Ver. 13. *Say I am tempted of God.* Πειραζειν, *to tempt*, sometimes signfies *to try*, in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense God is said to have *tempted* or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have *tempted* or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here *to tempt* signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See ver. 14.—In this sense the devil tempts men. And because he is continually employed in that malicious work, he is called by way of eminence, Ὁ πειραζων, *The tempter*. It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that is, seduced to sin by evil things, and that he seduces no one to sin. God having nothing either to hope or fear, no evil being, whether man or angel, can either entice or seduce him. Farther, his infinitely perfect nature admitting no evil thought or inclination, he is absolutely (απειραςος) *incapable of being tempted.*

Ver. 14. *Being drawn away and enticed.* Εξελκομενος και δελεαζομενος, literally *being drawn out when caught with a bait.* It is generally supposed that the allusion here is to the drawing of fish out of a river with a baited hook: a metaphor used by Plato, as quoted by Cicero De Senect. c. 13. *Divinus enim Plato, escam malorum appellat voluptatem,*

13 Let no *one who is* tempted, *say*, *Certainly* I am tempted (απο) *by* God.[1] For God *is incapable of being* tempted *by* evil *things*, (δε, 101.) *and he tempteth no one.*

13 *Let no one who is drawn into sin* by the things which befall him, *say* with the false teachers, Truly *I am seduced by God. For God is incapable of being seduced by evil things, and he does not seduce any one,* either by an outward or inward influence. His infinite holiness and goodness, make every thing of that sort impossible.

14 But every *one is tempted of his own lust, being drawn away and enticed*[1] *BY IT.*

14 *But every sinner is seduced by his own lust, being* voluntarily *drawn away* from virtue, *and enticed to sin by it,* as by the allurements of a harlot.

15 Then *lust having conceived, bringeth* forth sin, and *sin being perfected,*[2] bringeth forth death.[3]

15 *Then lust* by enticing the sinner to its embraces, *having conceived, bringeth forth sinful actions: and sinful* actions, by frequent repetition *being perfected* into a confirmed habit, *bring forth* eternal *death* as their offspring.

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tatem, quod ea videlicet homines capiantur ut hamo pisces. Nevertheless, since the original words are likewise used to express the enticements of harlots, the apostle seems rather to have had that idea in his mind; especially as in the subsequent verse, he speaks of *Lust's conceiving and bringing forth sin.*

Ver. 15.—1. *Lust having conceived.* The *soul,* which the Greek philosophers considered as the seat of the appetites and passions, is called by Philo, το θηλυ, *the female* part of our nature, and the *spirit,* το αρρεν, the *male* part. In allusion to that notion, James represents men's *lust* as a harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts, and is nourished by frequent repetition, till at length it gains such strength, that in its turn it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death, and the sinner the parent of both.—Ver. 18. The apostle gives the genealogy of *righteousness.* All the righteous deeds which men perform, proceed from their renewed nature. Their nature is renewed by the power of truth; and God is the prime mover in the whole. *Having willed it, he hath begotten us by the word of truth.*

2. *And sin being perfected.* Αποτελεσθεισα, literally *being brought to maturity.* Thus, τελειος ανθρωπος is *a full grown man.* The compounded word in this passage, is elegantly applied to sin after it

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath:

16 Μη πλανασθε, αδελφοι μου αγαπητοι·

17 Πασα δοσις αγαθη, και παν δωρημα τελειον ανωθεν εστι, καταβαινον απο του πατρος των φωτων, παρ' ᾡ ουκ ενι παραλλαγη, η τροπης αποσκιασμα.

18 Βουληθεις απεκυησεν ἡμας λογῳ αληθειας, εις το ειναι ἡμας απαρχην τινα των αυτου κτισματων.

19 Ὡστε αδελφοι μου αγαπητοι, εστω πας ανθρωπος ταχυς εις το ακουσαι, βραδυς εις το λαλησαι, βραδυς εις οργην·

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is brought forth, to denote its arriving at ſuch a ſtate of maturity, as, in its turn, to become a father and beget death.

4. *Bringeth forth death.* Αποκυει. This word like τικτω, properly ſignifies to bring forth as a female does: but both of them ſignify alſo to beget as the male does. The preſent paſſage therefore might have been tranſlated, *Sin being perfected begetteth death.* See ver. 18.

Ver. 17.—1. *Every good gift, and every perfect free gift.* Critics obſerve, that in the original this is an hexameter verſe, which they ſuppoſe the apoſtle quoted from ſome Greek poet. But that is not certain.

2. *The Father of lights.* The word *lights,* being in the plural, may ſignify as in the commentary. See 1 John i. 5. note 3. Or it may denote ſpiritual and corporeal lights.—To mention God's being the Father or author of the light of the heavenly bodies, as well as of the light of reaſon, was very proper, becauſe the creation of theſe corporeal lights, is a great inſtance of his goodneſs.

3. *Variableneſs, nor ſhadow of turning.* The Father of lights, is not like the ſun the fountain of corporeal light. He neither riſes nor ſets, doth not approach nearer to and recede farther from us, but is unchangeable both in his kind intentions and actions, as well as in his nature. Will he then give us holy deſires at one time, and evil inclinations at another? No. He always gives what is good and nothing but good. It is blaſphemous, therefore, as well as abſurd, to ſuppoſe that God either tempts or conſtrains men to ſin, on purpoſe that he may have a pretence for making them miſerable.—Some are of

16 *Be not deceived*, my beloved brethren:

17 Every good gift, and every perfect *free gift*,[1] is from above, *descending* from the Father of lights,[2] with whom *there is* no variableness, *nor* shadow of turning.[3]

18 *Having willed IT*,[1] *he hath begotten* us *by* the word of truth,[2] *in order that* we should be a kind of first fruits[3] of his creatures.

19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak,[1] slow to wrath.[2]

16 *Be not deceived, my beloved brethren*, into the belief that God is the author of sin.

17 So far is God from seducing men to sin, that *Every good gift*, whether it be our reasonable faculties, or virtuous dispositions, or outward happy circumstances, *and every perfect gift*, pardon of sin, the favour of God, and eternal life, *is from above, descending from God the author of all virtue and happiness, with whom there is no variableness nor shadow of change.*

18 The father of lights, *agreeably to his own good pleasure, hath begotten us* Jews for sons *by the preaching of the gospel, that* being converted and sanctified, *we should be a kind of first fruits of his creatures*; the most acceptable part of his creatures.

19 *Since God hath willed to regenerate us by the gospel, my beloved brethren let every man be swift to hear* the gospel, *and slow to speak* concerning it till he understands it; *slow also to wrath* in religious matters.

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of opinion that in the word παραλλαγη, translated *variableness*, there is an allusion to the parallaxes of the heavenly bodies. But as these were not known to the common people, the apostle, in a letter addressed to them would hardly introduce a reference to such things.

Ver. 18.—1. *Having willed it, he hath begotten, &c.* The regeneration of men, is not a necessary act in God, but proceeds from his own free will. All the actions of God are perfectly free, John i. 13. Ephes. i. 5.

2. *Begotten us by the word of truth.* The change which God produces in men's dispositions and actions, by the truths of the gospel impressed on their minds, is so great, that it may be called a *begetting* or *creating* them anew. We have the same sentiment, 1 Pet. i. 3.

3. *A kind of first fruits.* See 1 Cor. xv. 20. note 1. The first fruits being the best of their kind, by calling the regenerated, *the first fruits of God's creatures*, the apostle has shewn how acceptable such are to God, and how excellent in themselves through the renovation of their nature.—By *creatures* some understand *believers in Christ*, called in other passages, *new creatures*.

Ver. 19.

20 For the wrath of man worketh not the righteousness of God.

20 Οργη γαρ ανδρος, δικαιοσυνην Θεȣ ȣ κατεργαζεται.

21 Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls:

21 Διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας, εν πραυτητι δεξασθε τον εμφυτον λογον, τον δυναμενον σωσαι τας ψυχας ὑμων.

22 Be ye doers of the word, and not hearers only, deceiving your own selves.

22 Γινεσθε δε ποιηται λογȣ, και μη μονον ακροαται, παραλογιζομενοι ἑαυτȣς.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

23 Ὁτι ει τις ακροατης λογȣ εςι και ȣ ποιητης, ὁτος εοικεν ανδρι κατανοȣντι το προσωπον της γενεσεως αυτȣ εν εσοπτρῳ·

Ver. 19.—1. *Slow to speak.* Persons half learned having an high opinion of their own knowledge in religious matters, are very fond of instructing others, and zealous to bring them over to their opinions. The zeal of the Jews in this respect, is taken notice of and ridiculed by Horace, Satir. lib. i Satir. iv. lin. 142. That the converted Jews were exceedingly fond of being teachers, we learn from James iii. 1. Rom. ii. 19. 1 Tim. i. 7.—The petulance of his disciples Pythagoras repressed by obliging them to be five years silent, before they attempted to speak on any point of science. Does the apostle here allude to that custom?

2. *Slow to wrath.* Intemperate religious zeal is often accompanied with a train of bad passions, and particularly with great wrath against those who differ from us in opinion.—The Jews to whom this letter was written, were remarkably faulty in these respects.

Ver. 20. *The wrath of man doth not work out the righteousness of God.* Persecution, the effect of the wrath of man, if violent may make men hypocrites, by forcing them to profess what they do not believe; but it hath no influence to produce that genuine belief, which God counts to men for righteousness. Nothing but rational arguments, with the assistance of the Spirit of God, can do this.—*Wrath*, or a blind furious zeal in matters of religion, is an horrible evil, as it is subversive of that freedom of thought in which the dignity of a reasonable creature consists.

Ver. 21.

20 For the wrath of man *doth not work out* the righteousness of God.[1]

20 Besides, persecution raised by *the wrath of man, does not work out* in others *the faith which God counts to men for righteousness.*

21 Wherefore, *putting away* all filthiness[1] and *the overflowing of maliciousness*[2] *embrace ye* with meekness the *implanted*[3] word, which is able to save your souls.

21 *Wherefore putting away all the filthiness* of fleshly lusts, *and the abounding of maliciousness* which leads men to persecute those who differ from them, *embrace ye with a teachable disposition the doctrine of the gospel,* as now *implanted* in the world by us apostles, *which* doctrine *is able to save your souls.*

22 (Δε) *And* be ye doers of the word, and not hearers only (παραλογιζομενοι) deceiving *yourselves by false reasoning.*

22 Ye Jews are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, *Be ye doers of the word, not hearers only, deceiving yourselves by false reasoning.*

23 For if *any one* be a hearer of the word, and not a doer, he is *like* a man *who views* his natural face[1] in a *looking glass.*

23 *For if any one be a hearer of the gospel, and does not practice its precepts, he is like a man who,* from custom or by accident, *views his natural face in a looking-glass,* without any intention to wipe off the spots that may be on it.

Ver. 21.—1. *Putting away all filthiness.* See Rom. vi. 19. note 2. The word ῥυπαρια, signifies filthiness adhering to the body. Applied to the mind, it denotes those lusts and appetites which defile the soul, particularly those which are gratified by gluttony, drunkenness, and fornication; vices to which many Jews pretending to be teachers, were exceedingly addicted.

2. *And,* περισσειαν κακιας, *the overflowing of maliciousness.* Some are of opinion that there is in this precept an allusion to circumcision, because the foreskin cut off in that rite, is denoted by an Hebrew word of the same signification with περισσεια, *superfluity;* and because it was supposed to render them unclean in the sight of God, as being an emblem of carnal lust. See Rom. ii. 29. note.—*Maliciousness,* is such a rooted hatred, as leads men to do all the evil they can to each other. This, when it proceeds from differences in religion, makes men quite blind to truth.

3. *Embrace ye with meekness the implanted word.* Vatablus and Heinsius think εμφυτον, here should be translated *natural, pure.*—Although the word of God, the incorruptible seed by which men are regenerated, be implanted in the world, it will not regenerate them unless they embrace it with meekness, that is, with an humble teachable disposition:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.

24 Κατενοησε γαρ ἑαυτον, και απεληλυθε, και ευθεως επελαθετο ὁποιος ην.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

25 Ὁ δε παρακυψας εις νομον τελειον τον της ελευθεριας, και παραμεινας, ὑτος ὑκ ακροατης επιλησμονης γενομενος, αλλα ποιητης εργυ, ὑτος μακαριος εν τῃ ποιησει αυτυ εςαι.

26 If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

26 Ει τις δοκει θρησκος ειναι εν ὑμιν, μη χαλιναγωγων γλωσσαν αυτυ, αλλ' απατων καρδιαν αὑτυ, τυτυ ματαιος ἡ θρησκεια.

27 Pure religion and undefiled before God and the Father is this, To viſit the

27 Θρησκεια καθαρα και αμιαντος παρα τῳ Θεῳ και πατρι, αὑτη εςιν, επισκεπ-

diſpoſition : for which purpoſe they muſt lay aſide all filthineſs, &c. —In the writings of the heathen philoſophers, we find many injunctions to their diſciples to cleanſe their ſoul from its filth, as a neceſſary prerequiſite to their profiting by the inſtructions which they were to receive.—*Meekneſs* here ſtands oppoſed to wrath, ver. 20.

Ver. 23. *His natural face.* Προσωπον της γενεσεως, literally *the face of his nativity.* The meaning is, *His face as it is by nature :* for this is a deſcription of a perſon who is ſo careleſs of his looks, that he ſuffers his face to remain in its natural ſtate. He does not cleanſe it, far leſs paint it, as the Eaſterns uſed to do to render themſelves beautiful.

Ver. 25.—1. *Who looketh narrowly.* The word παρακυψας ſignifies *to ſtoop down* with an intention to look to, and examine an object with accuracy. It is therefore fitly tranſlated, *looketh narrowly.*

2. *Into the perfect law.* See Rom. ii. 12. note 1.—The law of God, as it ſubſiſts in the goſpel is called *perfect* on account of its ſuperiority to the law of Moſes, and is here compared to a mirror, becauſe it ſhews every man the temper and diſpoſition of his mind, and what is its complexion or colour ; juſt as a mirror ſhews him the features and colour of his countenance. –The goſpel is called *the perfect law,* to diſtinguiſh it from the law of Moſes, which made no man perfect either in reſpect of holineſs, or of pardon, Heb. vii. 10. Whereas, the goſpel makes men perfect in both.

3. *Which*

24 For he *looketh at* himself, and goeth *away*, and *immediately forgets* what *kind of person* he was.

24 *For he looketh at himself*, without taking notice of the spots on his visage, *and going away, immediately forgets what kind of appearance he had*, without removing from his face what is foul.

25 But *he who* looketh *narrowly* [1] into the perfect law [2] *which IS* of liberty,[3] and *continueth: He not becoming* a forgetful hearer, but a doer *of ITS* work, (ουτος) *the same* shall be blessed in his *acting*.

25 *But he who*, with an intention to correct his errors, *looketh narrowly into the perfect law of liberty, and* does not go away as the other doth, but *continueth* to look into it, that he may know himself; he not becoming *a forgetful hearer, but a careful doer of the work* which it enjoins, *the same shall be blessed* of God *in his endeavours* to become good.

26 If any *one* among you [1] *thinketh* to be religious, *who* bridleth not his tongue, [2] but deceiveth his own heart, *of this person the* religion *IS false*.

26 *If any one among you* Jews, *thinketh to be religious, who restraineth not his tongue* from railing against those who differ from him in religious opinions, *but deceiveth himself* with the notion, that railing as a mark of zeal, is acceptable to God, *of this person the religion is false*.

27 Pure religion, [1] and undefiled *with God even the Father*, is this, (εστι-

27 Hypocrites place religion in performing the external duties of devotion, *But pure religion, and*

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3. *Which is of liberty*. The gospel is called *the law of liberty*, 1. Because it delivers men from the slavery of their lusts, and restores the dominion of reason and conscience in their minds, which is true liberty.—2. Because it hath freed the Jews from the law of Moses, which was a yoke of bondage they were not able to bear.—3. Because it delivers all true believers from the punishment of sin.—4. Because it assures us, that in the eye of God all men are on a level, and equally intitled to the privileges of the gospel.—5. Because it forbids the acceptance of persons in judgment, chap. ii. 12.

Ver. 26. *If any one among you*. Some MSS. want the words, *among you*. But as they are emphatical, they are fitly retained.—The Jews were much addicted to cursing and railing, especially when provoked by opposition in matters of religion.

2. *Who bridleth not his tongue*, &c. This is a sharp rebuke to those in modern times, who from a pretended zeal for religion, propagate calumnies against every one, who is not of their way of thinking concerning the disputed articles of the Christian faith. Such a conduct renders their pretensions to religion false. So ματαιος signifies, Acts xiv. 15. *That ye turn from* (τουτων ματαιων) *these false gods*.

 Ver. 27.

fatherless, and widows in their affliction, *and* to keep himself unspotted from the world.

τεσθαι ορφανυς και χηρας εν τη θλιψει αυτων, ασπιλον ἑαυτον τηρειν απο τυ κοσμυ.

Ver. 27.—1. *Pure religion.* The word θρησκεια signifies *worship.* But by an usual figure, a part of religion is put for the whole. Tillotson (Serm.) thinks the apostle likens religion to a gem, whose perfection consists in its being clear, that is, without flaw or cloud. And Doddridge observes that no gem is so ornamental as the temper here described.

2. *To take care of orphans.* According to the apostle, religion does not consist so much in the warmth of affection with which we worship God, as in good works. These, when they proceed from a regard to

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CHAP. II.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

THE manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens, could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us: and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vi. 2. note 4. Hence the apostle, in mentioning the right practice which the Jewish converts who thought themselves religious, were to maintain, insisted particularly in the first part of this chapter, on their observing justice and impartiality in judging such causes, as by the Roman law, or by the consent of parties, they were allowed to determine. And this he did the rather, because the unbelieving Jews were now become very partial and unjust in their decisions as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judgment being directly contrary to the

σκεπτεσθαι) *To take care of orphans*, and widows in their affliction, AND to keep *ones ſelf* unſpotted (απο) *by* the world. (See 1 Tim. v. 4.)

that which is not defiled with worldly mixtures, *in the eſteem of God even the Father* does not conſiſt in forms, but *is this: To take care of orphans and widows in their affliction, and to keep one's ſelf unſpotted by* the vices of *the world*.

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to the welfare of ſociety, are termed virtuous actions; but when done from a regard to the will of God, and to promote his glory, they become pious actions, and make a chief part of true religion. —There is a ſentiment in Iſocrat. ad Nicocl. not much different from this: ἡγε δε τετο ειναι θυμα καλλιϛον και θεραπειαν μεγιϛην, εαν ὡς βελτιϛον και δικαιοτατον σεαυτον παρεχῃς; *Eſteem this the moſt excellent ſacrifice and the greateſt worſhip, if you preſent yourſelf as good and juſt as poſſible.*

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the goſpel, the apoſtle ſeverely reproved both the one and the other, for ſhewing any diſpoſition to favour rich litigants, though it were only by giving them a better or more honourable ſeat in their ſynagogue, than that allotted to their poor opponents, ver. 1, 2, 3, 4.—This partiality to the rich and contempt of the poor, he told them, was extremely improper in the diſciples of Chriſt, eſpecially as they knew that in all countries the poor had ſhewed a greater diſpoſition to receive the goſpel than the rich, ver. 5.—And that the rich unbelieving Jews were great perſecutors of the Chriſtians, and dragged them to the heathen tribunals to get them puniſhed, ver. 6.—Wherefore, to prevent partiality in judgment for the future, the apoſtle recommended to them that unfeigned benevolence towards all men, which Chriſt hath enjoined as his commandment, and which on that account may be called *the royal law*, ver. 8.—13. This paſſage of the epiſtle, ſo far as it related to the Chriſtians, was intended for the inſtruction of the biſhops, and rulers, and other gifted perſons in the church, whoſe office it was to determine thoſe controverſies about worldly matters, which aroſe among the brethren. See 1 Cor. xii. 28. note 2. and the life of Paul, Proofs and Illuſtr. No. II.

Many of the Jews, influenced by the prejudices of their education, attempted to excuſe their unjuſt judgments and other evil actions, by the care with which they performed ſome one

or other of the precepts of the law, which they conſidered as of more importance than the reſt. Hence the queſtion of the lawyer, Matth. xxii. 36. *Maſter, which is the great commandment in the law?* Wherefore, to ſet them right in this matter, the apoſtle aſſured them that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10.—becauſe the precepts of the law being all enjoined by one and the ſame authority, he who habitually tranſgreſſes one precept, diſregards the authority of the lawgiver, and ſhews himſelf ready to tranſgreſs any other precept, in the like circumſtances, ver. 11.—13.

Another great error into which the Jewiſh Chriſtians had fallen in the firſt age, and which had made them negligent of good works, was this: They fancied that the ſpeculative belief of the doctrines of the goſpel, to which they gave the name of *faith*, was ſufficient to ſave them, however deficient they might be in good works: an error which has prevailed in modern times likewiſe. Wherefore, to ſhew that one's aſſenting with his underſtanding to truth, will not ſave him, unleſs it leads him to perform good works, the apoſtle compared the faith of ſuch a believer, to the benevolence of a man who in words,

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 My brethren, have not the faith of our Lord Jeſus Chriſt, *the Lord* of glory, with reſpect of perſons.	1 Αδελφοι μου, μη εν προσωποληψιαις εχετε την πιστιν του Κυριου ἡμων Ιησου Χριστου της δοξης;
2 For if there come unto your aſſembly a man with a gold ring, in goodly apparel,	2 Εαν γαρ εισελθῃ εις την συναγωγην ὑμων ανηρ χρυσοδακτυλιος εν εσθητι

Ver. 1.—1. *Do ye not hold*, &c? That this clauſe is rightly tranſlated interrogatively is plain, becauſe tranſlated either as a precept, or as an affirmative propoſition, it does not agree with what is contained in the following verſe.

2. *The faith of the glory of our Lord Jeſus Chriſt.* In conſtruing δοξης with πιστιν, I have followed the Syriac tranſlation, which hath here *Fidem gloriæ domini noſtri.* The glory of our Lord Jeſus Chriſt, conſiſts in being the Son of God, and the governor and judge of the worlds viſible and viſible. The faith of this glorious character, cannot be held conſiſtently with partiality in judgment, which Chriſt hath prohibited and will ſeverely puniſh.—Or *faith of the glory*, &c. may be an Hebraiſm for *the glorious* faith of the goſpel enjoined by our

words, expreſſes abundance of kindneſs to the naked and the hungry poor, yet gives them none of the things neceſſary to the body, ver. 14.—18. For the ſame purpoſe he remarked, that even the devils believe ſpeculatively that God exiſts; but will not be ſaved by their faith, though it be real, as appears by their trembling when they recollect God's juſtice and power. The reaſon is, they are ſo utterly depraved, that their faith hath no influence on their temper and conduct, ver. 19.—Farther, more fully to prove that good works are neceſſary to juſtification, the apoſtle appealed to Moſes himſelf, who hath declared that Abraham and Rahab were juſtified, on account of the good works which their faith prompted them to perform, ver. 20.—25. In this appeal there was the greater propriety, that Paul, whoſe doctrine the Judaizers pretended to eſpouſe, in his epiſtles to the Romans and Galatians, had built his doctrine of juſtification by faith, upon the account which Moſes had given of the juſtification of that great believer.

His diſcourſe on juſtification James concluded with a ſaying, which muſt impreſs every intelligent reader with the ſtrongeſt conviction of the neceſſity of good works in order to ſalvation. *As the body without the ſpirit is dead, ſo faith without works is dead alſo*, ver. 26.

NEW TRANSLATION.

CHAP. II. 1 My brethren, *Do ye not hold*[1] *the faith of the glory*[2] *of* our Lord Jeſus Chriſt with *acceptance*[3] of perſons?

2 For if there *enter into* your *ſynagogue*[1] a man *having golden rings on his*

COMMENTARY.

CHAP. II. 1 *My brethren, Do ye not* in judging cauſes, *hold the belief of the glory of our Lord Jeſus Chriſt* as the Son of God and judge of the world, *with acceptance of perſons* contrary to that faith, and contrary to the law itſelf, Lev. xix. 15. Deut. xvi. 19.

2 That ye do this ye cannot deny: *For if there enter into your ſynagogue a man* who is a party in the cauſe to

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our Lord Jeſus Chriſt, Or, the glorious faith of which he is the object. The faith of the goſpel may juſtly be called *glorious*, on account of its intrinſic excellence, and of the ſpiritual gifts and miraculous powers with which it was accompanied in the firſt age. See 2 Cor iii. 7.—9. notes.

3. *With acceptance of perſons.* Εν προσωποληψιαις. This word ſignifies regard ſhewn to perſons, not on account of their real worthineſs, but on account of their ſtation, their riches, and other external circumſtances. This partiality in judges being extremely culpable, it is here ſeverely condemned by the apoſtle.

and there come in alſo a poor man in vile raiment;

λαμπρα, εισελθη δε και πτωχος εν ρυπαρα εσθητι,

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool.

3 και επιβλεψητε επι τον φορȣντα την εσθητα την λαμπραν, και ειπητε αυτω· Συ καθȣ ὡδε καλως· και τω πτωχω ειπητε, Συ στηθι εκει, η καθȣ ὡδε ὑπο το ὑποποδιον μȣ·

4 Are you not then partial in yourſelves, and are become judges of evil thoughts?

4 Και ȣ διεκριθητε εν ἑαυτοις, και εγενεσθε κριται διαλογισμων πονηρων;

5 Hearken, my beloved brethren, Hath not God choſen the poor of this world rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

5 Ακȣσατε, αδελφοι μȣ αγαπητοι, ȣχ ὁ Θεος εξελεξατο τȣς πτωχȣς τȣ κοσμȣ τȣτȣ, πλȣσιȣς εν πιστει, και κληρονομȣς της βασιλειας ἡς επηγγειλατο τοις αγαπωσιν αυτον;

Ver. 2. *If there enter into your ſynagogue.* The word συναγωγη ſometimes denotes an aſſembly of perſons, ſometimes the houſe in which ſuch an aſſembly is held. Here, *your ſynagogue* does not mean a Jewiſh ſynagogue, but the houſe or room where the Chriſtians aſſembled for worſhip. And as the Jews held courts of judicature in their ſynagogues, (ſee Vitringa De. veter. Synag. Lib. 3. part 1. c. 11. p. 174. Luke xxi. 12.) and there alſo puniſhed offenders by ſcourging, (Matth. x. 17. Acts xxi. 11.) it is probable that the firſt Chriſtians, after their example, held courts for determining civil cauſes in the places where they aſſembled for public worſhip, called here, *Your ſynagogue.* For, that the apoſtle ſpeaks not of their aſſembly, but of the place where their aſſembly was held, is evident from his mentioning the litigants ſitting in a more honourable, or in a leſs honourable place of the ſynagogue.

Ver. 3. *Sit thou here honourably* Of the *chief*, or moſt honourable ſeats in the ſynagogues our Lord ſpeaks, Matth. xxiii. 6. where he rebuked the Scribes and Phariſees for loving to ſit in theſe ſeats.

Ver. 4 — 1. *Verily do ye not make a difference.* This is the literal tranſlation of the phraſe ȣ διεκριθητε, as is plain from Acts xv. 9. where it is ſo rendered. Accordingly, the Syriac hath, *Annon diſcrimen feciſtis apud vos?*

2. *Within*

fingers, AND with splendid clothing, and there *enter likewise* a poor man *with dirty clothing;*

3 And ye *look upon him who hath the clothing which IS splendid*, and *say to* him, Sit thou here (καλως) *honourably;*[1] and say to the poor *MAN*, Stand thou there, or sit here *at* my footstool:

4 (Και, 218.) *Verily do ye not make a difference*[1] *within* yourselves,[2] and are become judges *POSSESSED* of evil thoughts?[3]

5 Hearken my beloved brethren, Hath not God chosen the poor of this world *TO BE* (see Ephes. i. 4. Greek) rich in faith,[1] and heirs of the kingdom[2] which he hath promised to them *who* love him?

be judged, *having golden rings on his fingers, and with splendid clothing, and there enter likewise a poor man*, who is the other party in the cause, *with* ragged *dirty clothing;*

3 *And ye*, who are to judge their cause, *take notice of him who hath the splendid clothing, and* with great respect *say to him, Sit thou here in an honourable place, and* with manifest contempt *say to the poor man, Stand thou there, or sit here at my footstool.*

4 *Verily do ye not* by this behaviour *make a difference in your own minds* between them, *and are become judges who indulge the evil purpose* of favouring the one more than the other?

5 To shew you the evil of favouring the rich, more than the poor when ye act as judges, *Hearken my beloved brethren, Hath not God chosen the poor of this world, to be rich in faith, and heirs of the kingdom which God hath promised to them who love him?* Why then do ye despise persons who are esteemed and promoted by God equally with the rich?

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2. *Within yourselves.* Εν εαυτοις is rendered *within yourselves.* Matth. iii. 9.

3. *And are become judges possessed of evil thoughts.* So I have rendered κριται διαλογισμων πονηρων, because it is the genitive of possession. See Ess. iv. 24. 2. Benson, supposing the apostle to be speaking of the synagogue as a place of worship, thinks he reproved the teachers for shewing more concern to have the rich Jews converted, than the poor. But if that had been the apostle's design, what he says, ver. 6, 7. in reproof of their partiality, would have been an argument in favour of it. For the power and malice of the rich unbelieving Jews was a good reason for the Christian teachers endeavouring by innocent complaisance, to bring about their conversion, rather than that of the poor.

Ver. 5.—1. *Chosen the poor of this world, to be rich in faith.* Our Lord and his apostles preached the gospel to the poor, who at first

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

6 Ὑμεις δε ητιμασατε τον πτωχον· ουχ οἱ πλουσιοι καταδυναστευουσιν ὑμων, και αὑτοι ἑλκουσιν ὑμας εις κριτηρια;

7 Do not they blaspheme that worthy name by the which ye are called?

7 Ουκ αυτοι βλασφημουσι το καλον ονομα το επικληθεν εφ᾽ ὑμας;

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

8 Ει μεντοι νομον τελειτε βασιλικον, κατα την γραφην· Αγαπησεις τον πλησιον σου ὡς σεαυτον, καλως ποιειτε.

9 But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors.

9 Ει δε προσωποληπτειτε, ἁμαρτιαν εργαζεσθε, ελεγχομενοι ὑπο του νομου ὡς παραβαται.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

10 Ὁστις γαρ ὁλον τον νομον τηρησει, πταισει δε εν ἑνι, γεγονε παντων ενοχος·

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received it more readily than the rich, being their greatest consolation under the miseries of life.—That the gospel should have been first preached to the poor, and first received by them, was wisely ordered. Because it shewed, that the spreading of the gospel through the world, was owing not to human policy, but to the power of God. Among the Gentiles, the prejudices of the rich against the gospel, were not so great as among the Jews. Hence more persons of rank and education among the Gentiles, were converted than among the Jews. See 1 Cor. i. 26. note.

2. *Heirs of the kingdom.* Under the law great blessings were promised to them who loved God, Exod. xx. 6. 1 Sam. ii. 30. Prov. vii. 17. But under the gospel the happiness of heaven is promised to such: and by making the poor heirs of the kingdom equally with the rich, God hath shewed that he is no respecter of persons, and hath taught us, in all religious matters, and in matters of justice, to shew a like impartiality.

Ver. 8.—1 *Ye fulfil the royal law.* Νομον βασιλικον. This phrase admits of three interpretations, 1. The Greeks called a thing *royal,* which was excellent in its kind. *A royal law* therefore is *an excellent law.* 2. The same Greeks, having few or no kings among them, called the laws of the kings of Persia, βασιλικοι νομοι, *royal laws.*

6 But ye have despised the poor. Do not *the rich exceedingly* oppress you? *and themselves drag you to* the judgment-seats?

6 *But*, contrary to the example of impartiality set you by God, *Ye have despised the poor* when ye judged their causes. Why are ye partial to the rich? *Do not the rich exceedingly oppress you, and drag you to the* heathen *tribunals*, to be punished for your faith?

7 Do not they blaspheme that *excellent* name *which IS named upon you?*

7 *Do not they utter the most injurious speeches against the excellent name* of Christ, *which is named upon you in the appellation of Christians*, by affirming him to be a deceiver?

8 If *now indeed* ye fulfil the royal law[1] according to *that* scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9. note) ye do well.[2]

8 *If now indeed*, as upright judges, *ye fully obey the excellent law* of Christ the great king, *according to that scripture, Thou shalt love thy neighbour as thyself*, (Rom. xiii. 9. note.) *Ye do well:* ye will be guilty of no partiality in judgment.

9 But if ye *accept persons, ye work* sin, *being convicted by* the law as transgressors.

9 *But if*, in judging, *ye accept persons, ye work sin, and are convicted by the* royal *law as transgressors:* for that law enjoins you to love your neighbours as yourselves, consequently to do them justice.

10 For whosoever shall keep the whole law, (δε) *but shall fall*[1] *with respect to one PRECEPT, hath become* guilty of all.[2]

10 Ye cannot make atonement for your transgressions, by performing other precepts with care. *For whosoever shall keep the whole law, but shall fall* wilfully and habitually *with respect to one precept, hath become guilty of* breaking them *all.*

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laws. In this sense, *the royal law* is the law made by Christ our King.—3. The law enjoining us to love our neighbour, may be called *the royal law*, because it inspires us with a greatness of mind fit for kings, whose greatest glory consists in benevolence and clemency.—The law or precept here spoken of was enjoined by Moses; but Christ carried it to such perfection, and laid such a stress upon it, that he called it *a new commandment*, John xiii. 34. and *his commandment*, John xv. 12. See 1 John ii. 8. note 1. These circumstances lead us, by *the royal law* to understand *the law of* Christ *our King;* which seems to have been the opinion of the Syriac translator, who hath here *Legem Dei, the law of God.*

2. *Ye do well.* This expression is used, Acts xv. 29. in the decree concerning the Gentiles. And as that decree is generally supposed to

11 For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

11 Ὁ γαρ ειπων· Μη μοιχευσῃς, ειπε και· Μη φονευσῃς. Ει δε ου μοιχευσεις, φονευσεις δε, γεγονας παραβατης νομου.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

12 Οὑτω λαλειτε και οὑτω ποιειτε, ὡς δια νομου ελευθεριας μελλοντες κρινεσθαι·

13 For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment.

13 Ἡ γαρ κρισις ανιλεως τῳ μη ποιησαντι ελεος· και κατακαυχαται ελεος κρισεως.

14 What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

14 Τι το οφελος, αδελφοι μου, εαν πιστιν λεγῃ τις εχειν, εργα δε μη εχῃ; μη δυναται ἡ πιστις σωσαι αυτον;

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to have been dictated by James the apostle, it is a presumption that this epistle was written by him.

Ver. 10 — 1. *But shall fall.* The word πταισει, properly signifies *shall stumble.* But the cause is here put for the effect. See chap. iii. 2. note 1.

2. *Become guilty of all* The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. Whitby says they commonly chose either the law of the Sabbath, or the law of sacrifice, or the law of tithes; because they esteemed these the great commandments in the law.—This corrupt Jewish doctrine James expresly condemned, by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is really guilty of all See next note.

Ver. 11. 1. *Hath commanded also, do not kill.* This being the reason of the apostle's affirmation in the preceding verse, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God so far as to break any one of them habitually, would in the like circumstances of temptation and and opportunity, certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole law: that is, he

11 For he *who commanded*, Do not commit adultery, hath *commanded* also, Do not kill.' Now if thou commit *not* adultery, *but killest*, thou *hast* become a transgressor of the law.

11 *For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now if thou commit not adultery but killest* by iniquitous judgments, *thou hast become a transgressor of the* whole *law* of love, because thou despisest the authority of him who enjoined all the precepts of that law.

12 So *speak*, *and* so do, as *those who* shall be judged' by the law of liberty: (See chap. i. 25. note. 3.)

12 In judgment, *so speak and so act as those* ought to do, *who* know that they *shall be judged by the gospel*, which forbids all partiality in judgment.

13 For judgment without mercy,' *WILL BE to him who* shewed no mercy. (Και, 205.) *But* mercy *will exult over* judgment *TO HIM WHO SHEWED MERCY*. Psal. xviii. 25.

13 *For* the gospel teaches, that at the last day, *judgment* according to the strictness of law *without mercy*, *will be to him who* in his dealings *shewed no mercy*. *But* at that day, *mercy will triumph over judgment to him who shewed mercy.*

14 What *IS the advantage* my brethren, *if any one* say he hath faith, *but hath not* works? can *this faith* save him?'

14 To shew you the absurdity of relying on the profession without the practice of the gospel, I ask, *What advantage is it* to him *my brethren, if any one say, He hath faith, but hath not works? Can this faith save him?*

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he hath no real principle of virtue. The corrupt Jewish doctrine mentioned in the preceding note, and which is condemned in this passage by the apostle James, it is to be feared many who profess the gospel still entertain.

Ver. 12. *So speak, and so do, as those who shall be judged, &c.* By giving this precept after the declaration ver. 11. the apostle teaches us, that the gospel requires obedience to all the laws of God without exception.

Ver 13 *For judgment without mercy* *Judgment* which is the primary signification of the word κριμα, suits this passage better than *damnatio, condemnation*, which is Beza's translation; not to mention, that *judgment without mercy*, is certainly condemnation to sinners. — If they who have shewed no mercy shall be condemned, much more shall they be who have dealt unjustly with others. Perhaps, the apostle in writing this, had our Lord's account of the judgment in his eye, in which he introduces himself as condemning the wicked for neglecting works of charity and mercy. See ver. 15, 16.

Ver. 14.

15 If a brother or ſiſter be naked, and deſtitute of daily food,

16 And one of you ſay unto them, Depart in peace, be *ye* warmed and filled; notwithſtanding ye give them not thoſe things which are needful to the body, what *doth it* profit?

17 Even ſo faith, if it hath not works, is dead, being alone.

18 Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

15 Εαν δε αδελφος η αδελφη γυμνοι ὑπαρχωσι, και λειπομενοι ωσι της εφημερου τροφης,

16 ειπη δε τις αυτοις εξ ὑμων· Ὑπαγετε εν ειρηνη, θερμαινεσθε και χορταζεσθε, μη δωτε δε αυτοις τα επιτηδεια του σωματος, τι το οφελος;

17 Οὑτω και ἡ πιϛις, εαν μη εργα εχῃ, νεκρα εϛι καθ᾽ ἑαυτην.

18 Αλλ᾽ ερει τις· Συ πιϛιν εχεις, καγω εργα εχω· δειξον μοι την πιϛιν σου εκ των εργων σου, καγω δειξω σοι εκ των εργων μου την πιϛιν μου.

Ver. 14. *Can this faith ſave him?* This queſtion demonſtrates, that James is not treating of the juſtification of the believer in the eyes of men, as ſome fancy. but of that juſtification which will iſſue in his eternal ſalvation. See ver. 18. note.

Ver. 15. *Be naked*, that is, *ill clothed*, or *wanting ſome of his clothes*. So the word *naked*, ſignifies in moſt languages. See Jewiſh Antiquities prefixed to my Harmony, pag. 134.

Ver. 17. *If it hath not works, is dead.* In this paſſage James teaches, that good wiſhes, which work no real benefit to our neighbour, and an aſſent to truth, which produces no obedience to God, are things akin, and of like value.

Ver 18. *Shew me thy faith without thy works.* Moſt of the printed editions of the Greek New Teſtament read here, *Shew me thy faith by thy works;* which Mill thinks is the true reading, and explains the apoſtle's reaſoning in this manner: *Shew me thy faith by thy works:* It is the only way thou canſt ſhew it; but as thou haſt no works to produce, thou never canſt ſhew thy faith. I will prove that I have faith by my works.—The reading which our tranſlators have adopted is that of the Alexandrian, and of ſome other MSS. which read here χωρις, *without*. The Syriac alſo, and the Vulgate verſions have *ſine operibus*, *without works*. Beſides this reading is confirmed by ver. 20. where the phraſe χωρις των εργων, is uſed.—Becauſe the apoſtle, in this verſe,

15 (Δε, 105.) *For* if a brother or *a* sister be naked,[1] (και, 206.) *or* destitute of daily food,

15 The profession of such a faith is as unprofitable to the believer, as the kindness which some profess to the poor, is to them whom they do not relieve. *For if a brother or sister be naked, or destitute of daily food,*

16 and *any one* of you say *to* them, Depart in peace: *be ye* warmed, and *be ye* filled, *yet give them none of the things needful for* the body, what *IS the advantage?*

16 *and any one of you* who is rich *say to them, Depart in peace* whithersoever ye are going; *Be ye clothed and fed* by some humane person; *yet give them none of the things needful for* clothing and feeding *their body*, nor money to purchase them, *What is the advantage?* Will such speeches feed and clothe the poor?

17 *So also* faith, if it hath not works, is dead[1] *BEING by itself.*

17 *So also faith, if it is not accompanied with* good *works is dead, being by itself.* It is as ineffectual for justification, as good wishes without good works, are for feeding the hungry and clothing the naked.

18 (Αλλα, 76.) *Also one* may say, Thou hast faith, and I have works; shew me thy faith without thy works,[1] and I will shew thee my faith by my works.

18 *Also* one may say, *Thou* affirmest *thou hast faith and* I affirm *I have* good *works. Shew me*, if thou canst, *thy faith without* doing good *works.* Thou canst not do it; since faith can only be known by the good works which it produceth: *and I will* easily *shew thee that I have faith, by my* good *works.*

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verse, speaks of one's proving the reality of his faith to others by his works, many have fancied that what is said ver. 23. *Was not Abraham our father justified by works?* means no more but that Abraham was proved in the sight of men to have true faith, by the work of offering up Isaac. But if this was the apostle's meaning, what he saith, ver. 23. *And so that scripture was confirmed which saith, Abraham believed God, and it was counted to him for righteousness*, must mean, that Abraham's believing God was proved to men to be righteousness by the offering up of Isaac. This sense, however, does not accord with the history, in as much as Abraham had not offered up Isaac at the time his faith is said to have been counted to him for righteousness, nor for a long time after. See ver. 23. note 2.—Farther, what the apostle saith ver. 24. *Ye see then that by works a man is justified*

19 Thou believest that there is one God; thou dost well: the devils also believe and tremble.

19 Συ πιϛευεις ὁτι ὁ Θεος εἱς εϛι· καλως ποιεις. Και τα δαιμονια πιϛευουσι, και φρισσουσι.

20 But wilt thou know, O vain man! that faith without works is dead?

20 Θελεις δε γνωναι, ω ανθρωπε κενε, ὁτι ἡ πιϛις χωρις των εργων νεκρα εϛιν;

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

21 Αβρααμ ὁ πατηρ ἡμων ουκ εξ εργων εδικαιωθη, ανενεγκας Ισαακ τον ὑιον αυτου επι το θυσιαϛηριον;

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

22 Βλεπεις ὁτι ἡ πιϛις συνηργει τοις εργοις αυτου, και εκ των εργων ἡ πιϛις ετελειωθη.

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fied and not by faith only, shews the impropriety of interpreting Abraham's justification by works, of his being justified in the eyes of men. For seeing the apostle's saying implies that a man is justified, not only by works but by faith also, if one's being justified by works, means *his being proved in the eyes of men by his works to have faith*, his being justified by faith, must in like manner mean, *his being proved, in the eyes of men, by his faith to have faith*. But a proof of this kind being impossible, unless men could look into each others hearts, every reader must be sensible of the absurdity of the above interpretation of ver. 23. and that it deserves to be exploded. See ver. 14 note.

Ver. 20 *That faith without works is dead.* The apostle by the term *dead*, does not mean *a faith not real*. For as the faith of the devils, mentioned ver. 19. is a real conviction, and is shewn to be real by their trembling when they think of God's holiness and power, so a man may have a real conviction of the truth of the gospel, who is not habitually influenced thereby. But, by *a dead faith*, James means a faith which, because it has no influence on a man's actions, is as incapable to justify him, as a dead carcase is to perform the offices of a living body.

Ver. 21. *When he had lifted up Isaac his son upon the altar.* Though the word ανενεγκας, sometimes signifies the *offering* of a sacrifice, it is here used in its primary sense, of *carrying* or *lifting up*: For Isaac was not actually offered. Yet because, by lifting him up and laying him on the altar, Abraham shewed that he was fully determined to slay him. God considered that action, and spake of it, as a real offering of Isaac.

Ver. 22. *Faith co-operated with his works.* As in many passages of scripture, so in this the word *only* is wanting, and must be supplied in the

19 Thou believest that there is one God; thou dost well: (see ver. 8. note 2.) *Even* the devils believe *THIS*, and tremble.

19 *Thou believest that there is one God:* So far *thou dost well* *Even the devils believe this, and tremble.* But as that faith will not save them, so neither will thy faith save thee, though it be both real, and sound as to its object.

20 (Δε, 104.) *Besides, wouldst* thou know, O *false* man, that faith without works is dead? [1]

20 *Besides, wouldst thou know* the truth respecting justification, *O hypocrite, that faith without works is dead?* is utterly incapable of justifying any one?

21 Was not Abraham our father justified by works, when he had *lifted up* Isaac his son upon the altar? [1]

21 *Was not Abraham our father accounted by God a righteous person for his works, when he had lifted up Isaac his son upon the altar*, and God sware that because he had done it, he would bless him exceedingly, and that in his seed Christ, all the nations of the earth should be blessed?

22 *Thou seest that HIS faith co-operated* with his works, [1] and (εκ) by works *HIS faith was perfected.* [2]

22 In this instance *thou seest that* his *faith* only *co-operated with his works*, in procuring him the blessing of justification; *and* that *by his works* relating to the offering of Isaac, *his faith was rendered complete.*

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the following manner to render the sense complete: His *faith* only *co-operated with his works.* For the apostle is reasoning, not to prove that faith is necessary to justification; that was allowed on all hands: But to shew that faith does not justify any man, by itself ver. 17. 24. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co operated with his works in procuring him the promise of justification, as appears plainly from ver. 24. Yet, because this is one of the passages of scripture whose meaning is much contested, I have not ventured to insert the word *only*, in the translation. See Ess. vi. sect. 2. where this subject is handled at great length.

2. *And by works his faith was perfected.* The command to offer Isaac for a burnt-offering, Gen. xxii. 2. appearing directly contrary to the promise, Gen. xxi. 12. *In Isaac shall thy seed be called,* Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as Paul informs us Heb xi. 19. *That God was able to raise* Isaac *even from the dead*; and firmly *believing that he would actually do so,* he set himself to obey the divine command without the

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23 And the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called The Friend of God.

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent *them* out another way?

23 Και επληρωθη ἡ γραφη ἡ λεγουσα· Επιστευσε δε Αβρααμ τω Θεω, και ελογισθη αυτω εις δικαιωσυνην· και φιλος Θεου εκληθη.

24 Ὁρατε τοινυν ὁτι εξ εργων δικαιουται ανθρωπος, και ουκ εκ πιστεως μονον.

25 Ὁμοιως δε και Ρααβ ἡ πορνη ουκ εξ εργων εδικαιωθη, ὑποδεξαμενη τους αγγελους, και ἑτερα ὁδω εκβαλουσα;

leaſt gain-ſaying. James therefore had good reaſon to ſay, that Abraham's faith co-operated with his works in procuring him the promiſes confirmed with an oath; becauſe it was his faith in God, which enabled him to perform the difficult works, requiſite to the offering of Iſaac as a burnt offering. He had equally good reaſon to ſay, *by works his faith was perfected*, or rendered complete; becauſe if when tried, he had refuſed to obey, his would not have been a a complete faith.

In this paſſage James hath declared, that faith and works are inſeparably connected as cauſe and effect; that faith as the cauſe, neceſſarily produces good works as its effect, and that good works muſt flow from faith as their principle; that neither of them ſeparately are the means of our juſtification, but that when joined they become effectual for that end. Wherefore when in ſcripture we are ſaid to be *juſtified by faith*, it is a faith accompanied with good works. On the other hand, when we are ſaid to be *juſtified by works*, it is works proceeding from faith.

Ver. 23.—1. *And ſo that ſcripture was confirmed.* The word επληρωθη has this ſenſe, Matth. v. 17. *I came not to diſſolve the law and the prophets.*—αλλα πληρωσαι, *but to confirm* them as revelations from God.

2. *Abraham believed God*, &c. This paſſage of ſcripture contains two aſſertions: 1. That Abraham believed God. 2. That his believing God was counted to him for righteouſneſs. By the offering of Iſaac that ſcripture was confirmed, or proved to be true, in both its parts. For 1. By offering Iſaac in the firm expectation that God would raiſe him from the dead, and fulfil in him the promiſe of the numerous ſeed, Abraham ſhewed that he believed God in the firmeſt manner.—2. By offering Iſaac, Abraham had the promiſe, that God would count his faith to him for righteouſneſs at the judgment, renewed and confirmed in a ſolemn manner with an oath.—Now, it deſerves

23 (Καὶ, 212.) *And so that* scripture *was confirmed*[1] which saith, Abraham believed God,[2] and it was *counted to* him for righteousness: and he was called The Friend of God.[3]

23 *And so* by the offering of Isaac, *that scripture was shewed to be true* in both its parts, *which saith, Abraham believed God, and it was counted to him for righteousness: And* as a person in high favour with God, *he was called* by God himself, Isa. xli. 8. *the friend of God.*

24 Ye see *therefore that* by works a man is justified, and not by faith only.

24 *Wherefore*, from Moses ascribing the justification of Abraham to the work of offering up Isaac, *Ye see that by works* proceeding from faith *a man is justified, and not by faith without works.*

25 *And in like manner* also, was not Rahab the harlot justified[1] by works, *having secretly received* the messengers, and *having sent them away by another road?*

25 *And in like manner also, was not Rahab the harlot justified by works* proceeding from faith in the true God, (Josh. ii. 3,—11.) *having secretly received* and concealed *the spies*, and having sent *them away by a different road* from that which she knew their pursuers would take.

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serves notice, that the confirmation of the scripture by the offering of Isaac mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shews that to men's justification, not one act, but a continued course of faith and obedience is necessary. See Rom. iv. 3. note 1. and James ii. 18. last part of the note.

3. *And he was called the friend of God.* This honourable title is well illustrated by Maimonides, Jeshub c. 10. "He who worships "God from love meditates on his law and precepts, and walketh in "the path of his will, not from any worldly consideration, nor from "fear of evil, nor the hope of procuring good to himself; but doth "the truth because it is the truth, and that at length he may obtain "the greatest felicity. This is the highest degree of excellence, and "which every good man does not arrive at. But it is the degree "which our father Abraham attained to, whom the blessed God "called his friend, because he served him purely out of love."

Ver. 25. *In like manner also, was not Rahab the harlot justified by works*, &c. The apostle Paul hath made honourable mention of Rahab, Heb. xi. 31. *By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.* Rahab's faith as was observed, Ess. vi. sect. 3. paragr. 5. consisted in her attending to and reasoning justly on what she had heard concerning the dividing of the waters of the Red Sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. For, from these things she concluded that the God of the Israelites was the true God, and sole go-

 vernor

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

26 Ὡσπερ γαρ το σωμα χωρις πνευματος νεκρον εςιν, ὃτω και ἡ πιςις χωρις των εργων νεκρα εςι.

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vernor of the univerſe. And firmly believing this, ſhe renounced her former falſe gods, and concealed the Iſraelitiſh ſpies at the hazard of her life. In this ſhe ſhewed a goodneſs of diſpoſition of the ſame kind with that which Abraham ſhewed, when he left his country and kindred at God's command. And as Abraham, for that great act of faith and obedience was rewarded with the promiſe of Canaan, ſo Rahab, as the reward of her faith and works was not deſtroyed with the unbelieving inhabitants of Jericho. This is St. Paul's account of Rahab; to which we may add what is mentioned, Joſh. vi. 25. That ſhe *obtained a dwelling in Iſrael:* being received among the Iſraelites as a proſelyte to their religion.—But James hath carried the matter farther; for he tells us that Rahab was juſtified by the work of concealing the ſpies, in the ſame manner and in the ſame ſenſe that Abraham was juſtified by the work of lifting up Iſaac on the altar; that is, ſhe was accounted by God a righteous perſon and became an heir of ſalvation. It is true Rahab, in concealing the ſpies, told a lie to the perſons who purſued them. Nevertheleſs her faith in the God of Iſrael was not leſſened by that ſingle ſin, which properly was a ſin of ignorance committed agreeably to the fâlſe morality of the heathens among whom ſhe had been educated, and is no where in ſcripture commended. Beſides, of that ſin, as well as of her former looſe life, ſhe no doubt repented, when ſhe attained more juſt notions of her duty. For after ſhe lived among the Iſraelites ſhe ſeems to have been remarkable for her piety and virtue, in ſo much that *Salmon*, a Jewiſh great man

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CHAP. III.

View and Illuſtration of the Matters contained in this Chapter.

FROM the writings of Paul, but eſpecially from his epiſtle to the Romans, we learn that the Jews valued themſelves highly on the knowledge of the true God and of his will, which they derived from the divine revelations of which they were the keepers, and ſet themſelves up every where as teachers of the Gentiles. Animated by the ſame ſpirit, many of the Jews who had embraced the goſpel, were exceedingly deſirous of the office of teachers in the Chriſtian church. But the apoſtle James,

26 For as the body without the ſpirit is dead, *ſo alſo* faith without works is dead.

26 In no way but by faith accompanied with works, can any one be juſtified. *For as the body without the ſoul*, though a real body, *is a dead* carcaſe incapable either of action or enjoyment; *ſo alſo faith without works*, though a real aſſent of the underſtanding, *is dead*, hath no power to procure juſtification.

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man married her, and by her had Boaz the great-grandfather of David from whom our Lord deſcended.—Some commentators, in vindication of Rahab's character, tell us that the Hebrew word anſwering to πορνη, *an harlot*, ſometimes ſignifies an *inn keeper*, or *hoſt*. But there is no occaſion in Rahab's caſe, to depart from the common meaning of the word, becauſe the worthineſs of a perſon's character, whatever it may be in the eſtimation of men, doth not in the ſight of God depend on what one hath been formerly, but on what he is at preſent, and continues to be to the end of his life.—Rahab, for concealing the ſpies and deceiving their purſuers by a lie, hath been repreſented by the enemies of revelation, as a traitor to her country, and an immoral perſon who was unworthy of the praiſe beſtowed on her by the apoſtles Paul and James. But it ſhould be conſidered, that after ſhe believed the God of Iſrael to be the true God, and was certain that he would deſtroy Jericho, the concealing of the ſpies, inſtead of being a blameable action, was a duty ſhe owed to the worſhippers of the true God, and was the only means by which ſhe could preſerve her own life, and the life of her parents and kindred. Wherefore, the commendation beſtowed by the apoſtles on Rahab is well founded: and ſhe is ſaid with truth to have been juſtified by the work of concealing the ſpies.

James, well knowing that ſome of them ſtill believed the obſervance of the law of Moſes neceſſary to ſalvation; that others had not ſhaken off the prejudices of their education; and that not a few ſtill followed the bad practices to which they had been accuſtomed in their unconverted ſtate, earneſtly diſſuaded them from becoming teachers, by repreſenting to them the puniſhment to which they expoſed themſelves, if they either perverted the doctrines, or concealed the precepts, of the goſpel, ver. 1.—Next he inſinuated that their ancient prejudices might lead them, as teachers, to offend in many things: but at the ſame time to make them attentive to their own conduct, he told them that if they did not offend in word, by

teaching falſe doctrine and by uttering bitter ſpeeches againſt thoſe who differed from them in religious matters, it would be a proof of their having attained a great degree of virtue, ver. 2.—Then to make them ſenſible how dangerous it was to ſin with the tongue, he ſhewed them by the power which bits in the mouths of horſes, and helms in ſhips, have to turn theſe great bodies whitherſoever their governors pleaſe; that the tongue, though a little member, is capable of producing prodigious effects, either good or bad, according as it is uſed, ver. 3, 4, 5.—And gave as an example, the miſchief which the intemperate uſe of ſpeech often produceth in ſociety, ver. 6.—adding, that though human ingenuity had been able to ſubdue all kinds of wild beaſts, birds, and ſea-monſters, the tongue is ſo unruly a thing, that no one hath been able to ſubdue the tongue of others, ver. 7, 8.—And to ſhew the unrulineſs of the tongue, the apoſtle mentioned, that with it we bleſs God: but with it alſo we curſe men made in the image of God, ver. 9. —Moreover, the abſurdity of employing the tongue for ſuch contradictory purpoſes, he diſplayed by remarking that no ſuch contradictions were to be found in any part of the natural ſyſtem, ver. 10.—12.

To

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 My brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.	1. Μη πολλοι διδασκαλοι γινεσθε, αδελφοι μου, ειδοτες ὁτι μειζον κριμα ληψομεθα·
2 For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body.	2 Πολλα γαρ πταιομεν ἁπαντες· Ει τις εν λογῳ ου πταιει, ουτος τελειος ανηρ, δυνατος χαλιναγωγησαι και ὁλον το σωμα.

Ver. 1.—1. *Do not become many of you teachers.* The great deſire which the Jews, to whom this letter was written, had to become teachers in the church after their converſion, and to inculcate the obligation of the law of Moſes, is remarked, 1 Tim. i. 7. Θελοντες ειναι νομοδιδασκαλοι, *deſiring to be teachers of the law.* Theſe *teachers of the law* in the Chriſtian church, were the great corrupters of the goſpel.

2. *We ſhall receive.* He joins himſelf with the perſons to whom he wrote, to mitigate the harſhneſs of his reproof.

Ver. 2.

To his defcription of the mifchiefs occafioned in fociety by an unbridled tongue, James fubjoined an earneft exhortation to fuch of the Jews as pretended to be wife and intelligent, to make good their pretenfions by fhewing their works all done with the meeknefs of wifdom. In this exhortation, he feems to have had thofe of them efpecially in his eye, who fet themfelves up as teachers; and the rather becaufe they all valued themfelves on their wifdom and knowledge, Rom. ii. 10.—20. So that by calling them *wife* and *intelligent*, he prudently ufed an argument which he hoped would draw their attention, ver. 13.—On the other hand he told them, that if they taught either the Law or the Gofpel, with bitter anger and ftrife after the example of fome of their bigotted brethren, they lied againft the truth; becaufe fuch a conduct was a contradiction to the religion which they pretended to teach, ver. 14.—and was no part of the wifdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15.—Befides, bitter anger and ftrife, never fail to produce tumult and every evil work, ver. 16.—Then he recommended to them the wifdom which is from above, by difplaying its many amiable qualities, ver. 17.—together with its efficacy in producing in thofe whom they inftructed, the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.

CHAP. III. 1 *Do not become many* OF YOU *teachers*,[1] my brethren, knowing that we[2] fhall receive the greater (κριμα) *punifhment.*

2 For IN many things we *all ftumble.*[1] If any *one ftumble* not in word,[2] *he* IS a perfect man,[3] *able to rule even* the whole body.[4]

COMMENTARY.

CHAP. III. 1 *Do not become many of you teachers, my brethren.* That office requires a knowledge which few poffefs, unlefs they are infpired. And if we err, *we fhall receive the greater punifhment* on account of our being teachers.

2 *For in many things*, through natural infirmity and ftrong temptation, *we are all liable to fail.* But as our faults are often in fpeech, *If any one* fo governs his tongue, that he *finneth not in word, he is a man of great virtue, able to rule even the whole body* of his paffions.

Ver. 2.—1. *We all ftumble.* Πταιομεν. This is a metaphor taken from perfons who in walking on flippery or rough ground, flide or ftumble, without falling: as is plain from Rom. xi. 11. Μη επταισαν ινα πεσωσι; *Have they ftumbled fo as to fall?*—Wherefore, as in ferip-

ture

3 Behold, we put bits in the horſes mouths, that they may obey us; and we turn about their whole body.

3 Ιδε, των ἱππων τες χαλινες εις τα ϛοματα βαλλομεν προς το πειθεσθαι αυτες ἡμιν, και ὁλον το σωμα αὐτων μεταγομεν.

4 Behold alſo the ſhips, which, though *they be* ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth.

4 Ιδε, και τα πλοια τηλικαυτα οντα, και ὑπο σκληρων ανεμων ελαυνομενα, μεταγεται ὑπο ελαχιϛε πηδαλιε, ὁπε αν ἡ ὁρμη τε ευθυνοντ☉ βεληται.

5 Even ſo the tongue is a little member, and boaſteth great things. Behold how great a matter a little fire kindleth!

5 Οὑτω και ἡ γλωσσα μικρον μελος εϛι, και μεγαλαυχει. Ιδε, ολιγον πυρ ἡλικην ὑλην αναπτει.

6 And the tongue *is* a fire, a world of iniquity; ſo is the tongue amongſt our mem-

6 Και ἡ γλωσσα πυρ, ὁ κοσμος της αδικιας· ὑτως ἡ γλωσσα καθιϛαται εν τοις

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ture *walking* denotes the courſe of a man's conduct, *ſtumbling*, in this paſſage, ſignifies thoſe leſſer failings in duty to which common Chriſtians are liable. For it was in that character, and not in the character of an inſpired apoſtle, that James, to mitigate the harſhneſs of his reproof, ranked himſelf among the perſons to whom he wrote.

2. *If any one ſtumble not in word, he is,* &c. The apoſtle's meaning, according to Grotius is, *If any one does not teach falſe doctrine, he is able to rule the church,* called in other paſſages, *the body*. But, as the apoſtle is ſpeaking of the vices of the tongue in general, which he had reproved, chap. i. 26. I am of opinion, that by *ſtumbling in word,* he means thoſe ſinful railing ſpeeches, which the Judaizing teachers uttered againſt their opponents, as well as the uttering of erroneous doctrine and precepts.

3. *He is a perfect man*: not *perfect* in an abſolute ſenſe; for in that ſenſe no one can be perfect. But he is a man of great virtue; a man perfect in compariſon of others. For it is reaſonable to believe that one who is ſtrictly conſcientious in his words, will be proportionably careful of his actions.

4. *Able to rule even the whole body.* The word χαλιναγωγειν properly ſignifies *to hold in and turn about* a fiery high-mettled horſe *by means of a ſtrong bridle.* Here it is applied metaphorically, to denote the reſtraining of our paſſions by means of a firm reſolution. That the body in this paſſage ſignifies the paſſions and appetites of the body, and not the church, I think is evident from ver. 6.

Ver. 4.

3 Behold, *into the mouths of horſes* we put bits, *to make them obedient to us*, and we turn about their whole body.

3 Think not the tongue a weak member becauſe it is ſmall: *Behold into the mouths of horſes we put bits to make them obedient to us, and* though theſe bits are ſmall, with them *we turn about their whole body*.

4 Behold alſo the ſhips, which though *they be* ſo great, and are driven *by hard* winds, *are turned* about *by* a very ſmall helm, whitherſoever *the force of the director willeth.* [1]

4 *Behold alſo the ſhips, which though they be ſo great* in bulk, *and are driven by ſtormy winds, are turned about by a very ſmall helm*, and made to ſail *whitherſoever the force, of the Pilot* who ſteers the helm, *willeth* them to ſail.

5 *So alſo* the tongue is a little member, (καὶ, 211.) *yet it worketh mightily.* [1] Behold *how much wood* [2] a little fire kindleth!

5 *So alſo the tongue is but a little member, yet it worketh mightily* upon thoſe to whom it ſpeaks. Alſo, to ſhew by another compariſon the operation of the tongue; *Behold how great a maſs of wood a little fire kindleth!*

6 (And the tongue is a fire, a world [1] of iniquity,) *even ſo the tongue*

6 (I ſay this, becauſe *the tongue* ungoverned *is a fire*, and contains *a great collection of iniquity*) *Even*

Ver. 4. *The force of the director willeth.* This is the literal tranſlation of ὁρμὴ εὐθύνοντος βούληται: For εὐθύνων is he who directs the helm; and ὁρμὴ ſignifies the force which he exerts in turning it from ſide to ſide; and βούληται which expreſſes the will of the director, is poetically aſcribed to the force which he exerts in ſteering.

Ver. 5.—1. *It worketh mightily.* The word μεγαλαυχεῖ is compounded of two words which ſignify *a great neck*; conſequently it contains an alluſion to a horſe, who in walking proudly raiſes his neck. And, as he does the ſame when he exerts his force, the word is very properly tranſlated, *worketh mightily:* The meaning is, that the tongue, though a ſmall member, hath great power in governing the body; that is our affections and actions.—Oecumenius explains Μεγαλαυχεῖ thus, μεγάλα ἐργάζεται καλὰ καὶ κακά. *It works great good and evil.*

2. *How much wood.* The Greek word ὕλη, denotes a *maſs* or *heap* of any kind of matter, but eſpecially of *wood*. The Latines uſed *materia*, in the ſame ſenſe. Curtius, L. 6 c. 6. *multam materiam ceciderat miles: The ſoldiers had cut down much wood.*

Ver. 6.—1.—*And the tongue is a fire, a world of iniquity.* This is a metaphor of the ſame kind with a ſea of troubles, a deluge of wickedneſs. The Syriac tranſlation of this clauſe is, *Et mundus peccati*

 veluti

bers, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

μελεσιν ἡμων, ἡ σπιλουσα ὁλον το σωμα, και φλογιζουσα τον τροχον της γενεσεως, και φλογιζομενη ὑπο της γεεννης.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

7 Πασα γαρ φυσις θηριων τε και πετεινων, ἑρπετων τε και εναλιων, δαμαζεται και δεδαμασαι τῃ φυσει τῃ ανθρωπινῃ·

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

8 Την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι, ακατασχετον κακον, μεστη ιου θανατηφορου.

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veluti ramus; *and the wicked world is as the wood;* which, in Whitby's opinion, maketh both the sense and the similitude clear. But it changes the similitude, by making the wicked world the feuel; whereas the apostle represents the body as the feuel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber.—*A world of iniquity;* that is, *a great collection of iniquity.* This the apostle says the tongue is, because there is no iniquity which an unbridled tongue is not capable of producing; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and man; or by means of others, whom it entices, commands, terrifies, and persuades, to commit murders, adulteries, and every evil work.

2. *That which spotteth the whole body* In this and in what follows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first spotteth or blackeneth it with its smoke, and then setteth it on fire, so the tongue spotteth or blackeneth the whole body, then setteth on fire the natural frame.

3. *And setteth on fire the natural (wheel or) frame.* So τον τροχον της γενεσεως signifies. For το προσωπον της γενεσεως, chap. i. 23. is *the natural face*—The wonderful mechanism of the human body, and its power of affecting, and of being affected by the soul, is in this passage aptly represented, by the wheels of a machine which act on each other.—The pernicious influence of the tongue, in first spotting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it inflames men's passions to such a degree, that being no longer under the direction of their reason, they push them on to such actions as are destructive both of their body and soul.—Bos, Elsner, Alberti and others, by *the natural wheel*, understand the successive generations of men; one generation going, and another coming without intermission: So that the apostle's meaning

is placed among our members, that which spotteth the whole body,[2] and setteth on fire the *natural frame*,[3] and *IS* set on fire *from* hell.[4]

so the tongue is placed among our members, that which defileth with its speech *the whole body*; as fire by its smoke spotteth the wood among which it is put; *and* as fire kindleth the wood, the tongue *setteth on fire the frame of our nature, being itself set on fire from hell.*

7 (Γαρ) *Now every nature of wild* beasts,[1] and of birds, and of serpents, and *of sea monsters*, is *subdued*, and hath been *subdued, by the human nature.*

7 *Now* it is remarkable, that *every nature of wild beasts, and of birds, and of serpents, and of sea monsters, is* capable of being *subdued, and hath* actually *been subdued by the human ingenuity.*

8 But the tongue *of men no one can subdue.*[1] IT IS an unruly evil *thing*, full of deadly poison.

8 *But the tongue of* other *men no one is able to subdue. It is an unruly evil thing, full of deadly poison*: it oft times occasions death to those on whom it is let loose. Pf. cxl. iii.

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ing is, the tongue hath set on fire our forefathers, it inflameth us, and will have the same influence on those who come after us.--Benson supposing that γενεσις here answereth to the Hebrew *Toldoth*, understands by *the wheel of generation*, the course of a man's life.--The apostle's sentiment is true in all these senses.

4. *And is set on fire from hell. Hell*, the place prepared for the devil, is by a metonymy put for the *devil* himself; as by a like metonymy, *heaven* is put for *God*. But the apostle represents the tongue as set on fire from hell, rather than from the devil, because he is speaking of fire and burning, whose origin he elegantly deduces from *hell-flames*.--The use we ought to make of the doctrine taught in this highly figurative passage, is obvious. Being surrounded with such a mass of combustible matter, we should take great care not to send from our tongues, the least spark by which it may be kindled, lest we ourselves with those whom we set on fire, be consumed in the flames which we raise.

Ver. 7. *Every nature of wild beasts*, &c. In translating this verse I have followed Beza. The phrase (πασα φυσις θηριων) *every nature of wild beasts*, &c. means, the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. *But the tongue of men no one can subdue.* This translation arises from the right construction of the original, in the following manner: Την δε γλωσσαν ανθρωπων, ουδεις δυναται δαμασαι. Besides, it gives a more just sense, than the common translation, which represents the apostle, as saying, that no one can subdue his own tongue. The

tongue

9 Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.

9 Εν αυτη ευλογȣμεν τον Θεον και πατερα, και εν αυτη καταρωμεθα τȣς ανθρωπȣς τȣς καθ' ὁμιωσιν Θεȣ γεγονατας.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

10 Εκ τȣ αυτȣ ςοματος εξερχεται ευλογια και καταρα· Ου χρη, αδελφοι μȣ, ταυτα ὑτω γινεσθαι.

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

11 Μητι ἡ πηγη εκ της αυτης οπης βρυει το γλυκυ και το πικρον;

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain both yield ſalt water and freſh.

12 Μη δυναται, αδελφοι μȣ, συκη ελαιας ποιησαι, η αμπελος συκα; ὑτως ȣδεμια πηγη ἁλυκον και γλυκυ ποιησαι ὑδωρ.

13 Who *is* a wiſe man, and endued with knowledge, amongſt you? let him ſhew, out of a good converſation, his works with meekneſs of wiſdom.

13 Τις σοφος και επιςημων εν ὑμιν; δειξατω εκ της καλης αναςροφης τα εργα αυτȣ εν πραυτητι σοφιας.

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tongue of other men no one can ſubdue: but certainly a man may ſubdue his own tongue. – Oecumenius read this clauſe interrogatively; *and can no man ſubdue the tongue? It is an unruly evil.*

Ver. 9. *With it we curſe men.* Perhaps the apoſtle in this glanced at the unconverted Jews, who, as Juſtin Martyr informs us in his dialogue with Trypho the Jew, often curſed the Chriſtians bitterly in their ſynagogues.

Ver. 10. *Same mouth.* If James here had the miniſters of religion in his eye, whoſe office it was to praiſe God in name of the people, his reproof would be the more ſevere.

Ver. 12. *So no fountain can produce ſalt and ſweet water.* Becauſe this is ſuppoſed to be a repetition of what is contained in ver. 11. Lucas Brugenſis, Eſtius, Grotius, and others, prefer the reading of the Alexandrian and other MSS. namely, Ουτως ȣδε αλυκον γλυκυ ποιησαι ὑδωρ: *So neither can ſalt water produce ſweet.* The Syriac hath here, *Similiter neque aquæ ſalſæ poſſunt fieri dulces. Salt waters cannot be made ſweet.* The Vulgate; *Sic neque ſalſa dulcem poteſt facere aquam; ſo neither can ſalt water make freſh water.* But the compariſons are different:

9 (Ev) *With it we bless* God, even the Father, and *with it we curse* men, [1] *who were* made after the *likeness* of God.

9 Besides, it is applied to the most contradictory purposes. With *it we bless God even the Father* of the universe, *and with it we curse men who*, in their intellectual part, *were made after the likeness of God* whom we bless.

10 Out of the same mouth [1] *goeth forth a* blessing and *a curse*. My brethren, these things ought not so to be.

10 *Out of the same mouth goeth forth a blessing and a curse. My brethren these things ought not so to be:* for if we love and bless God, we will love and bless men also, seeing they were made after his image.

11 Doth a fountain send forth *from the same hole*, sweet WATER and bitter?

11 No such inconsistency is found in the natural world. *Doth any fountain send forth from the same opening, fresh water and salt?*

12 Can *a* fig-tree, my brethren, *produce olives? or* a vine figs? *so no fountain* CAN *yield salt and sweet* water. [1]

12 *Can a fig-tree, my brethren, produce olives? or a vine figs? In like manner, no fountain can produce salt and fresh water.* It is equally unnatural for the same mouth, to send forth praises to God and cursings to men.

13 *Is any one wise and intelligent* among you? let him shew, *by* a good conversation, his works with meekness of wisdom. [1]

13 Though ye can not subdue other men's tongues, ye may bridle your own. I therefore say, *Is any teacher among you wise and intelligent? Let him shew by a good conversation, his words and actions* as a teacher, performed *with the meekness of wisdom.*

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ferent: bitter water being different in kind from that which is salt — Estius observes, that the apostle's design was to confirm his doctrine by four similitudes; the first taken from fountains, the second and third from fruit-trees, and the fourth from the sea, which being in its nature salt does not produce fresh water. He therefore approves of the reading of the Alexandrian MS. But Mill prefer the common reading.

Ver. 13. *Meekness of wisdom.* This beautiful expression insinuates, that true wisdom is always accompanied with meekness, or the government of the passions. *The meekness of wisdom*, and *the beauty of holiness*, are expressions of the same kind, formed to represent the excellency of these qualities.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth.

14 Ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια ὑμων, μη κατακαυχασθε και ψευδεσθε κατα της αληθειας.

15 This wiſdom deſcendeth not from above, but *is* earthly, ſenſual, deviliſh.

15 Ουκ εςιν αὑτη ἡ σοφια ανωθεν κατερχομενη, αλλ' επιγειος, ψυχικη, δαιμονιωδης.

16 For where envying and ſtrife *is*, there *is* confuſion, and every evil work.

16 Ὁπȣ γαρ ζηλος και εριθεια, εκει ακαταςασια και παν φαυλον πραγμα.

17 But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy.

17 Ἡ δε ανωθεν σοφια πρωτον μεν ἁγνη εςιν, επειτα ειρηνικη, επιεικης, ευπειθης, μεςη ελεȣς και καρπων αναθων, αδιακριτος και ανυποκριτος.

Ver. 14. *If ye have bitter anger.* Ζηλον πικρον. See 2 Cor. xi. 2. note 1.—There is a virtuous anger, namely when it is exerciſed for a juſt reaſon, and does not exceed in degree and duration. Hence the precept Epheſ. iv. 26. *Be angry and ſin not,* &c.

Ver. 15. *But is earthly.* The apoſtle having deſcribed that bitter bigotted ſpirit of which the Jewiſh teachers boaſted, condemns it in this verſe, by declaring that it is no part of the wiſdom which cometh from God: but is *earthly*, mere worldly policy; *animal*, its end is to procure the gratification of the animal paſſions; and *demoniacal*, it is the wiſdom practiſed by evil ſpirits, and which they infuſe into their votaries.

Ver. 16.—1. *For where anger and ſtriſe.* St. Paul ſpeaks of ερεις και μαχας νομικας, *ſtriſes and fightings about the law*, Tit. iii. 9. The Jews every where enforced the obligation of the law of Moſes with a fury that bordered on madneſs, and which led them to commit the greateſt crimes; as is evident from the things mentioned in the following chapter.

2. *There tumult.* Ακαταςασια. Paul uſes this word in the plural, for *ſeditions*, 2 Cor. vi. 5. a ſenſe which ſuits this place well. For about this time the Jews, from their intemperate zeal for the law of Moſes, raiſed ſeditions in Judea and elſewhere, which were the occaſion of many crimes and of much bloodſhed.

Ver. 17.-1. *But the wiſdom from above is firſt indeed pure,* &c. See chap. i. 5. note, for the meaning of wiſdom.—In this beautiful paſſage,

14 But if ye have bitter *anger*[1] and ſtrife in your heart, *do not boaſt* and *lie* againſt the truth.

14 *But if ye have bitter anger and ſtrife in your hearts* againſt your opponents, and expreſs theſe bad diſpoſitions by ſpeech, *do not boaſt* of theſe things as wiſdom, *and give the lie to true religion* which forbids them.

15 *This is not the wiſdom which cometh* from above, (chap. i. 17.) but is earthly,[1] *animal*, *AND demoniacal.*

15 *This* outrageous method of ſpreading religion, *is not the wiſdom which cometh from God*, *but is earthly* policy ſuggeſted by your *animal* paſſions, *and belongeth to Demons*, who inſpire you with it.

16 For where *anger* and ſtrife,[1] there *tumult* and every evil work.

16 *For where there is bitter anger*, on account of opinions, *and ſtrife* in maintaining them, *there tumult and every evil work ſubſiſt.*

17 But the *wiſdom* from above is firſt *indeed* (αγνη) pure,[1] then peaceable, gentle, (ſee Philip. iv. 5. note 1.) *eaſy* to be *perſuaded*, full of *compaſſion* and good fruits, without partiality,[2] and without hypocriſy.

17 *But the wiſdom from God*, which ought to guide the teachers of religion, *is firſt indeed unmixed* with error and paſſion; *Then peaceable*, leading men to maintain peace; It renders men *gentle* towards others; and *eaſy to be perſuaded* to forgiveneſs; It is *full of compaſſion* towards the afflicted, *and of* the *good fruits* of charitable actions; *without partiality* in judgment; *and without hypocriſy.*

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paſſage, James deſcribes the excellent nature of that temper which is recommended by the Chriſtian religion, and the happy effects which it produces. It is the higheſt wiſdom; it cometh from God; and makes thoſe who receive it firſt pure, then peaceable, *&c.* - All the apoſtles except Paul, were illiterate men. But according to their maſter's promiſe, they had by the inſpiration of the Spirit a wiſdom and eloquence given them, far exceeding what they could have acquired by the deepeſt erudition. Of the fulfilment of Chriſt's promiſe the epiſtle of James is a ſtriking proof. Search all heathen antiquity, and ſee whether it can produce any ſentiments more noble, or more ſimply and beautifully expreſſed, than thoſe contained in this chapter, and indeed throughout the whole of this epiſtle.

2. *Without partiality:* Αδιακριτος, literally, *without making a difference.* This character of true religion, was very properly mentioned to perſons whom the apoſtle had rebuked for their partiality in judging cauſes.

Ver. 18.

18 And the ſruit of righteouſneſs is ſown in peace of them that make peace.

18 Καρπος δε της δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην.

Ver. 18. *The fruit of righteouſneſs.* If I miſtake not, *righteouſneſs* here, ſignifies not only that uprightneſs of conduct which is produced by a true faith, but faith itſelf; which when accompanied with good works, is counted to the believer for righteouſneſs, and produces the greateſt happineſs to him. Or, righteouſneſs may ſignify *truth*, or

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CHAP. IV.

View and Illuſtration of the Matters contained in this Chapter.

THE crimes condemned in this and the following chapter, were ſo atrocious and of ſo public a nature, that we can hardly ſuppoſe them to have been committed, by any who bare the name of Chriſtians. Wherefore, as this letter was directed to the whole Jewiſh nation, it is reaſonable to ſuppoſe that the apoſtle, in writing theſe chapters, had the unbelieving Jews, not only in the provinces, but in Judea chiefly, in his eye; who, it is well known, were now become deſperately wicked.

Some time before the breaking out of the war with the Romans, which ended in the deſtruction of Jeruſalem and of the Jewiſh commonwealth, the Jews, as Joſephus informs us (Bell. l. 2. c. 17. 19. 21. Geneva Edit. 1633) on pretence of defending their religion, and of procuring for themſelves that freedom from foreign dominion, and that liberty which they thought themſelves entitled to as the people of God, made various inſurrections in Judea againſt the Romans, which occaſioned much bloodſhed and miſery to their nation. The factions likewiſe into which the more zealous Jews were now ſplit, had violent contentions among themſelves, in which they killed one another, and plundered one another's goods. In the provinces likewiſe the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war againſt the heathens, and killed numbers of them, and were themſelves maſſacred by them in their turn. To theſe attempts againſt the heathens, the more zealous Jews were led by this falſe opinion, that the precepts of their law which required

18 (Δε, 104.) *Besides*, the fruit of righteousness[1] (εν) *with peace, is sown by* them *who practise*[2] peace.

18 *Besides the* good *fruit of true faith, with peace* the effect of true faith, *is sown* in the hearts of others most effectually, *by those* teachers *who maintain peace* in society.

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or true doctrine —In the whole of this chapter, the apostle gave the Jews directions how most effectually as teachers they might promote the faith and practice of their religion among the heathens.

2. *Who practise*, or *work:* So ποιειν, signifies, 1 John ii. 29. iii. 8. Properly, the word denotes the doing of things which require time and perseverance to accomplish them.

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required them to extirpate the Canaanites, obliged them to kill idolaters and destroy idolatry every where. Accordingly, it is certain that in the period we are speaking of, the zealots in the provinces aided by their brethren, neglected no opportunity of attacking the heathens, when they thought they could do it with success.

This being the state of the Jews in Judea, and in the provinces, about the time the apostle James wrote his Epistle to the twelve tribes, it can hardly be doubted that the wars, and fightings, and murders, of which he speaks in the beginning of Chap. IV. were those above described. For as the apostle composed his letter in the year 62. after the confusions were begun; and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him who was one of the chief apostles of the circumcision, to condemn such insurrections, and to rebuke with the greatest sharpness, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with asking the Jews, whence the wars and fightings that were among them came? And by adding, *Come they not from your lusts which war in your members?* He insinuated, that although they pretended in these things to be guided by zeal for the glory of God and for the salvation of the heathen, the true spring of the whole was their own lusts. Their love of power and wealth made them anxious to have many proselytes, by whose influence they hoped to have some share in the government of the cities where they lived, or at least to enjoy some lucrative public offices.

They

They even endeavoured to terrify the heathens, by their wars and maſſacres, into a compliance with their deſires, ver. 1.—Next he told them, they never could ſucceed in converting the heathens, and deſtroying idolatry, becauſe they did not uſe the methods proper for theſe ends. They neither prayed to God for aſſiſtance and ſucceſs, nor exerciſed meekneſs towards thoſe whom they wiſhed to convert, ver. 2.—Beſides, they acted from wicked motives. They wiſhed to make proſelytes, merely that they might draw money from them to ſpend on their luſts, ver. 3.—Nay they followed the heathens in their corrupt manners, that gaining their friendſhip, they might with the more eaſe perſuade them to embrace Judaiſm, ver. 4.—In all theſe things they were condemned by their own ſcriptures, and alſo by the practice of the apoſtles of Chriſt, who propagated true religion mildly, and without rage, ver. 5, 6.—He therefore exhorted them to ſubject themſelves to God, and to reſiſt the devil, by whom they were excited to follow the turbulent courſes he had condemned: and aſſured them, that if they reſiſted the devil he would flee from them, ver 7.—Then counſelled them to worſhip God, not by rites and ceremonies, but with their ſpirit; aſſuring them if they did ſo, that God would accept and bleſs them. In this the apoſtle tacitly reproved the unbelieving Jews for the zeal they ſhewed in perſuading the heathens to embrace the rites of Moſes, while they were at no pains

OLD TRANSLATION.

CHAP. IV. 1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts, that war in your members?

2 Ye luſt, and have not: ye kill, and deſire to have,

GREEK TEXT.

1 Ποθεν ϖολεμοι και μαχαι εν ὑμιν; ȣκ εντευθεν, εκ των ἡδονων ὑμων των ςρατευομενων εν τοις μελεσιν ὑμων;

2 Επιθυμειτε, και ȣκ εχετε· φονευετε και ζηλȣτε,

Ver. 1.—1. *Whence wars*, &c. Here and in the following chapter, James uſes the rhetorical figure called *apoſtrophe*, addreſſing the Jews as if they were preſent, whereby he hath given his diſcourſe great ſtrength and vivacity. What theſe wars were, See in the Illuſtration.

2. *Even from your luſts*. Ἡδονων. Literally, *your pleaſures; pleaſure*, the effect being put for *luſt* the cauſe.

3. *Luſts which war in your members*. This, as Bengelius remarks, is the true origin of moſt of the wars which kings carry on againſt kings,

pains in perſuading them to lead holy lives.—Farther, the zealots he ordered to cleanſe their hands from blood and rapine, and to purify their hearts from evil paſſions, before they preſumed to worſhip God, ver. 8.—Withal to rouſe the whole of them, if poſſible, to repentance, he foretold the dreadful miſeries which were coming upon them: and called on them to mourn bitterly for their ſins, ver. 9, 10.—By this ſevere rebuke and threatening, in which the apoſtle uſed great authority and plainneſs, he intended not only to bring the unconverted Jews to a right ſenſe of things, but alſo to prevent the believing part of the nation, from joining them in the riots and inſurrections which they raiſed on pretence of religion. Then addreſſing both ſorts, he forbade them to ſpeak evil of one another on account of their differences in religion, becauſe it was an uſurpation of God's prerogative, as Lord of the conſcience, and only judge of men, ver. 11, 12.

Laſtly, becauſe many of the unconverted Jews who followed commerce, in laying their ſchemes, neither took into their view the brevity and uncertainty of human life, nor the ſupremacy of God in directing all events, but ſpake and acted as if all things had depended on their own pleaſure, the apoſtle rebuked them for their irreligious temper and vain ſpeeches, and directed them in what manner to expreſs themſelves concerning their ſchemes reſpecting futurity, ver. 13,—17.

New Translation.

CHAP. IV. 1 *Whence wars* and fightings[1] *a*mong you? COME THEY not hence, EVEN *from* your luſts[2] *which* war in your members?[3] (See Rom. vii. 23. 1 Pet. ii. 11.)

2 Ye *ſtrongly deſire*,[1] and have not; ye kill, and

Commentary.

CHAP. IV. 1 *Whence* the *wars and fightings* which ye carry on *among yourſelves*, and againſt the heathens? *Come they not hence, even from your luſts*, your pride, covetouſneſs, ſenſuality and ambition, *which war in your members* againſt your reaſon and conſcience?

2 *Ye ſtrongly deſire* to make proſelytes, *and have not* what ye deſire.

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kings, and nations againſt nations. Their ambition to extend their territories, their love of grandeur and riches, their reſentments of ſuppoſed injuries, all the effect of luſt, engage them in wars.

Ver 2. *Ye ſtrongly deſire* For this ſenſe of επιθυμειτε ſee Rom. vii. 7. note. According to Whitby, the ſtrong deſire which the Jews indulged, was that of throwing off the yoke of the heathens, and of recovering their liberty. But as the apoſtle ſays, they did not obtain what they ſtrongly deſired, becauſe they did not aſk it of God, I rather think what they ſtrongly deſired, was to make proſelytes to the Jewiſh

and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

και ȣ δυνασθε επιτυχειν· μαχεσθε και πολεμειτε, ȣκ εχετε δε, δια το μη αιτεισθαι ὑμας.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

3 Αιτειτε, και ȣ λαμϐανετε, διοτι κακως αιτεισθε, ἱνα εν ταις ἡδοναις ὑμων δαπανησητε.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God.

4 Μοιχοι και μοιχαλιδες, ȣκ οιδατε ὁτι ἡ φιλια τȣ κοσμȣ, εχθρα τȣ Θεȣ εϛιν; Ὁς αν ȣν βȣληθη φιλος ειναι τȣ κοσμȣ, εχθρος του Θεου καθιϛαται.

Jewish religion, as a prelude to the Messiah's kingdom, where they expected to pass their lives in the enjoyment of every kind of sensual pleasure.

2. *Ye kill, and are zealous.* The Jews, in the reign of the Emperor Claudius, being greatly enraged against their brethren who had become Christians, raised such tumults in Rome, that Claudius found it necessary for the peace of the city to banish them all. See pref. to Romans, sect. 3. Yet I do not think the apostle had these confusions in his eye here. The murders of which he speaks, seem to have been those committed by the zealots, whose rage often carried them to murder the heathens, and even those of their own nation who opposed them. Accordingly, to shew who the persons were to whom he spake, the apostle adds, και ζηλȣτε, *and are zealous.*

3. *Ye fight and war.* According to Bengelius, *Ye kill and are zealous*, is the action of individuals against individuals: but this, *ye fight and war*, is the action of many against many.

4. *But ye have not, because ye ask not.* Since the persons to whom the apostle is speaking, failed of their purpose because they did not pray to God, it shews that some of their purposes at least were laudable, and might have been accomplished with the blessing of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who coveted riches. The apostle's declaration agrees only to such of the unconverted Jews, as endeavoured to bring the heathens to the knowledge and worship of the true God. So far their attempt was commendable, because by converting the Gentiles to Judaism, they prepared them for receiving the gospel; and if for this they had asked the assistance and blessing of God sincerely, they might have been successful in their purpose.

are zealous,[2] and cannot obtain: (see ver. 3. note) ye fight and war,[3] *but have* not, because ye ask not.[4]

Ye kill the heathens, *being zealous* to destroy idolatry, *and cannot obtain* your purpose. *Ye fight and war* to force the heathens to embrace Judaism, *but have not* any success, *because ye ask not* God's direction.

3 Ye ask, and *do not receive*, because ye ask (κακως) *wickedly*, that ye may *spend upon* your lusts.[1]

3 And even when *ye ask* success, *ye do not receive* it, *because ye ask* success in making proselytes *wickedly;* having no view therein but to draw money from them, *that ye may spend* it *upon your lusts*.

4 Ye adulterers and adulteresses,[1] know ye not that the friendship of the world is enmity *AGAINST* God? Whosoever therefore will be a friend of the world, (καθιϛαται, 57.) is the enemy of God.

4 *Ye adulterers and adulteresses, know ye not that the friendship of the wicked*, gained by partaking with them in their vices, *is enmity against God. Whosoever therefore will be a friend of the wicked*, by following them in their vices, *is the enemy of God*, though he does it on the specious pretence of converting them to Judaism?

Ver. 3. *Ye do not receive, because ye ask wickedly, that ye may spend upon your lusts.* Some commentators understand this of the Jews praying for the goods of this life, which they did not receive, because their design in asking them was to spend them in the gratification of their lusts. But though such a prayer had been allowable, the apostle scarcely would have spoken of it here, as it had no connection with his subject. His meaning in my opinion is, that they prayed for success in converting the heathen, not from any regard to the glory of God and the salvation of the heathens, but from a desire to draw money from them when converted, to spend on their own lusts.

Ver. 4. *Ye adulterers and adultresses.* Because God himself represented his relation to the Jews, as his people, under the idea of a *marriage*, and because the prophets, in conformity to that idea, represented the idolatry of the Jews as *adultery*, it is supposed by some, that James called those Jews who acted inconsistently with their religion, *adulterers* and *adulteresses* in a spiritual sense. But others more properly understand these appellations literally, because idolatry was a sin from which the Jews had long been entirely free. But to adultery, and the other sins of the flesh, they were exceedingly addicted. See Rom. ii. 1. note 1. and James v. 5. note 2.— The Syriac and Vulgate versions, want the word *adulteresses*. And Estius thinks it was added to the text by some injudicious translator, because James no where else in this epistle addresses the females. Mill likewise thinks the word should be omitted. Proleg. No. 498.

5 Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy?

5 Η δοκειτε ὁτι κενως ἡ γραφη λεγει· Προς φθονον επιποθει το πνευμα ὁ κατῳκησεν εν ἡμιν;

6 But he giveth more grace: wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.

6 Μειζονα δε διδωσι χαριν· διο λεγει, Ὁ Θεος ὑπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι χαριν.

7 Submit yourſelves, therefore, to God. Reſiſt the devil, and he will flee from you.

7 Ὑποταγητε ουν τῳ Θεῳ· αντιςητε τῳ διαβολῳ, και φευξεται αφ' ὑμων·

Ver. 5.—1. *Do ye think the ſcripture ſpeaketh* κενως *falſely?* The apoſtle means, ſpeaketh falſely when it declareth, that the friendſhip of the wicked which is purchaſed by foll wing them in their evil courſes, is enmity againſt God; and when it denounces the wrath of God againſt ſuch friendſhips.—Here, James had in his eye thoſe paſſages of the Jewiſh ſcriptures, where the things mentioned are declared ſinful and denounced as deadly, either directly, or by implication, particularly Pſal. v. 5, 6. vii. 11. ix. 17. Iſa. xiii. 11.—If the reader thinks the queſtions in this verſe were addreſſed to the converted Jews, the apoſtle may have had in his eye Paul's declaration to the Romans, chap. viii. 7. *The minding of the fleſh is enmity againſt God.* And by calling theſe words *ſcripture*, he hath, like Pet. 2 Ep. iii. 16. teſtified that Paul wrote his epiſtles by inſpiration.—That the Greek word κενως ſignifies *falſely*. See 1 Theſſ. ii. 1. note.

2. *And doth the Spirit?* I have followed Glaſſius and Whitby in ſupplying the word *and* at the beginning of this clauſe, to ſhew that the apoſtle puts two ſeparate queſtions to the Jews. For, if the whole is conſidered as one queſtion, it will imply as Whitby obſerves, that the ſcripture ſaith what is contained in the latter clauſe; which I do not find it hath any where done. Beza, however, ſuppoſing that the ſcripture is repreſented as ſaying theſe words, thinks the apoſtle alludes to Gen. viii. 21. *The imagination of man's heart is evil from his youth.* But that text does not appear to have any relation to the clauſe in queſtion.—This paſſage of the epiſtle being very difficult, I am not certain that I have attained its true meaning.

3. *The ſpirit who dwelleth in us.* The apoſtle propoſed to the Jews the mild method of ſpreading the goſpel, which he and his brethren, by the direction of the Spirit of God, followed, as an example to be imitated by the Jews in ſpreading their religion among the heathens.

4. *Strongly inclined to rage?* I have tranſlated the Greek word φθονος in this clauſe, by the Engliſh word *rage*, becauſe the word which anſwers to it in the Hebrew, hath that ſignification, Job v.

2. Ezek.

5 Do ye think that the ſcripture (λεγει κενως) *ſpeaketh falſely?* [1] AND *doth* the ſpirit [2] *who* dwelleth in us, [3] (επιποθει) *ſtrongly incline* to *rage?* [4]

5 *Do* ye follow theſe ways becauſe *ye think that the ſcripture ſpeaketh falſely*, in its denunciations of puniſhment againſt the enemies of God? *And doth the Spirit* of God *who dwelleth in us* apoſtles, *ſtrongly diſpoſe* us *to* exerciſe *rage* againſt thoſe who oppoſe the truth?

6 *No.* But he giveth *greater* grace. (Διο, 122. 2.) *For* he ſaith, [1] God reſiſteth the proud, but giveth (χαριν) grace *to* the humble.

6 *No. But the Spirit giveth* the knowledge of *a more gracious method* of dealing with unbelievers. *For he ſaith* in the Scripture, *God reſiſteth the proud* by making their ſchemes abortive, *but giveth grace to the humble;* he giveth them gracious aſſiſtances.

7 Therefore *be ye ſubject* to God. Reſiſt the devil, [1] and he will flee from you. (See 1 Pet. v. 9. Epheſ. vi. 11.)

7 *Therefore, be ye ſubject to God,* while ye endeavour to make him known to the heathen: And *reſiſt the devil,* who by filling you with pride and rage, ſpurs you on to ſpread your religion by wars, *and he will flee from you.*

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2. Ezek. xxxv. 11: and becauſe there are other Greek words uſed by the penmen of the New Teſtament, in the ſenſe of the correſponding Hebrew words. Elſner likewiſe is of opinion that φθονος here ſignifies *anger*; for he hath tranſlated the paſſage thus, *Do ye think the ſcripture ſaith in vain, the ſpirit that dwelleth in us, is ready to be angry?* But as the ſcripture does not any where ſay this, it is more proper to ſeparate the verſe into two queſtions, as I have done.—If *rage* is thought an unuſual ſenſe of the word φθονος it may be tranſlated *malice*; a ſenſe which it has, Matth. xxvii. 18. Mark xv. 10. See Parkhurſt's Dictionary.

Ver. 6. *For he ſaith,* &c. The Spirit ſaith this, Prov. iii. 34. *Surely he ſcorneth the ſcorners, but he giveth grace to the lowly.* The apoſtle's quotation of this paſſage, though ſomewhat different in the words, is the ſame in the ſenſe with the original. For *ſcorners*, in ſcripture, are *proud inſolent wicked men:* and to reſiſt ſuch perſons, by rendering their ſchemes abortive, and by humbling them, is emphatically called *a ſcorning of them.*—The zealots, for whom this paſſage of the epiſtle was intended, are fitly called *ſcorners*, becauſe they held the heathens in the utmoſt contempt. And fancying themſelves, by the precepts given to their fathers concerning the Canaanites, bound to exterminate all Idolaters, they did not ſcruple to kill the heathens, when it was in their power to do it.—In quoting Prov. iii. 34. James hath adopted the LXX. tranſlation, as ſufficiently accurate.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil of one another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

8 Εγγισατε τῳ Θεῳ, και εγγιει ὑμιν· καθαρισατε χειρας ἁμαρτωλοι, και ἁγνισατε καρδιας διψυχοι.

9 Ταλαιπωρησατε, και πενθησατε, και κλαυσατε· ὁ γελως ὑμων εις πενθος μεταστραφητω, και ἡ χαρα εις κατηφειαν.

10 Ταπεινωθητε ενωπιον τȣ Κυριȣ, και ὑψωσει ὑμας.

11 Μη καταλαλειτε αλληλων, αδελφοι· ὁ καταλαλων αδελφȣ, και κρινων τον αδελφον αυτȣ, καταλαλει νομȣ, και κρινει νομον· ει δε νομον κρινεις, ȣκ ει ποιητης νομȣ, αλλα κριτης.

Ver. 7. *Resist the devil,* &c. Benson's note on this is good, "We "may chase away the devil, not by holy water, the sign of the cross, "or any superstitious charm, but by steady virtue and resolute "goodness."

Ver. 8.—1. *Draw nigh to God.* Persons who came to the tabernacle to worship, were said to *draw nigh to God,* because the symbol of his presence resided there. But this was only a drawing nigh to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn recollection of his presence, perfections, and benefits; and by exercising those pious affections which are due to him. And whosoever worshipeth God in that spiritual manner, is justly said to *draw nigh to God,* and will be accepted of him, in whatever place he worshippeth him.

2. *Cleanse your hands ye sinners.* The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner the people, before they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render men's worship acceptable to the Deity. Farther, *hands* in this passage being put for all the members of the body used in the commission of sin, the apostle's injunction, according to its emblematical meaning, imports that under the gospel, we must worship God, not by

8 Draw nigh to God,[1] and he will draw nigh to you Cleanse YOUR hands[2] YE sinners, and purify YOUR hearts, YE *men of two souls*. (See chap. i. 8. note 1.)

8 *Worship God*, deeply impressed with a sense of his holiness and justice; *and he will bless and assist you. Cleanse your hands ye sinners* from blood and rapine, before ye worship him; *and purify your hearts, ye men of two souls*, from those evil passions which make you act so inconsistently.

9 Be *exceedingly* afflicted, and mourn, and weep. And let your laughter be turned *into* mourning, and YOUR joy *into sadness*.[1]

9 *Be exceedingly afflicted* for your crimes, *and mourn, and weep* on account of them, *and let your foolish mirth* arising from sensual gratifications, *be turned into mourning, and your* carnal *joy into sadness*. (See Joel ch. ii. 12, 13.)

10 *Be humbled in the presence* of the Lord, and he *will* lift you up.

10 *Be humbled in the presence of the Lord*, on account of your sins, *and he will lift you up*, by bestowing on you pardon and salvation.

11 Speak not *against one another* brethren. He *who speaketh against* HIS brother, and *condemneth* his brother, speaketh *against* the law,[1] and *condemneth* the law.[2] But if thou *condemnest* the law, thou art not a doer of the law, but a judge.

11 *Speak not against one another, brethren*, on account of your opinions in religion. *He who speaketh against his brother, and condemneth his brother* in matters pertaining to conscience, *speaketh against the law* both of Moses and of Christ, which forbids that kind of speaking; *and condemneth the law* itself. *But if thou condemnest the law, thou art not a doer of the law*, as thou oughtest to be, *but a proud arraigner* of it.

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by cleansing our bodies from outward filthiness, but by holiness of heart and life. Accordingly, because our Lord had declared that out of the heart proceed evil thoughts, &c. James adds, *and purify your hearts*. This with other exhortations of the like kind found in scripture, imply that in matters of religion and virtue, men must co-operate with the grace of God, by their own earnest endeavours.

Ver. 9. *And your joy into sadness*. Κατηφειαν. This word is used by Homer, Iliad 11. 498. P. 556. to denote the dejection of mind observable in persons overwhelmed with shame or sorrow, and manifested by hanging down the head This was the disposition of the Publican who went up to the temple to pray, Luke xviii. 13.

Ver. 11.—1. *Speaketh against the law*; that is, in Bengelius's opinion, against the *law of Moses*. But why may not *the law* in this

12 There is one lawgiver, who is able to ſave, and to deſtroy: who art thou that judgeſt another?

12 Εις εϛιν ὁ νομοθετης ὁ δυναμενος σ σαι και απολεσαι· συ τις ει, ὁς κρινεις τον ἑτερον;

13 Go to now, ye that ſay, To-day, or to-morrow, we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain;

13 Αγε νυν οἱ λεγοντες· Σημερον και αυριον πορευσωμεθα εις τηνδε την πολιν, και ποιησωμεν εκει ενιαυτον ἑνα, και εμπορευσωμεθα, και κερδησωμεν·

14 Whereas ye know not what *ſhall be* on the morrow: for what *is* your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away.

14 Οἱτινες ȣκ επιϛασθε το της αυριον· ποια γαρ ἡ ζωη ὑμων; ατμις γαρ εϛιν ἡ προς ολιγον φαινομενη, επειτα δε αφανιζομενη·

15 For that ye *ought* to ſay, If the Lord will, we

15 Αντι τȣ λεγειν ὑμας. Εαν ὁ Κυριος θελησῃ, και

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paſſage be *the goſpel*, called twice in this epiſtle *the law of liberty?* Bengelius ſays this is the laſt time the law of Moſes is mentioned in the New Teſtament.

2. *Condemneſt the law.* The word κρινειν, ſignifies *to condemn*, John iii. 17, 18. vii. 51. xii. 47.

Ver. 12.—1. *There is one lawgiver, who is able to ſave and to deſtroy.* This deſcription of the lawgiver, ſhews that the apoſtle is not ſpeaking of Moſes and his law, but of Chriſt and his goſpel. Being therefore the ſole lawgiver in the Chriſtian church; the zealots among the converted Jews had no power to make laws for themſelves. For the ſame reaſon, neither the biſhop of Rome, nor any collection of men met in councils, have power to make any laws binding on the conſcience; far leſs have they power to deliver over to perdition, thoſe who refuſe to obey their laws. The power of *ſaving* and *deſtroying*, though they have impiouſly aſſumed that power, belongs to Chriſt alone.—His own laws he hath declared in the ſcriptures, and for any man or body of men, to add to, or take from what is there delivered, is a degree of preſumption which Chriſt the great lawgiver will by no means ſuffer to go unpuniſhed.—Many MSS. and verſions, after the word *lawgiver*, add και κριτης, *and judge.*

2. *Who art thou who condemneſt another?* This queſtion ſtrongly diſplays the arrogance and folly of men's condemning one another for any matter pertaining to conſcience, ſince they can not puniſh them whom they condemn.

Ver. 13.

12 There is one lawgiver, who is able to save and to destroy.[1] *Thou,* who art thou, that *condemnest* another?[2]

12 *There is* but *one lawgiver who hath power to save the obedient, and to destroy* the disobedient. *Thou, who art thou that condemnest thy brother,* and thereby assumest the prerogative of Christ?

13 *Come now*[1] YE *who* say, To-day, or to-morrow, we will go *to* such a city[2] *and will abide there one year, and make merchandise,* and get gain;

13 *Attend now ye* irreligious men, *who,* forgetting your dependence on God, *say,* as if all events were in your hand, *To-day or to morrow we will go to such a city, and will abide there one year, and make merchandise, and get gain.*

14 *Who do not know* what SHALL BE *to*-morrow. For what is your life? *a smoke* (γαρ) *verily it is, which* appeareth for a little *while,* and then *disappeareth.*[1]

14 In this confident manner, ye speak concerning futurity *who do not know what shall happen to morrow.* To-morrow ye may die. *For what is your life? A smoke verily it is, which appeareth for a little time, and then disappeareth* while men are beholding it.

15 *Instead* (τȣ, 73.) *of which* ye OUGHT to say,[1] If

15 *Instead of which ye ought to say, If the Lord will, and we shall live,*

Ver. 13.—1. *Come now.* Αγε νυν. This is an interjection calculated to excite attention.

2. *Ye who say, To-day, or to-morrow, we will go, &c.* Many MSS. have the verbs in this verse in the subjunctive mood. But other MSS. with some printed editions have them in the indicative. The sense, however, is the same: for the subjunctive hath often the signification of the indicative.

Ver. 14. *A smoke verily it is, which appeareth for a little while, and then disappeareth.* In the witings of the heathen moralists and poets, there are many beautiful descriptions of the brevity and uncertainty of human life. Homer Iliad vi. compares the successions of the races of men, to the leaves of trees, which fall in autumn, and new ones come forth in the following spring. We find the same thought more elegantly expressed, Ecclesiastic. xiv. 18. *As of the green leaves on a thick tree, some fall and some grow, so is the generation of flesh and blood. One cometh to an end, and another is born.* The eloquent Isaiah compares the life of man to a flower of the field, chap xl. 6. *All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.* So likewise our apostle, chap. i. 10, 11. But in no author sacred or prophane, is there a finer image of the brevity and uncertainty of human life, than this given by James, who hath likened it to *a smoke which appeareth for a little time, then disappeareth,* while men are looking at it.

Ver. 15.

ſhall live, and do this or that.

ζησωμεν, και ποιησωμεν τȣτο η εκεινο.

16 But now ye rejoice in your boaſtings: all ſuch rejoicing is evil.

16 Νυν δε καυχασθε εν ταις αλαζονειαις ὑμων· πασα καυχησις τοιαυτη, πονηρα εϛιν·

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is ſin.

17 Ειδοτι ȣν καλον ποιειν και μη ποιȣντι, ἁμαρτια αυτῳ εϛιν.

Ver. 15. *Inſtead of which, ye ought to ſay, If, &c.* To attain the true meaning of the original words, Αντι τȣ λεγειν ὑμας, I think a comma ought to be placed after τȣ, and the imperſonal verb δει ought to be ſupplied before λεγειν, ſo as to govern ὑμας, thus: Αντι τȣ, (for ȣ) δει ὑμας λεγειν. By this tranſlation the ſentence begun, ver. 13. but which is interrupted by ver. 14. is completed ver. 15. in the following manner: ver. 13. *Ye who ſay to-day or to morrow we will go,* &c. (ver. 14. *Ye* who do not know, &c.) ver. 15. *Inſtead of which,* namely what is mentioned ver. 13. *Ye ought to ſay if the Lord will, &c.* The apoſtle does not mean that theſe words ſhould always be uſed by us, when we ſpeak of our purpoſes reſpecting futurity: but that on ſuch occaſions, the ſentiment which theſe words expreſs, ſhould always be preſent to our mind. The ſame advice Socrates gave to Alcibiades, with great reaſon; becauſe whether one uſes the words mentioned by the apoſtle, or only recollects the ſentiment which they denote, nothing can be more effectual than either, for impreſſing the mind with a ſenſe of God's ſupremacy in the government of the world: agreeably to the ſaying of the wiſe man Prov. xvi. 9. *A man's heart*

CHAP. V.

View and Illuſtration of the Matters contained in this Chapter.

THE unbelieving Jews being exceedingly addicted to ſenſual pleaſures, and very covetous, were of courſe grievous oppreſſors of the poor. Wherefore, to terrify theſe wicked men, and if poſſible to bring them to repentance, St. James, in the moſt lively colours, ſet before them the miſeries which the Romans, the inſtruments of the divine vengeance, were to bring upon the Jewiſh people, both in Judea and every where elſe,

the Lord will, *and* we shall live, (και, 218.) *certainly we will* do this or that.

certainly we will do this or that, seeing all future events depend on God alone, and not on your pleasure.

16 But now ye *boast of* your *proud speeches*: all *boasting of this sort is bad.*[1]

16 *But now ye boast of your proud speeches* concerning futurity, as if ye were absolutely independent on God. *All boasting of this sort is impious*, implying great ignorance both of yourselves and of God.

17 (Ουν, 262.) *Wherefore*, to him *who* knoweth to do good, and doth it not, *it is* to him sin. [2]

17 Being taught by your own scriptures, that all things are ordered by God, ye have no excuse for your proud speeches. *Wherefore, to him who knoweth to think and speak rightly* concerning futurity, *and doth it not, to him it is sin.*

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heart deviseth his way, but the Lord directeth (governeth) *his steps.*

Ver. 16. *All boasting of this sort is bad.* It was bad, because by these proud speeches the Jews represented themselves, as not dependent on God for the prolongation of their life, and for success in their affairs. This impiety, as the apostle told them in the subsequent verse, was highly aggravated in them who were so well instructed concerning the providence of God, out of their own law.

Ver. 17. *It is to him sin.* Because this is true with respect to all who act contrary to knowledge and conscience, Beza and Estius consider it as a general conclusion, enforcing the whole of the reproofs given to the Jews, for acting contrary to the divine revelations, of which they were the keepers.

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else, now deserted of God for their crimes; and particularly the great crime of murdering *the Just one*, Jesus of Nazareth their long expected Messiah. So that being soon to lose their possessions and goods, it was not only criminal but foolish, by injustice and oppression to amass wealth, of which they were so soon to be stripped, ver. 1.—6. In this part of his letter, the apostle hath introduced figures and expressions, which for boldness, vivacity, and energy, might have been used by the greatest Tragic Poet. And if they had been found in any of the writings of Greece or Rome, would have been praised as exceedingly sublime.

Having

Having foretold, that the power of the unbelieving Jews, the great perſecutors of the Chriſtians, was ſoon to be utterly broken, St. James improved the knowledge of that event for the conſolation of the faithful, whom he next addreſſed. The coming of the Lord, to deſtroy the Jewiſh church and ſtate, was at hand, ſo that the evils which they were ſuffering from the Jews were ſpeedily to end. He therefore exhorted the brethren to bear patiently, till the Lord ſhould come to deliver them. In ſo doing, they were to imitate both the huſbandman, who waiteth patiently for the early and the latter rain to render the ſeed he hath ſown fruitful, ver. 7.—9. and their own prophets, who ſuffered evil patiently while they delivered the meſſages of God to their fathers, ver. 10.—He alſo put them in mind of the patience of Job, who was a Gentile, and whoſe patience under accumulated ſufferings, was in the end rewarded with great temporal proſperity, and a laſting fame, ver. 11.

Some of the Jewiſh Chriſtians, it ſeems, when called before the tribunals of their perſecutors, had ſaved themſelves from puniſhment,

OLD TRANSLATION.	GREEK TEXT.
CHAP. V. 1 Go to know, *ye* rich men, weep and howl for your miſeries that ſhall come upon *you*.	1 Αγε νυν οἱ πλουσιοι, κλαυσατε ολολυζοντες επι ταις ταλαιπωριαις ὑμων ταις επερχομεναις.
2 Your riches are corrupted, and your garments are moth-eaten.	2 Ὁ πλουτος ὑμων σεσηπε, και τα ἱματια ὑμων σητοβρωτα γεγονεν·

Ver. 1. *Weep on account of your miſeries which are coming upon you.* The Syriac tranſlation of the laſt clauſe of this verſe is, *Qui venient ſuper vos*. In the Vulgate it is *miſeriis veſtris quæ advenient vobis.* The miſeries of which the apoſtle ſpeaks, were thoſe in which the Jews were to be involved in their war with the Romans, and which by the ſigns pointed out in our Lord's prophecy of the deſtruction of Jeruſalem, James, who wrote this letter in Judea, knew were at hand: miſeries from famine, peſtilence, and the ſword. Theſe fell heavieſt no doubt on the Jews in Judea. But they extended alſo to the Jews in the provinces. Beſides, when Jeruſalem was beſieged by the Romans, the Jews in the provinces within the empire, and alſo out of its bounds, ſent help to their brethren in Judea. So Dion Caſſius tell us, Lib. 66.—The reader who deſires a particular account of the calamities which then befel the Jews, may read Joſephus's

punifhment, by denying their faith upon oath, in the vain imagination that fome oaths were obligatory, and others not, Mat. v. 33.—37. This practice the apoftle ftrictly prohibited, ver. 12.—and recommended prayer to God as the proper means of their deliverance out of trouble. Alfo the finging of pfalms of thankfgiving and praife, when they were cheerful on account of their profperity, ver. 13.—And when labouring under bodily diftempers, he directed them to fend for the elders, who were endowed with the gift of healing difeafes miraculoufly, that they might pray for their recovery, ver. 14, 15.—And if they had injured one another, he defired them in their ficknefs, to confefs their faults mutually, and to pray for each others recovery, ver. 16.—The efficacy of the prayers of prophets and righteous men, he illuftrated by the efficacy of Elijah's prayers, ver. 17, 18, 19.—Laftly, that the faithful might be excited to do their utmoft, by prayer and every other proper means, to reclaim their brethren who had fallen into fin, he affured them that whofoever turns a finner from the error of his way, faves him from death eternal; and for that good office, fhall fhine as the brightnefs of the firmament for ever and ever, ver. 20.

New Translation.

CHAP. V. 1 *Come now* ye rich men, *weep, howl, on account of* your miferies *which are coming* upon you.[1]

2 Your riches are *putrified*,[1] and your garments are moth-eaten.[2]

Commentary.

CHAP. V. 1 *Come now ye rich men* who difbelieve the gofpel, inftead of rejoicing in the profpect of much pleafure from your wealth, *weep and cry bitterly, on account of the miferies which are coming upon you.*

2 *Your riches*, your corn, wine, and oil, which ye have amaffed by injuftice and rapine, *are putrified, and your garments*, in your wardrobes, *are moth-eaten.*

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phus's hiftory of the war, where he will find fcenes of mifery not to be paralleled in the annals of any nation.

Ver. 2.—1. *Your riches are putrified* Σεσηπε. This circumftance fhews that the apoftle is fpeaking of ftores of corn, wine, and oil, which like the rich fool mentioned, Luke xii. 18. they had amaffed, probably, by rapine and fraud. In this manner the Syriac tranflator underftood the paffage: for he tranflates it, *corruptæ funt et fœtuerunt.*

2. *Your garments are moth-eaten.* In the eaftern countries, the fafhion of clothes did not change as with us. Hence perfons of fortune were in ufe to have many garments made of different coftly ftuffs, which

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been

3 Ὁ χρυσος ὑμων και ὁ αργυρος κατιωται, και ὁ ιος αυτων εις μαρτυριον ὑμιν εςαι, και φαγεται τας σαρκας ὑμων ὡς πυρ· εθησαυρισατε εν εσχαταις ἡμεραις·

4 Ιδȣ, ὁ μισθος των εργατων των αμησαντων τας χωρας ὑμων, ὁ απεςερημενος αφ᾽ ὑμων, κραζει· και αἱ βοαι των θερισαντων εις τα ωτα Κυριȣ σαβαωθ εισεληλυθασιν.

5 Ετρυφησατε επι της γης, και εσπαταλησατε· εθ-

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which they laid up as a part of their riches. See Gen. xlv. 22. Judges xiv. 12, 13. 2 Kings v. 5. This appears also from Q. Curtius, who tells us, Lib v. c. 6. that when Alexander took Persepolis, he found the riches of all Asia gathered together there, which consisted not only of gold and silver, but of garments: *vestis ingens modus.*

Ver. 3.—1. *And the rust of them will be a witness against you.* The circumstances of their corn, &c. being putrified, and of their gold and silver being eaten with rust, are mentioned to shew that they had not been properly used, but coveteously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an executioner to destroy them: It will bear witness to their covetousness, and punish them by raising the most acute pain in their conscience.

2. *Treasured up misery in the last days.* In the original this clause is elliptical. In Estius's edition of the Vulgate it is, *Thesaurizastis vobis iram.* The Syriac translator, construing πυρ with this clause, hath *Ignem congessistis vobis in dies ultimos.* And the commentators who by *the last days* understand *the day of judgment,* have adopted that translation. But, as the apostle is speaking of the last days of the Jewish commonwealth, and of the miseries which were then to fall on the nation, and particularly on the rich men, I think with Whitby that the word to be supplied, is *misery;* especially as their wealth would be an inducement to the Romans to murder them. We have the phrase θησαυριζειν οργην, *treasure up wrath,* Rom. ii. 5.—This denunciation, though applied here to the unbelieving Jews in the apostle's days, is general in its intention, and ought to be seriously attended to by all in every age, who amass riches unjustly, and who either

3 Your gold and silver *are eaten with rust*, and the rust of them *will* be a witness[1] against you, and *will* eat your *bodies as fire*. Ye have *treasured up*[2] *MISERY* (εν) *in* the last days.

3 *Your gold and silver* long hoarded, *are eaten with rust, and the rust of them will be a witness against you*, that ye have not employed your riches properly, *and* by irritating your conscience, *will eat your bodies as fire*. By amassing riches unjustly, and by not employing them in acts of beneficence, *Ye have treasured up misery* to yourselves, *in the last days* of your commonwealth.

4 (Ιδȣ) *Hark!* The hire of the labourers *who* have *reaped your* fields, which *IS fraudulently* kept back *by* you, crieth, and the cries *of the reapers*[1] *have* entered into the ears of the Lord of *Hosts*. (Rom. ix. 29. note 2.)

4 *Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you* in violation of God's law, (Lev. xix. 13.) *crieth* for vengeance against you: *And the cries of the reapers* thus defrauded, *have entered into the ears of the ruler of the universe*, who is much more powerful than the greatest of you, and will punish you severely.

5 Ye have lived *luxuriously*[1] on the earth, and

5 *Ye have lived luxuriously on the earth, and have given yourselves up to*

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either hoard them coveteously, or spend them luxuriously. It is in reality a treasuring up to themselves misery against the day of judgment.

Ver. 4. *The hire of the labourers, &c. crieth, and the cries of the reapers.* Here a twofold cry is mentioned, *The cry of the hire*, and *the cry of the reapers themselves*, to mark more strongly the greatness of the injustice committed.—In this apostrophe, there is an allusion to Deut. xxiv. 15. *At his day thou shalt give him his hire.—Lest he cry against thee to the Lord.* By representing the cries of the reapers defrauded of their hire, as entering into the ears of the Lord of hosts, the apostle intimates, that the great ruler of the universe attends to the wrongs done to his creatures, and is affected by them, as tender hearted persons are affected by the cries of the miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this.

Ver. 5.—1. *Ye have lived luxuriously.* So ετρυφησατε literally signifies, Vulgate, Epulati estis, *ye have feasted*; because the felicity of the rich consists chiefly in the pleasures of the table.—The luxury of the rich Jews is finely described by the prophet Amos, chap. vi. 4. *That lye upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.* 5.

That

wanton; ye have nourished your hearts, as in a day of slaughter.

ρεψατε τας καρδιας ὑμων ὡς εν ἡμερᾳ σφαγης·

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

6 Κατεδικασατε, εφονευσατε τον δικαιον· ȣκ αντιτασσεται ὑμιν.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

7 Μακροθυμησατε ȣν, αδελφοι, ἑως της παρȣσιας τȣ Κυριȣ. Ιδȣ, ὁ γεωργος εκδεχεται τον τιμιον καρπον της γης, μακροθυμων επ' αυτω, ἑως αν λαβῃ ὑετον πρωιμον και οψιμον.

That chant to the sound of the viol, and invent to themselves instruments of music like David. 6. *That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.*

2. *And have been wanton.* Εσπαταλησατε Syriac (subsannastis) *ye have mocked.* The Greek word signifies to feed deliciously, and drink choice liquors; and because that manner of living leads to lasciviousness, it often signifies to be addicted to carnal lusts, as in this passage, where it is distinguished from ετρυφησατε *ye have lived luxuriously.* See 1 Tim v 6.—The Jews were so noted for lasciviousness, that Tacitus calls them projectissima ad libidinem gens, *a nation exceedingly addicted to lust.* Hist lib v. initio.

3. *Ye have fatted your hearts as for a day of slaughter.* Syriac, *corpora vestra, your bodies.—A day of slaughter,* is *an high festival,* a day of offering many sacrifices This is an allusion to Isaiah's description of the destruction of the Idumeans, chap. xxxiv. 6. *For the Lord hath a sacrifice in Bozra, and a great slaughter in the land of Idumea.* In the same manner, the destruction of God's enemies is called *the supper of the great God,* Rev. xix. 18. See also Ezek. xxxix. 17. The apostle's meaning is, that the rich Jews, by their luxury and lasciviousness, had rendered themselves fit to be destroyed in the day of God's wrath.—Others think the meaning is, ye have pampered yourselves every day, as the luxurious do on high festival days. Either way understood, this passage is a rebuke to those who by fraud and oppression amass riches, and spend them in gratifying their own lusts, without attending to the wants of the poor. The clause, *as for a day of slaughter,* is wanting in the Ethiopic version, and is thought by Mill an interpretation rather than a part of the text, Proleg. 1217. But the reading of the Ethiopic version, being unsupported, is of no authority.

Ver. 6.—1. *Ye have killed the just one.* In Le Clerc's opinion, which Benson follows, *the just one,* is the Christians whom the unbelieving Jews

have been wanton;[2] ye have *fatted* your hearts,[3] as (*sv*, 164.) *for* a day of slaughter.

lasciviousness, and by that sensual manner of living, *ye have fatted yourselves* for a day of vengeance, *as* victims are fatted *for a day of sacrifice.*

6 Ye have condemned, *ye have* killed the just one,[1] *WHO did* not resist you.[2]

6 The crime for which especially ye are to be punished is this; *Ye have condemned* as an impostor, *Ye have killed the Just one* Jesus of Nazareth, *who*, tho' he could have delivered himself, *did not resist you.*

7 *Wherefore*, be patient,[1] brethren, unto the coming of the Lord. Behold the husbandman, *WHO expecteth the valuable* fruit of the earth, *IS patient concerning it, till it* receive the early and *the* latter rain.[2]

7 *Wherefore*, having this great example of patience in your master, *be* ye *patient brethren* who are persecuted by your countrymen as he was, *until the coming of the Lord* to destroy your persecutors. In the common affairs of life men exercise patience cheerfully. *Behold the husbandman who expecteth the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain.*

Jews persecuted and put to death. But as Stephen charged the council, Acts vii. 52. with murdering *the just one*, and as *the just one* is an appellation given to our Lord, Acts iii. 14. xxii. 14 to denote that he was *just* or *righteous* in calling himself *the Messiah*, and that the sin of the Jews in puting him to death was great, I rather think it is of him the apostle speaks; more especially as our Lord himself, in the parable of the vineyard, expressly declared that the lord of the vineyard, for the crime of killing his son, would miserably destroy these wicked husbandmen: that is, the whole Jewish nation, to whom the crime committed by their rulers is imputed, both by Christ and by his apostles.—The conjunction *and*, is elegantly omitted in this clause, to express the haste of the Jewish rulers to put Christ to death, after he was condemned.

2. *Who resisteth you not.* I have followed Michaelis in supplying the pronoun *who*. In the original it is, *resisteth you not.* But, as the other verbs in the sentence are in the preterite tense, *Ye have condemned, ye have killed*, this must be understood in the past time likewise.—Benson, who by *the just one* understands all the righteous persons who were murdered by the Jews from first to last, thinks this clause should be translated interrogatively; *Doth he* (the Lord) *not resist you?*

Ver. 7 —1. *Be patient.* Μακροθυμησατε. This word signifies to *put off anger for a time.* Here it means, to put off impatience.

2. *The early and the latter rain.* Literally, *the morning and the evening rain.* The whole time the seed is in the ground being considered

8 Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh.

8 Μακροθυμησατε και ὑμεις, ϛηριξατε τας καρδιας ὑμων, ὁτι ἡ παρȣσια τȣ Κυριȣ ηγγικε.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold, the Judge ſtandeth before the door.

9 Μη ϛεναζετε κατ᾽ αλληλων, αδελφοι, ἱνα μη κατακριθητε· ιδȣ, κριτης προ των θυρων ἑϛηκεν.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

10 Ὑποδειγμα λαβετε της κακοπαθειας, αδελφοι μȣ, και της μακροθυμιας, τȣς προφητας, οἱ ελαλησαν τῳ ονοματι Κυριȣ.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

11 Ιδȣ, μακαριζομεν τȣς ὑπομενοντας. Την ὑπομονην Ιωβ ηκȣσατε, και το τελος Κυριȣ ειδετε, ὁτι πολυσπλαγχνος εϛιν ὁ Κυριος και οικτιρμων.

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as one day, *the early rain*, is called *the morning rain*, and *the latter rain*, *the evening rain*. In Judea the rains come in a regular courſe. The early rain falls commonly about the beginning of November after the ſeed is ſown, and the latter rain in the middle or towards the end of April while the ears are filling. Thoſe rains were promiſed to the Iſraelites, Deut. xi. 14.

Ver. 8. *The coming of the Lord draweth nigh.* By the *coming of the Lord,* James meant his coming to deſtroy the Jewiſh commonwealth. See pref. to 2 Theſſ. ſect. 4. Agreeably to the prophetic ſtyle, the preterite ηγγικε *hath approached,* is uſed here to ſhew that the coming of the Lord was abſolutely certain; and at the time of writing this epiſtle, very near.

Ver. 9. *Groan not againſt one another.* Groaning is cauſed by oppreſſion, and when it is merely the natural expreſſion of affliction, it moves God to pity the afflicted perſon. Judg. ii. 18. But as Whitby obſerves, when it is the effect of impatience, or when it expreſſes a deſire of revenge, it becomes criminal. It is this kind of groaning which the apoſtle forbids.

Ver. 11.—1. *Behold we call them bleſſed who are patient.* This being ſubjoined to ver. 10. where the prophets where propoſed as an example of patience in ſuffering, it is an alluſion to Chriſt's words, Matth. v. 11. *Bleſſed are ye when men ſhall revile you and perſecute you*; as is

8 Be ye alſo patient: *Strengthen* your hearts; for the coming of the Lord draweth nigh.[1]

8 *Be ye alſo patient: ſtrengthen your hearts*, by conſidering that your ſufferings will not be long: *For the coming of the Lord* to deſtroy your perſecutors, *draweth nigh.*

9 *Groan not againſt one another*, brethren, leſt ye be condemned: Behold the Judge ſtandeth before the door.[1] Gen. iv. 7.

9 Having foretold the ſpeedy deſtruction of your perſecutors, for the purpoſe of comforting you, and not to excite you to reſentment, I ſay *Groan not againſt one another, brethren*, as in pain till ye are avenged, *leſt ye be condemned. Behold* Chriſt *the Judge ſtandeth before the door*, hearing all ye ſay.

10 Take, my brethren, the prophets who have ſpoken in the name of the Lord, for an example of ſuffering *evil*, and of patience.

10 *Take my brethren the prophets, who have ſpoken in the name of the Lord* to your forefathers, *for an example of ſuffering evil* from the very perſons to whom they brought the meſſages of God, *and of patience* in ſuffering.

11 Behold *we call* them *bleſſed*[1] *who are patient.* Ye have heard of the patience of Job,[2] and *ye* have ſeen the end of the Lord,[3] that the Lord is very *compaſſionate and merciful.*

11 *Behold* after Chriſt's example, *We call them bleſſed who are patient. Ye have heard of the patience of Job* under his heavy ſufferings, *and ye have ſeen the* happy *end which the Lord put to them*; and *that the Lord is very compaſſionate and merciful* to his people, even when he afflicts them moſt.

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is plain from his adding, ver. 12. *Rejoice—for ſo perſecuted they the prophets which were before you.* To ſhew the alluſion, I have tranſlated Μακαριζομεν literally, *We call them bleſſed.* Benſon obſerves that the Papiſts to authorize their practice of making ſaints, have in their verſions tranſlated this clauſe, *we beatify thoſe who have ſuffered with conſtancy.* See 3 John, ver. 5. note 2.

2. *Ye have heard of the patience of Job.* After mentioning the prophets, namely Elijah, Iſaiah, Jeremiah and the reſt as examples of patience under ſufferings, the apoſtle brings in the example of Job a Gentile, who was remarkably patient under the heavieſt afflictions, and was highly rewarded. His deſign in this was to ſhew the ſuffering believing Jews, that their lot was not different from that of the moſt eminent ſervants of God; and that if a Gentile was ſo patient under great ſufferings, it became them to be equally patient, as being better inſtructed than he was.—This paſſage of ſcripture, as well as Ezek. xiv. 14. where Job is mentioned with Noah and Daniel

 as

12 But, above all things, my brethren, ſwear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; leſt ye fall into condemnation.

12 Προ παντων δε, αδελφοι μȣ, μη ομνυετε μητε τον ȣρανον, μητε την γην, μητε αλλον τινα ὁρκον· ητω δε ὑμων το ναι, ναι, και το ȣ, ȣ· ἱνα μη ὑπο κρισιν πεσητε.

13 Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

13 Κακοπαθει τις εν ὑμιν; προσευχεσθω· ευθυμει τις; ψαλλετω.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

14 Ασθενει τις εν ὑμιν; προσκαλεσασθω τȣς πρεσβυτερȣς της εκκλησιας, και προσευξασθωσαν επ' αυτον, αλειψαντες αυτον ελαιῳ εν τῳ ονοματι τȣ Κυριȣ.

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as one eminently righteous, ſhews that Job was a real perſon, and that his hiſtory is not a dramatic fable, as many have ſuppoſed. A fabulous perſon certainly would not have been mentioned by the apoſtle as an example of any virtue.

3. *Ye have ſeen the end of the Lord.* This is the genitive of the agent. Ye have ſeen in the hiſtory of that good man, what a happy termination the Lord put to his ſufferings.

Ver. 12.—1. *Swear not, neither by the heaven, &c.* It is ſuppoſed by ſome, that James in this paſſage forbade the brethren to make indiſcreet vows for the purpoſe of delivering themſelves out of their affliction; becauſe a practice of that ſort ſhewed great ignorance of the character of God, and great impatience. This no doubt is a good ſenſe of the paſſage. Yet I rather think he forbade them, when brought before the tribunals of their perſecutors, to deny their faith with oaths; which ſome of them, it ſeems, thought they might do with a ſafe conſcience, if the oath was one of thoſe which were reckoned not binding. For that the Jews thought ſome oaths obligatory and others not, appears from our Lord's condemnation of that falſe morality, recorded Matt. v. 34.

2. *That ye may not fall,* ὑπο κρισιν, *under condemnation.* This, which is the reading of the common edition, and of ſome ancient MSS. particularly the Alexandrian, and of the Syriac, Vulgate, and other verſions, was adopted by our tranſlators. But Beza, Bengelius, and others on the authority of the greateſt number of MSS. prefer εις ὑποκρισιν, *into hypocriſy.* This latter reading Mill hath inſerted in his edition; yet in his Prolegom. he prefers the other, No. 1208.—The apoſtle in this paſſage ſets *the condemnation of God* threatened in the decalogue againſt falſe ſwearers, in oppoſition to the

12 But above all things, my brethren, ſwear not,[1] neither by *the* heaven, *nor* by the earth, *nor* by any other oath. But let your yea be yea, and YOUR nay, nay, *that ye may not fall under* condemnation.[2]

12 *But above all things, my brethren, ſwear not* falſely concerning your faith, to free yourſelves from puniſhment, *neither by heaven, nor by the earth, nor by any other oath*, in the imagination that ſuch oaths are not obligatory. *But let your yea*, or affirmation on oath, *be yea*, that is, agreeable to truth, *and your nay, nay*, in like manner, *that ye may not fall under condemnation*, as perjured hypocrites.

13 *Does* any *one* among you *ſuffer evil?* Let him pray. Is any *one cheerful?* Let him ſing pſalms.[1]

13 *Does any one among you ſuffer evil* for being a Chriſtian? inſtead of denying his faith with oaths, *Let him pray* for ſtrength to bear his ſufferings. *Is any one cheerful? Let him ſing Pſalms* of praiſe to God for all his mercies.

14 Is any *one* ſick among you? let him *ſend* for the elders[1] of the church, and let them pray over him,[2] *having anointed* him with oil[3] in the name of the Lord.

14 *Is any one ſick among you? Let him ſend for the elders of the church* who poſſeſs the gift of healing diſeaſes, *and let them pray over him, after anointing him with oil by the ſpecial direction of Chriſt*, in token that a miracle is to be performed for his recovery.

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the *condemnation of men*, which the brethren might eſcape who ſware falſely concerning their faith.

Ver. 13 *Let him ſing pſalms.* In this, and what goes before, the apoſtle adviſes us to employ ourſelves in ſuch private religious exerciſes as are ſuitable to our preſent circumſtances and frame of mind. When rendered cheerful, by contemplating the manifeſtations which God hath made of his perfections in the works of creation, providence, and redemption, or by any bleſſing beſtowed on ourſelves, we are to expreſs our joy, not by drinking and ſinging profane lewd ſongs, but by hymns of praiſe, and by thankſgivings to God for all his mercies. See Epheſ. v. 18, 19. On the other hand, when afflicted we are to pray; that being the beſt means of producing in yourſelves patience and reſignation. But as the precept concerning our ſinging pſalms when cheerful, does not imply that we are not to pray then; ſo the precept concerning prayer in affliction, does not imply that we are not to expreſs our joy in ſuffering according to the will of God, by ſinging pſalms as Paul and Silas did in the jail at Philippi.

Ver. 14.—1. *Send for the elders of the church;* namely where the ſick perſon lives. See 1 Tim. v. 17. note 1. for an account of the elders. —In the firſt age, the ſpiritual gifts were diſpenſed in ſuch plenty,

 that

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

15 Και ἡ ευχη της πιστεως σωσει τον καμνοντα, και εγερει αυτον ὁ Κυριος· Καν ἁμαρτιας ῃ πεποιηκως, αφεθησεται αυτω.

16 Εξομολογεισθε αλληλοις τα παραπτωματα, και ευχεσθε ὑπερ αλληλων, ὁπως ιαθητε. Πολυ ισχυει δεησις δικαιου ενεργουμενη.

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that no church was without theſe gifts; and particularly, in every church there were ſome who poſſeſſed the gift of miraculouſly healing the ſick.

2. *Let them pray over him*, that is, with their hands laid on him. This is what is called *the prayer of faith*, ver. 15. See note 1. there; alſo the notes on the parallel paſſage, 1 John v. 14. 16.

3. *Having anointed him with oil.* Although the rite here preſcribed, is not mentioned in the account which the evangeliſts have given of Chriſt's commiſſion to his diſciples to heal the ſick, Matt. x. 8. Luke ix. 2. it is probable he appointed it then. For in the account given of the execution of that commiſſion, it is ſaid, Mark vi. 13. *They anointed with oil many that were ſick, and healed them.* The anointing the ſick with oil, was not preſcribed, either by our Lord or by his apoſtle, as a natural remedy, but as a ſenſible token to the ſick perſon himſelf and to thoſe who were preſent, that a miracle of healing was going to be performed. Where no miracle is to be performed, to uſe anointing, as a religious rite, is a vain ſuperſtition. See 1 John v. 16. note 4.

Ver. 15 *And the prayer of faith.* In ſcripture, *faith* ſometimes ſignifies the ſpiritual gifts in general, Rom. xii. 3. ſometimes the gift of working miracles, 1 Cor. xii. 9. xiii. 2. and ſometimes the gift of healing diſeaſes miraculouſly, Acts iii. 16. in which ſenſe it is to be underſtood here. The gift of working miracles was called *faith*, becauſe they were always performed in conſequence of an impreſſion made by the Spirit, on the mind of the perſon who was to perform them moving him to undertake the miracle, and working in him a full perſuaſion that it would be performed. Wherefore, the *prayer of faith*, is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the ſick in the full perſuaſion that the Lord would raiſe him up. See 1 John v. 16. note 1.

Ver. 16.—1. *Confeſs your faults one to another.* In ſickneſs we are to confeſs our faults one to another, not becauſe we have power to grant pardon of ſin to each other: But diſeaſes being often inflicted as the puniſhment of particular ſins, (1 Cor. xi. 30.) when the ſick are made ſenſible in the courſe of their diſeaſe, that they have injured their

15 And the prayer of faith [1] *will* save (τον καμνοντα) the sick *person*, and *so* the Lord *will* raise him up. (Καν, etsi) And *although he hath* committed sins, they shall be forgiven him.

15 *And the prayer of faith will save the sick person* from his disease, *and the Lord will raise him up* from his sick-bed. See Mark i. 31. *So that although he hath committed sins*, for which that disease was sent on him *they shall be forgiven him* by the removal of the disease. (See 1 John v. 16. note 3.)

16 Confess YOUR faults [1] one to another, and pray *for one another*, that ye may be healed. [2] (See 1 John v. 16. note 3.) The *inwrought* prayer (δικαιε, 69.) of *the* righteous man availeth much. [3]

16 *In your sickness, therefore, confess your faults to one another*, If ye have done one another any injury. And *the injured* to whom the confession is made, ought to forgive the sick, *and pray for him that he may be healed. The inspired prayer of the elder*, (ver. 14.) accompanied with the prayer of the injured party, *hath great influence* with God.

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their brethren, they ought to shew their repentance, by confessing these sins to them, and by asking their pardon. This passage of scripture, therefore, affords no foundation for the Popish practice of auricular confession to the priest.—Besides mutual confession being here enjoined, the priest is as much bound by this precept to confess to the people, as the people to the priest; not to mention that confession in general is not enjoined, here, but confession to the injured party only, agreeably to our Lord's direction, Matt. v. 25. And, when acknowledgment is made to him, he ought to forgive, and pray for the party who injured him, that he may be healed. See the following note.

2. *And pray for one another, that ye may be healed.* Here four things are observable. 1. That this confession was to be made, not by a person in health that he might obtain eternal salvation, but by a sick person that he might be healed.—2. That this direction being addressed to women as well as to men, they are required to pray for one another, and even for the men, whether laity or clergy, who have injured them.—3. That there is no mention here of *absolution* either by the priest, or by any other person.—4. Absolution, in the sound sense of the word, being nothing but a declaration of the promises of pardon which are made in the gospel to penitent sinners, every one who understands the gospel-doctrine may, as Benson observes, declare these promises to penitent sinners, as well as any bishop or priest whatever, and the one hath no more authority to do it than the other; nay, every sincere penitent may expect salvation without the absolution of any person whatever. Whereas the impenitent have no reason to ex-

 pect

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

17 Ηλιας ανθρωπος ην ὁμοιοπαθης ἡμιν· και προσευχῃ προσηυξατο τυ μη βρεξαι· και υκ εβρεξεν επι της γης ενιαυτυς τρεις και μηνας ἑξ.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

18 Και παλιν προσηυξατο, και ὁ ὐρανος ὑετον εδωκε, και ἡ γη εβλαςησε τον καρπον αυτης.

19 Brethren, if any of you do err from the truth, and one convert him;

19 Αδελφοι, εαν τις εν ὑμιν πλανηθῃ απο της αληθειας, και επιςρεψῃ τις αυτον,

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pect that blessing, although absolved by all the priests in the world.

3. *The inwrought prayer of the righteous man availeth much,* namely, to obtain health for the sick.—Because this is called δεησις ενεργυμενη, *the inwrought prayer,* I think it must be understood of the prayer of the elder for the miraculous recovery of the sick to which he was moved by the Spirit, and not of the prayer of any righteous man whatever. For we do not find in scripture that the prayers of such were followed with miraculous cures, unless they possessed the gift of healing, and were moved by an impulse of the Spirit to pray for the cure.—In this verse it is intimated, that if the disease was inflicted on the sick person for some injury which he had committed, he was to shew his repentance by confessing his fault to him whom he had injured, before the elder prayed for his recovery: And, that to render the elders prayer the more effectual, the injured party was to join the elder in praying that the sick person might be healed.

Ver. 17.—1. *Elias was a man of like infirmity with us.* In this sense the word ὁμοιοπαθης is used, Acts xiv. 15, Literally it signifies *suffering like things with another* Elijah through natural infirmity suffered as we do, from disease, from temptation, from persecution, &c.

2. *And he prayed fervently.* In the history it is not said directly, either that the drought was brought on, or the rain sent, in consequence of Elijah's praying. But it is insinuated, that both happened through his prayer. For, 1 Kings xvii. 1. we are told that *Elijah sware there should not be dew, nor rain these years, but according to his word;* that is, as James hath explained it, according to *his inspired prayer* for drought or for rain.

3. *And*

17 Elias was a man *of like infirmity*[1] *with us.* And he prayed *fervently*[2] (60.) that it might not rain, and it *did not rain upon the land for* three years and six months.[3]

17 The infirmities to which the elders are subject, will not hinder the efficacy of their prayers. *Elijah was a man of like infirmity with us. And he*, to shew Ahab, that the God whom he worshipped was the true God, *prayed fervently that it might not rain. And it did not rain on the land of Israel, for three years and six months.*

18 And *again he prayed*, and the heaven gave rain,[1] and the *land* brought forth *its* fruit.

18 *And* the famine occasioned by the drought having humbled Ahab, *Again Elijah prayed* for rain, *and the heaven gave rain, and the land brought forth its fruit* plentifully.

19 Brethren, if any *one among* you *is seduced* from the truth, and *any* one *turn him back*,[1]

19 Ye ought to be solicitous for each others eternal welfare, as well as for their temporal happiness. I therefore tell you, *Brethren, if any one among you is seduced from the doctrine and practice of the gospel, and any person turn him back* to the right path,

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3. *And it did not rain upon the land for three years and six months.* This is the period which our Lord likewise says the drought continued, Luke iv. 25. It is said indeed, 1 Kings xviii. 1. *That in the third year the word of the Lord came to Elijah,* namely, concerning the rain. But this third year was computed, from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 7. 9. Wherefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.

Ver. 18. *And again he prayed, and the heavens gave rain.* Of this second prayer there is an insinuation in the history: 1 Kings xviii. 42. where we are told, that *he cast himself down on the earth, and put his face between his knees:* for that was the posture of an humble and earnest suppliant. Besides, Moses's praying, is expressed by his *falling on his face*, Numb. xvi. 4.

Ver. 19. *And any one turn him back.* This teaches us, that it is the duty of those who persevere in the path of truth, to endeavour, by friendly admonition and by good example, to turn back those who have wandered into error through the viciousness of their own disposition. See 2 Tess. xi. 12.

Ver. 20.

20 Let him know, that he which converteth the ſinner from the error of his way ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

20 Γινωσκετο ὁτι ὁ επιςρεψας ἁμαρτολον εκ πλανης ὁδȣ αυτȣ, σωσει ψυχην εκ θανατȣ, και καλυψει πληθος ἁμαρτιων.

Ver. 20.—1. *Will ſave a ſoul from death.* What greater motive can there be to excite the virtuous earneſtly to exert themſelves, in accompliſhing the reformation of their erring brethren?

2. *And will cover a multitude of ſins.* The *covering of ſin* is a phraſe which often occurs in the Old Teſtament, and always ſignifies the *pardoning of ſin.* Nor has it any other meaning here. For ſurely it cannot be the apoſtle's intention to tell us that the turning of a ſinner from the error of his way, will conceal from the eye of God's juſtice, a multitude of ſins committed by the perſon who does this charitable office, if he continueth in them. Such a perſon needs himſelf to be turned

20 Let him know that he *who turneth a ſinner back* from the error of his way, *will* ſave a ſoul from death,[1] and *will cover* a multitude of ſins.[2]

20 *Let ſuch an one know, that he who turneth a ſinner back from falſe doctrine and bad practice, will ſave a ſoul from* the ſpiritual *death, and will procure him the pardon of all his ſins;* and for that good office will himſelf ſhine as the ſtars for ever and ever, Dan. xii. 3.

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turned from the error of his way, in order that his own ſoul may be ſaved from death. St. Peter hath a ſimilar expreſſion: 1 Pet. iv 8. *Love covers a multitude of ſins*, not, however, in the perſon who is poſſeſſed of love, but in the perſon who is the object of his love. It diſpoſes him to forgive his ſins, ſee Prov. x. 12.—Atterbury however, (Serm. vol. 1. p. 46.) and Scott (Chriſt. Life, vol. 1. p. 368.) contend that the *covering a multitude of ſins* includes alſo, that the pious action of which the apoſtle ſpeaks, engages God to look with greater indulgence on the character of the perſon who performs it, and to be leſs ſevere in marking what he hath done amiſs.

A NEW

LITERAL TRANSLATION

OF THE

FIRST EPISTLE OF THE APOSTLE

P E T E R.

PREFACE.

SECT. I. *The Hiſtory of Simon, whom our Lord ſurnamed Peter.*

SIMON was a native of Bethſaida, a town ſituated on the weſtern ſhore of the lake of Genneſareth. He was by trade a fiſherman, and had a brother named *Andrew;* but whether he was elder or younger than Simon, is not known. Their father was named *Jonah* or *John;* and probably was of the ſame occupation with his ſons. Andrew was a diſciple of John Baptiſt, John i. 35. 41. and heard him point out Jeſus as *the Lamb of God which taketh away the ſin of the world.* This good news Andrew communicated to his brother Simon and brought him to Jeſus, who foreſeeing the fortitude he would exerciſe in preaching the goſpel, honoured him with the name of *Cephas* or *Peter,* which is by interpretation *a ſtone,* or *rock.* John i. 42.

Andrew

Andrew and Peter, now become the disciples of Jesus, often attended him. Yet they still followed their trade of fishing occasionally, till he called them to a more constant attendance, promising to make them *fishers of men*, Matth. iv. 19. Afterwards, when he chose twelve of his disciples to be with him always and to be his *Apostles*, Peter and Andrew were of the number. About that time Peter had left Bethsaida, and had gone to Capernaum with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence in Capernaum: for he seems to have been pleased with the disposition and manners of all the members of the family.—This house is sometimes called *Peter's house*, Mat. viii. 14. and sometimes *the house of Simon and Andrew*, Mark. i. 29.—Thus, as Lardner observes, it appears that before Peter became an apostle, he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. To these things Peter alluded when he told his master, *Behold we have left all and followed thee! What shall we have therefore*, Mat. xix. 27.—The apostle Paul seems to insinuate, that Peter's wife attended him in his travels, after our Lord's ascension, 1 Cor. ix. 5.

Peter, now made an apostle, shewed on every occasion the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are examples.—The night after the miracle of the loaves, when Jesus came to his disciples walking on the sea, they were affrighted, supposing that they saw a spirit. But Peter taking courage, said, *Lord if it be thou, bid me come to thee on the water. And he said to him come*, Matt. xiv. 28.—The next day, when many of our Lord's disciples, offended at his discourse in the synagogue of Capernaum, left him, Jesus said to the twelve, *Will ye also go away? Then Simon Peter answered him, Lord to whom should we go, for thou hast the words of eternal life? and we know and are sure, that thou art the Christ, the son of the living God.* In returning this answer, Peter was more forward than the rest, because his faith was strengthened, by the late miracle of his

walking

walking on the water.—The same answer Peter gave, when Jesus in private asked his disciples, First, what opinion the people entertained of him? Next what was their own opinion? Matth. xvi. 16. *Simon Peter answered and said, Thou art the Christ, the son of the living God.* Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, *Thou art Peter, and upon this rock I will build my church:—and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth,* &c. Many think these things were spoken to Peter alone, for the purpose of conferring on him privileges and powers, not granted to the rest of the apostles. But others, with more reason, suppose, that though Jesus directed his discourse to Peter, it was intended for them all; and that the honours and powers granted to Peter by name, were conferred on them all equally. For no one will say, that Christ's church was built upon Peter singly. It was built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. As little can any one say that the power of *binding and loosing* was confined to Peter; seeing it was declared afterwards to belong to all the apostles, Matth. xviii. 18. John. xx. 23. See Pref. to 1 Timothy, Sect. 5. Art. 1. 2. To these things add this, that as Peter made both his confessions in answer to questions which Jesus put to the whole apostles, these confessions were certainly made in the name of the whole. And therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this which was peculiar to him, that he was to be the first, who after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles: an honour which was conferred on Peter in the expression, *I will give thee the keys,* &c.

Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus's daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered.—He was the person, who in the fervour of his zeal for his master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him. Yet this same Peter, a few hours after that, denied his master three different times in the high-priest's palace, and with oaths.

oaths. After the third denial, being ſtung with deep remorſe, he went out and wept bitterly. This offence therefore Jeſus pardoned. And, to teſtify his acceptance of his lapſed but penitent apoſtle, he ordered the women to carry the news of his reſurrection to Peter by name; and appeared to him before he ſhewed himſelf to any other of his apoſtles. And, at another appearance, he confirmed him in the apoſtolical office, by giving him a ſpecial commiſſion to feed his ſheep.—From that time forth, Peter never faultered in his faith: but uniformly ſhewed the greateſt zeal and courage in his maſter's cauſe.

Soon after our Lord's aſcenſion, in a numerous aſſembly of the apoſtles and brethren, Peter gave it as his opinion, that one ſhould be choſen to be an apoſtle, in the room of Judas. To this they all agreed, and by lot choſe Matthias, whom on that occaſion, they numbered with the eleven apoſtles. See Prelim. Eſſay I. Art. 1.—On the day of Pentecoſt following, when the Holy Ghoſt fell on the apoſtles and diſciples, *Peter ſtanding up with the eleven, lift up his voice:* that is, Peter riſing up ſpake with a loud voice, in the name of the apoſtles, as he had done on various occaſions in his maſter's lifetime, and gave the multitude an account of that great miracle, Acts ii. 14.—When Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Peter ſpake.—It was Peter who queſtioned Ananias and Sapphira, about the price of their lands; and for their lying in that matter, puniſhed them miraculouſly with death.—It is remarkable alſo, that although by the hands of the apoſtles many ſigns and wonders were wrought, it was by Peter's ſhadow alone, that the ſick, who were laid in the ſtreets of Jeruſalem, were healed as he paſſed by.—Laſtly, It was Peter who made anſwer to the council, for the apoſtles not obeing their command to preach no more in the name of Jeſus.

Peter's fame was now become ſo great, that the brethren at Joppa hearing of his being in Lydda, and of his having cured Eneas miraculouſly of a palſy, ſent, deſiring him to come and reſtore a diſciple to life, named Tabitha, which he did.—During his abode in Joppa, the Roman Centurion Cornelius, directed by an angel, ſent for him to come and preach to him. On that occaſion the Holy Ghoſt fell on Cornelius and his company, while

while Peter ſpake.—Peter, by his zeal and ſucceſs in preaching the goſpel, having attracted the notice of the inhabitants of Jeruſalem, Herod Agrippa, who to pleaſe the Jews, had killed James the brother of John, ſtill farther to gratify them caſt Peter into priſon. But an angel brought him out; after which he concealed himſelf in the city, or in ſome neighbouring town, till Herod's death; which happened about the end of the year. —Some learned men think, Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant obſerves, would probably have mentioned it. Beſides, we find him in the council of Jeruſalem, which met not long after this to determine the famous queſtion concerning the circumciſion of the Gentiles.—The council being ended, Peter went to Antioch, where he gave great offence, by refuſing to eat with the converted Gentiles. But Paul withſtood him to the face, rebuking him before the whole church, for his puſillanimity and hypocriſy, Gal. ii. 11.—21.

From the foregoing hiſtory, it appears that Peter very early diſtinguiſhed himſelf as an apoſtle: That his maſter greatly eſteemed him for his courage, his zeal, and his other good qualities: That he lived in peculiar habits of intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewiſe diſtinguiſhed themſelves by their talents and good diſpoſitions. But that Peter received from Chriſt any authority over his brethren, or poſſeſſed any ſuperior dignity as an apoſtle, there is no reaſon for believing. All the apoſtles were equal in office and authority; as is plain from our Lord's declaration: *One is your maſter, even Chriſt, and all ye are brethren.* The only diſtinction among the apoſtles, was that which aroſe from perſonal talents and qualifications, a diſtinction, which never fails to take place in every ſociety. Becauſe, if one diſtinguiſhes himſelf by his ſuperior ability in the management of affairs, he will be reſpected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whoſe virtues and talents were ſingularly conſpicuous, acquired a pre-eminence among the apoſtles: But it was only of the ſort founded on perſonal eſteem. And therefore, in their meetings to deliberate on any important affair, the brethren may have wiſhed to hear him ſpeak firſt; and he commonly

monly did ſo: But that was all. In like manner, in their intercourſes with their adverſaries, Peter often ſpake in the name of ſuch of the apoſtles and brethren as were preſent: which they willingly allowed, perhaps deſired, as thinking him beſt qualified for the office. The Evangeliſts alſo, who wrote their goſpels a conſiderable time after Peter had raiſed himſelf in the eſteem of the apoſtles and brethren, added their ſuffrage to his character, by mentioning him firſt in the catalogues which they gave of the apoſtles. And as two of them were themſelves apoſtles, by acknowledging, in that manner, their reſpect for him, they have ſhewn themſelves entirely free from envy. Laſtly, It appears from Peter's epiſtles, that he did not think himſelf ſuperior in authority to the other apoſtles. For if he had entertained any imagination of that ſort, inſinuations of his ſuperiority, if not direct aſſertions thereof, might have been expected in his epiſtles, and eſpecially in their inſcriptions. Yet there is nothing of that ſort in either of his letters. The higheſt title he takes to himſelf, in writing to the Elders of Pontus, is that of *their fellow-elder*, 1 Pet. v. 1.

To the foregoing account of Peter's rank among the apoſtles, I will add from Lardner on the Can. page 102. that Caſſian ſuppoſing Peter to be older than Andrew, makes his age the ground of his precedence among the apoſtles: And that Jerome himſelf ſays, "The keys were given to all the apoſtles alike, "and the church was built on all of them equally. But for "preventing diſſenſion precedence was given to one. And "John might have been the perſon. But he was too young. "And Peter was preferred on account of his age." See the Pref. to James, Sect. 1. parag. 3.

In the hiſtory of the Acts, no mention is made of Peter after the council of Jeruſalem. But from Gal. ii. 11. it appears, that after the council, he was with Paul at Antioch. He is likewiſe mentioned by Paul, 1 Cor. i. 12. iii. 22. from which Pearſon infers, that Peter had been in Corinth, before the firſt Epiſtle to the Corinthians was written. But this does not follow. In theſe paſſages Paul ſpeaks of certain Jews in Corinth, who had been converted by Jeſus and Peter. But he does not ſay they were converted in Corinth. Probably their converſion happened in Judea. If Peter had preached in Corinth, before

Paul

Paul wrote to the Corinthians, he would not have ſaid, *I have planted, Apollos hath watered*; overlooking the labours of Peter. —When Paul wrote his Epiſtle to the Romans, it may be preſumed that Peter was not in Rome. For in that Epiſtle, Paul ſaluted many of the brethren there by name, without mentioning Peter. Farther during his two years confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing ſaid or hinted in theſe epiſtles, from which it can be gathered, that Peter had ever been in Rome. Probably he did not viſit that city, till about the time of Paul's martyrdom.

It is generally ſuppoſed, that after Peter was at Antioch with Paul, he returned to Jeruſalem. What happened to him after that, is not told in the ſcriptures. But Euſebius informs us, that Origen in the third Tome of his Expoſition on Geneſis, wrote to this purpoſe, "Peter is ſuppoſed to have preached to "the Jews of the diſperſion in Pontus, Galatia, Bithynia, "Cappadocia, and Aſia. And at length coming to Rome, "was crucified with his head downwards; himſelf having "deſired that it might be in that manner." Some learned men think, that Peter in the latter part of his life, went into Chaldea, and there wrote his firſt epiſtle; becauſe the ſalutation of the church at *Babylon*, is ſent in it. But their opinion is not ſupported by the teſtimony of ancient writers.—Lardner, Can. vol. iii. p. 169. ſaith, "It ſeems to me, that when he (Peter) "left Judea he went again to Antioch the chief city of Syria. "Thence he might go into other parts of the continent, par- "ticularly *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, which "are expreſsly mentioned at the beginning of his firſt epiſtle. "In thoſe countries he might ſtay a good while. It is very likely "that he did ſo; and that he was well acquainted with the "Chriſtians there, to whom he afterwards wrote two epiſtles. "When he left thoſe parts, I think he went to Rome: but "not till after Paul had been in that city, and was gone from "it."

Many ancient writers have ſaid that Peter was crucified at Rome, while Nero perſecuted the Chriſtians. And their opinion has been eſpouſed by learned men, both Papiſts and Proteſtants. Some however, particularly Scaliger, Salmaſius, Fred.

Spanheim, and others, deny that Peter ever was at Rome. If the reader wiſhes to ſee the evidence from antiquity, on which Peter's having been at Rome, reſts, he will find it fully ſet forth by Lardner, (Can. vol. iii. ch. 18.) who concludes his enquiry as follows: "This is the general, uncontradicted, "diſintereſted teſtimony of ancient writers in the ſeveral parts "of the world, Greeks, Latins, Syrians. As our Lord's pre-"diction concerning the death of Peter is recorded in one of the "four Goſpels, it is very likely that Chriſtians would obſerve the "accompliſhment of it. Which muſt have been in ſome place. "And about this place, there is no difference among Chriſtian "writers of ancient times. Never any other place was named, be-"ſide Rome: Nor did any other city ever glory in the martyrdom "of Peter.—It is not for our honour, nor for our intereſt, "either as Chriſtians or Proteſtants, to deny the truth of events, "aſcertained by early and well atteſted tradition. If any "make an ill uſe of ſuch facts, we are not accountable for "it. We are not from a dread of ſuch abuſes, to overthrow "the credit of all hiſtory. The conſequence of which would "be fatal."

Sect. II. *Of the Authenticity of the Epiſtles of Peter.*

Though ſome doubts were anciently entertained concerning the ſecond Epiſtle of Peter, the authenticity of the firſt was never called in queſtion; being univerſally acknowledged as Peter's, from the very beginning. In proof of this, Lardner has ſhewn, Can. iii. p. 216. that Peter's firſt epiſtle was referred to by Clemens Romanus, by Polycarp, and by the martyrs of Lyons: That it was received by Thophilus Biſhop of Antioch, and quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian; which laſt calls it, *The Epiſtle to the inhabitants of Pontus.* Wherefore there can be no doubt that the firſt epiſtle of Peter was all along received as an inſpired writing, by the whole Chriſtian church.

Euſebius ſeems to refer to the teſtimonies juſt now mentioned, in the following paſſage: E. H. Lib. II. c. 3. "One epiſtle of "Peter, called his firſt, is acknowledged. This the preſbyters "of

"of ancient times have quoted in their writings, as undoubt-"edly genuine. But that called his second, we have been in-"formed by tradition, has not been received as a part of the "New Testament. Nevertheless, appearing to many to be "useful, it hath been carefully studied with the other scrip-"tures." It is evident therefore, that in the time of Eusebius, great regard was shewed even to the second epistle of Peter, by many Christians who esteemed it genuine. For as Le Clerc, quoted by Benson, very well observes: "If it had not been "Peter's, it would not have seemed useful to any man of tolerable "prudence; neither ought it to have been carefully studied with "the other scriptures, seeing the writer in many places pretends "to be St. Peter himself. On the very account that it was a "forgery, it would be noxious; as it is a thing of the worst "example, for any man to forge another's name, or pretend "to be the person he is not; and what ought not to be par-"doned." The reader will find another passage in the Preface to James, Sect. 2. paragr. 2. in which Eusebius has spoken of the Epistles of Peter.

From a passage in Origen's commentary on Matthew, quoted by Eusebius: E. H. L. VI. c 25. it appears that Origen acknowledged Peter's second epistle. "Peter, on whom the "church is built, hath left an epistle universally acknowledged. "Let it be granted that he also wrote a second; for it is "doubted of."—Jerome, in his book of illustrious men, Art. *Peter*: says, "Peter wrote two epistles called catholic, the "second of which is denied to be his, because of its differing "in style from the former."—This difference shall be examined in the Preface to the second Epistle, Sect. 1. towards the end.

Estius observes, that whoever desires to know the agreement of Peter's doctrine with Paul's, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul's, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

Sect. III. *Of the Persons to whom Peter's first Epistle was written.*

Eusebius, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter's first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillemont and others. But some of the ancients thought this epistle was written to Gentiles also. See Lardner, Canon iii. p. 225. Bede in his prologue to the Catholic epistles, says, St. Peter's epistles were sent to such as had been proselyted form heathenism to Judaism, and after that were converted to the Christian religion.—The author of Misc. Sacra and Benson contend that Peter's first epistle was written to Proselytes of the gate; But Wetstein, that it was written to the Gentiles. Hallet and Sykes argue that both epistles were written to the Gentiles. Lardner thought Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, *&c.* So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Peter iii. 1. it appears that that epistle was sent to the same people as the first. Wherefore since its inscription is, *To them who have obtained like precious faith with us*, the first epistle must have been sent to believers in general. Accordingly the valediction, 1 Pet. v. 14. is general: *Peace be with you all who are in Christ Jesus.* So also is the inscription: *To the sojourners of the dispersion of Pontus*, &c. *elected according to the foreknowledge of God*, 1 Pet, i. 1. For the appellation of *sojourners*, does not necessarily imply that this letter was written to none but Jewish believers. In scripture, all religious men are called *sojourners*, and *strangers*, because they do not consider this earth as their home, but look for a better country. (See Gen. xlvii. 9. Ps. xxxix. 12. LXX. Heb. xi. 13. Wherefore, in writing to the Gentile believers, Peter might call them, *sojourners*, as well as the Jews, and exhort them, chap. i. 17. to *pass the time of their sojourning here in fear:* And chap. ii. 11. *Beseech them, as travellers to abstain from fleshly lusts.*—Farther, the

the Gentile believers in Pontus, &c. might be called, *Sojourners of the dispersion of Pontus*, although none of them were driven from their native countries. For *the dispersion* may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription: and that they were few in number, compared with the idolaters and unbelievers, among whom they lived. In this sense, the Jewish Christians of Jerusalem are said to have been *dispersed through Judea and Samaria*, by the persecution raised after the death of Stephen, Acts viii. 1.—Lastly, the appellation, *elected*, which is added to that of, *strangers of the dispersion*, does not imply, that none but Jewish believers are meant. All who profess the gospel, whether they be Jews or Gentiles, are in scripture said to be *elected*, that is made the visible church and people of God. It may therefore be allowed that the expressions *sojourners of the dispersion*, *elected*, &c. comprehend the Gentile christians of Pontus, as well as the Jewish; especially seeing they are said to be *elected according to the foreknowledge of God*. For that is a plain allusion to God's promise, of blessing all nations in Abraham's seed.

Secondly, There are things written in this Epistle, which are peculiar to the Gentiles, and cannot be understood of the Jews. For example, chap. i. 14. *As obedient children, do not fashion yourselves according to the former lusts, in your ignorance:* This, as Lardner observes, might very properly be said to persons converted from heathenism, but not to the Jews, who from their infancy knew the true God by means of the Mosaic revelation. Besides, no where in the New Testament, are the Jews represented as living in *ignorance* or *darkness*.—Chap. i. 18. *Ye were redeemed from your foolish behaviour, delivered to you by your fathers.* This might be said of the Gentiles, rather than of the Jews, if by *foolish behaviour*, the apostle meant the worship of idols, who in scripture are termed τα ματαια, Acts xiv. 15. For the idolatrous worship practiced by the Gentiles was delivered to them by their fathers. But if by *foolish behaviour*, the apostle meant a superstitious wicked behaviour, it might be said of the Jews as well as of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20. speaking of Christ, the apostle says, Who was *manifested in these last times for you.* 21. *who through him believe in God, who raised him up*

from the dead. This could neither be ſaid to Jews, nor to Proſelytes as Benſon ſuppoſes. For their belief in God, was founded on the revelations made by the prophets, and not on the revelations made to them by Chriſt. But it well agrees to the Gentiles, who, till they were enlightened by the goſpel of Chriſt, had not the leaſt knowledge of the true God. Beſides, no one will ſay, that Chriſt was manifeſted for the Jews and Proſelytes only.—Chap. ii. 10. *who formerly were not a people, but now are a people of God.* This applies to the Gentiles only. See Rom. ix. 24. 25.—Chap. iv. 3. *For the time which hath paſſed of life, is a ſufficient time for us to have wrought out the will of the Gentiles, having walked in laſciviouſneſſes, luſts, exceſſes in wine, revellings, banquetings, and abominable idolatries.* Though Peter in this paſſage joined himſelf with the perſons of whom he ſpeaks, it does not follow, either that he was guilty of idolatry, or that the perſons, with whom he joined himſelf, were Jews. *Idolatry* was a crime which the Jews, ever ſince their return from Babylon, had avoided; and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in laſciviouſneſs, *&c.* This paſſage therefore is addreſſed to the Gentile chriſtians alone, with whom the apoſtle joins himſelf, to avoid giving them offence, and to render his diſcourſe the more perſuaſive.

The paſſages which appear inconſiſtent with the ſuppoſition, that this Epiſtle was written to the Gentiles as well as to the Jews, are the two following: chap. ii. 9. *But ye are an elected race, a kingly prieſthood, an holy nation, a purchaſed people.* Theſe honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the Gentiles as well as to the Jews. And this is what the apoſtle here declares; as is plain from his adding: *That ye ſhould declare the perfections of him, who hath called you from darkneſs into his marvellous light, who formerly were not a people, but now are a people of God,* &c.—Chap. ii. 12. *Have your behaviour among the Gentiles comely,* &c. But *the Gentiles* here, are the unbelieving Gentiles; a ſenſe which the word has, Cor. x. 32. *Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.*

Upon

Upon the whole, I agree with thofe who think the firft epiftle of Peter was written, to the whole body of Chriftians, who refided in the countries of Pontus, Galatia, &c. and that whether they were of Jewifh or Gentile extraction.

Sect. IV. *Of the Apoftle Peter's Defign in writing this Epiftle; and of the Matters contained in it.*

It is well known, that antiently in proportion as the Chriftians multiplied in any country, their fufferings became more general and fevere. In the latter part, therefore, of the firft age, when the rage of the Jews and Gentiles was exceedingly ftimulated by the prevalence of the gofpel, the apoftles of Chrift who were then alive, confidered themfelves as efpecially called upon to comfort, and encourage their fuffering brethren. With this view, the apoftle Peter wrote his firft epiftle to the Chriftians in Pontus, &c. wherein he reprefented to them, the obligation the difciples of Chrift were under to fuffer for their religion; and fuggefted a variety of motives to perfuade them to fuffer cheerfully.

The enemies of the Chriftians, to enrage, not only the magiftrates againft them, but all who had any regard to the interefts of fociety, reprefented them every where as atheifts, and enemies of mankind, becaufe they would not comply with the common idolatry, nor obey the heathen magiftrates in things contrary to their religion. They calumniated them alfo, as movers of fedition, and as addicted to every fpecies of wickednefs. To wipe off thefe foul afperfions, Peter, in this epiftle, earneftly befeeched the brethren of Pontus, &c. to behave, both towards the magiftrates and towards their heathen neighbours, in a blamelefs manner, and to be remarkable for every virtue; that by their general good behaviour, they might make their enemies afhamed of the calumnies which they uttered againft them.—Withal, that they might know how to conduct themfelves on every occafion, he gave them a particular account of the moft important duties of civil and focial life. Wherefore, though this epiftle had an efpecial reference to the circumftances of the Chriftians in the firft age, it is ftill of great ufe for inforcing the obligations of morality, and in promoting holinefs,

ness, among the professors of the gospel.—Moreover, it contains some deep mysteries, not so plainly discovered in the other inspired writings: such as, 1. That it was the Spirit of Christ, which spake anciently in the Jewish prophets, chap. i. 11. and particularly in *Noah*, chap. iii. 19.—2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor punished; but are at present *spirits in prison*, reserved to judgment and punishment.—3. That the water of the flood, which bare up Noah and his family in the ark, and preserved them from perishing, was a type of the water of baptism, and of its efficacy in saving those, who, besides being washed with that water, give the answer of a good conscience, agreeable to the true meaning of baptism.—4. That the devil goeth about like a roaring lion, seeking whom he may swallow up: consequently, that evil spirits are now employed in tempting men; and that their purpose in tempting them, is to destroy them, chap. v. 8.

As the design of this epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the first Epistle of Peter, "It is one of the "finest books in the New Testament," and of the second, "That it is a most excellent epistle, and is written with great "strength and majesty."—Erasmus's opinion of Peter's first Epistle is, "It is worthy of the Prince of the apostles, and full "of apostolical dignity and authority." He adds, "It is (*verbis parca, sententiis differta*) *sparing in words, but full of sense.*" —Lardner observes, that Peter's two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration; and of the fulfilment of Christ's promise to Peter and Andrew, *Follow me, and I will make you fishers of men.*

Peter's epistles, therefore, being of great and general use, and so excellently composed, should, like the other inspired writings, be read and studied by Christians in every age, with the utmost care; not only for comforting them under affliction, but for directing them to a right behaviour in all the different relations of life.

Sect. V. *Of the Place and Time of writing Peter's First Epistle.*

From Peter's sending the salutation of the church at Babylon, to the Christians in Pontus, it is generally believed that he wrote his first Epistle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively Rev. xvii. xviii. namely *Rome*, the learned are not agreed, which of them is the *Babylon* meant in the salutation.

Pearson, Mill, and Le Clerc, think the apostle speaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of some note. Yet, if we may believe Lardner, there is no mention made of any church or bishop at the Egyptian Babylon, in any of the writers of the first four centuries: consequently, it is not the Babylon in the salutation.—Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Cave, Wetstein, and Benson, think the apostle meant Babylon in Assyria. And in support of this opinion, Benson observes, that the Assyrian Babylon being the metropolis of the Eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon: And, that it is not probable, he would date his letter from a place by its figurative name.—But Lardner says the Assyrian Babylon was almost deserted in the apostle's days; and adds, can. vol. iii. page 246. "If the "Assyrian Babylon was not now subject to the Romans, but to "the Parthians, which I suppose to be allowed by all, it cannot be "the place intended by Peter. For the people to whom he "writes, were subject to the Romans: And at the time of "writing this epistle, he must have been within the territories "of the same empire, 1 Ep. ii. 13, 14. *Submit yourselves to* "*every ordinance of man for the Lord's sake: Whether it be to* "*the king*, or rather Emperor, *as supreme, or unto governors* "*sent* (from Rome) *by him for the punishment of evil doers,* "*and for the praise of them that do well.* Again, ver. 17. *Ho-*"*nour the king:* or rather *the Emperor*. If St. Peter had not now "been within the Roman territories, he would have been led to "express

"express himself in a different manner, when he enforced obedience to the Roman Emperor.—St. Peter requires subjection to *governors sent by the Emperor;* undoubtedly meaning from *Rome.* I suppose that way of speaking might be properly used in any part of the empire. But it might have a special propriety, if the writer was then at Rome." To these particulars, I add that Peter's letter was directed only to the inhabitants of the lesser Assia.

Whitby, Grotius, and all the learned of the Romish communion, are of opinion that by Babylon, Peter meant figuratively *Rome,* called Babylon by John likewise, Rev. chap. xvii. xviii. And their opinion is confirmed by the general testimony of antiquity; which, as Lardner observes, is of no small weight.—Eusebius, E. H. L. ii. c. 15. informs us, that Clemens in the sixth book of his Institutions, and Papias bishop of Jerusalem, said that Mark's gospel was written at the request of Peter's hearers in Rome; and "that Peter makes mention of Mark in his first Epistle, which was written at Rome itself. And that he (Peter) signifies this, calling that city figuratively, Babylon; in these words, *The church which is at Babylon, elected jointly with you, saluteth you. And so doth Mark my son.*" This passage Jerome transcribed in his book of illustrious men. (Art. Mark) from Eusebius, and adds positively, "That Peter mentions this Mark in his first Epistle, figuratively denoting Rome by the name of Babylon; *The church which is at Babylon,* &c."—It is generally thought, that Peter and John, gave to Rome the name of *Babylon* figuratively, to signify, that it would resemble Babylon in its idolatry, and in its opposition to and persecution of the church of God. And that, like Babylon, it will be utterly destroyed. These things however, the inspired writers did not think fit to say plainly, concerning Rome, for a reason which every reader may easily understand.

Concerning the time of writing this Epistle. See Pref. to 2 Peter, Sect. 2.

CHAP.

CHAP. I.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

TO comfort the brethren of Pontus, &c. under their sufferings, St. Peter put them in mind of the glories of that inheritance, of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3 —in order that they may be capable of enjoying that incorruptible, undefiled, and unfading inheritance, which was preserved in heaven for them who by the power of God are guarded through faith to salvation, ver. 4, 5.—This he said might be matter of great joy to them, though they suffered persecution. Then to reconcile them to their sufferings, he suggested various powerful persuasives: Such as, that their sufferings would soon be over; That they were necessary to try and improve their faith; That the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised, in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8. —knowing that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to shew the greatness and certainty of this salvation, he observed that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which the Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle insinuated, that if his disciples suffered patiently and couragiously, after his example, they might expect to be rewarded as he was.

The apostle having thus comforted the persecuted brethren to whom he wrote, by recalling to their remembrance the great objects of their faith and hope, he exhorted them to hope strongly for the blessings that were to be brought to them, at the revelation of Jesus Christ, ver. 13.—And, as became the children of God, the heirs of these great blessings, to avoid the lusts which they formerly indulged while uncoverted: ver. 14.—And to imitate

imitate God in his holineſs: ver. 15, 16.—And, from the conſideration of the future judgment, to live in the fear of God, ver. 17.—Knowing that they were redeemed from their wicked manner of living, not with ſilver and gold, but with the precious blood of Chriſt, as a ſin-offering appointed by God himſelf before the foundation of the world; that their hope of pardon, might be firmly founded in the unchangeable purpoſe of God, ver. 18,—21.—Next, the apoſtle told the chriſtians of Pontus, that, ſeeing they had purified their hearts from fleſhly luſts by receiving the goſpel, and had attained ſincere brotherly love, he hoped they would love one another always from a pure heart,

Old Translation.	Greek Text.
CHAP. I. 1 Peter, an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,	1 Πετρος αποστολος Ιησου Χριστου, εκλεκτοις παρεπιδημοις διασπορας Ποντου, Γαλατιας, Καππαδοκιας, Ασιας, και Βιθυνιας

Ver. 1.—1. *Pontus*. The kingdom properly called *Pontus* was poſſeſſed by ſix princes of the name of Mithridates, the laſt of whom ſurnamed Eupator, waged war againſt the Romans many years, but being at laſt overcome, they ſeized his paternal kingdom and all his other dominions.—*Pontus* lay on the ſouth ſide of the eaſtern part of the Euxine ſea, extending from the river Halys on the weſt to the country of Colchis on the eaſt.—In the time of rhe Roman Emperors Pontus was diſtinguiſhed into three parts. The weſtern diviſion was called the *Galatian Pontus*, becauſe ſouthward it was bounded by a part of Galatia. The chief city of this diviſion was *Amiſus*.—The eaſtern diviſion was called the *Capadocian Pontus*, becauſe on the ſouth it was bounded by Cappadocia. Its chief city was Trapezus, which being peopled by a colony from Sinope, it was properly a Grecian city.—The middle diviſion was called the *Polemonian Pontus*, and was ſeparated from the Galatian Pontus by the river Thermodoon, beſide which the Amazons are fabled to have dwelled.

2. *Galatia*, or Gallogræcia was bounded on the weſt by Phrygia, on the north by Paphlagonia and part of Pontus: on the eaſt, by the river Halys and a part of Cappadocia; and on the ſouth by Lycaonia. It was called *Galatia*, from the Gauls to whom Nicomedes king of Bithynia gave it as a reward for their having aſſiſted him in his wars againſt his brother. See pref. to Galatians, paragr. 1.—The chief cities of Galatia were Ancyra now called *Angora*, Tavium, Germa, and Peſſinus. In theſe cities it is ſuppoſed the churches of Galatia were planted, to whom the apoſtle Paul wrote his epiſtle, which in our Canon is inſcribed to the churches of Galatia. It was a coun-

heart, as brethren, ver. 22.—a relation in which they ſtood to each other, by being born again as ſons to God, through the incorruptible ſeed of the word: So that the poorelt and meaneſt believer, is not only the brother of every other believer, but he is a more noble and eſtimable perſon, than the greateſt prince on earth, who is not like him a ſon of God, ver. 23.—And in proof of this, Peter obſerves, that the nobleſt earthly deſcent, and the higheſt titles of honour, are ſhort lived, like the flowers of the field, ver. 24.—But, that the more honourable nobility which is founded on the belief of the word of Chriſt, whereby men are made partakers of the nature of God, continues through all eternity, ver. 25.

New Translation.

CHAP. I. 1 Peter an apoſtle of Jeſus Chriſt, to the *ſojourners of the diſperſion of* Pontus[1] Galatia,[2] Cappadocia,[3] Aſia,[4] and Bithynia,[5] *elected*[6]

Commentary.

CHAP. I. 1 *Peter an apoſtle of Jeſus Chriſt, to the* Jewiſh and Gentile believers, (Pref. Sect. iii.) who are *ſojourners diſperſed through Pontus, Galatia, Cappadocia,* the proconſular *Aſia, and Bithynia, elected*

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a country of great extent, and in later times was governed by kings, as appears from Tully's oration in defence of Dejotarus a king of Galatia, which is ſtill extant in his works.

3. *Cappadocia.* The whole of the region lying on the ſouth-eaſt ſide of the Euxine ſea, and reaching downwards to mount Taurus was called *Cappadocia.* This country, when poſſeſſed by the Perſians, was divided into two Satrapies, which afterwards were made two kingdoms by the Macedonian princes Alexander's ſucceſſors. The one of theſe was called *Pontus* ſimply, and ſometimes *the Capadocian Pontus* already deſcribed. The other was called *Cappadocia ad Taurum, the great Cappadocia,* and *Cappadocia proper.* Cellarius ſays the inhabitants of great Cappadocia were called *Leucoſyrians,* and *Syrians.*—Under Archelaus and the princes who immediately preceded him, Cappadocia was divided into ten diſtricts, five of which were near mount Taurus, and five more remote. To theſe the Romans added, as an eleventh diſtrict, that part of Cilicia which was on the weſt of Taurus. Of this diſtrict the chief city was Mazaca, afterwards called Ceſarea: and near it was the village Dacora where Eunomius the Arian was born. The reſt of Cilicia lying beyond the Taurus, was bounded by that mountain on the weſt and north, but on the ſouth by the Mediterranean Sea, and on the eaſt by mount Amanus which ſeparated it from Armenia. The paſſes of this ridge of mountains are ſo ſtrait, that Alexander with much difficulty marched his army through them, to fight the Perſians.

4. *Aſia.* The laſt king of this country was Atalus, who by his teſtament bequeathed his kingdom to the Romans. He, like his predeceſſors, held his court in Pergamus a city of Myſia. But when the

2 Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience and ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace, be multiplied.

2 Κατα προγνωσιν Θεου πατρος, εν ἁγιασμῳ πνευματος, εις ὑπακοην και ῥαντισμον αἱματος Ιησου Χριστου· Χαρις ὑμιν και ειρηνη πληθυνθειη.

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the Romans took poſſeſſion of his dominions, they made Epheſus the ſeat of their government, which they adminiſtered firſt by a Prætor, and then by a Proconſul. Acording to Sigonius, the Roman province called *Aſia* comprehended Myſia, Phrygia, Eolis, Ionia, Caria, Doris, Lydia, Lycaonia, and Piſidia: all which are on this ſide mount Taurus. But Bithynia, Paphlagonia, Galatia, and Lycia, although on this ſide of Taurus, were not comprehended in the Roman province: for Lycia was given to the Rhodians, and the reſt were governed by their own Tetrachs, after whoſe extinction their countries were formed into a province diſtinct from that of Aſia.—The countries on the other ſide of Taurus, namely, Pamphylia, Iſauria and Cilicia, were poſſeſſed by the kings of Syria Alexander's ſucceſſors.

5. *Bithynia.* This country was anciently called *Bebrycia*, from the Bebryces who inhabited it before they were expelled by the Thracians, Bithynians, and Thynians. On the weſt it was bounded by the Thracian Boſphorus, and a part of the Propontis; on the ſouth by the river Ryndacus, and mount Olympus; on the north by the Euxine Sea; on the eaſt its boundaries are fixed differently by different geographers. Pliny extends Bithynia to the river Parthenius: Ptolemy ſays it comprehended that part of Paphlagonia which lay on the Euxine ſea; but the ſouthern part he aſcribes to Galatia. The metropolis of Bithynia was Nicomedia, a city famous, not only under the kings of Bithynia but under the emperors, particularly Diocletian who had a palace there, the burning of which occaſioned the tenth general perſecution of the Chriſtians.—Chalcedon, an ancient city in this country ſituated on the Boſphorus which divided Europe from Aſia, was famous for the council which met in it, and condemned the Eutychian hereſy.

From the foregoing account of the countries mentioned in the inſcription of Peter's firſt epiſtle it appears, that it was written to the Chriſtians who were diſperſed through all the countries of the leſſer Aſia. In theſe countries the apoſtle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which ſtill remain, and of which Peter hath made honourable mention, 2 Ep iii 15, 16.

6 *Elected.* In the original, the word *elected*, is prefixed to *ſtrangers of the diſperſion*; yet as it ſtands in concord with, *according to the foreknowledge of God*, it muſt in the tranſlation be joined therewith, as in the Engliſh verſion.—The ſojourners of the diſperſion, are ſaid to have been *elected according to the foreknowledge of God*, not becauſe they

2 according to the fore-knowledge[1] of God the Father, (εν, 167.) through sanctification of the Spirit,[2] (εις, 147.) *in order to* obedience, and sprinkling of the blood[3] of Jesus Christ: *May* grace and peace be multiplied *to* you.

2 *according to the foreknowledge of God the Father*, to be his people, *through sanctification of the Spirit*, *in order to* their giving *obedience* to the gospel, *and* to their being *sprinkled with the blood of Jesus Christ*, as a token of their being admitted into the gospel-covenant: *May grace and peace be multiplied to you.* See Rom. 1. 7. notes 3, 4.

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they were elected to eternal life. A letter directed in that manner, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life, till it was made sure by his final perseverance. But, the persons to whom the apostle wrote, were all, with propriety, said to be *elected according to the foreknowledge of God*, because agreeably to the original purpose of God discovered in the prophetical writings, Jews and Gentiles indiscriminately were made the visible church and people of God, and entitled to all the privileges of the people of God by their believing the gospel. In this sense, the word *elected*, is used in other passages of scripture. See 1 Thess. i. 4. note 2.

Ver. 2.—1. *According to the foreknowledge of God.* God's foreknowledge of all believers to be his people, was revealed in the covenant with Abraham. This the apostle mentions, to shew the Jews that the believing Gentiles were no intruders into the church of God. He determined from the beginning to make them his people.—See Rom. xi. 2. where God is said to have foreknown the whole Jewish nation; and 1 Pet. i. 20. where the sacrifice of Christ is said to be foreknown before the foundation of the world.

2. *Through sanctification of the Spirit.* This being spoken of all the strangers of the dispersion without exception, it cannot mean their *sanctification from sin*, but their *separation from their unbelieving brethren* by their professing the gospel. Now this is called the *sanctification of the Spirit*, because it had been brought to pass by the operation of the Spirit, who having enabled the apostles to prove the divine original of the gospel by miracles, had persuaded the sojourners of the dispersion, not only to obey the gospel, but to be sprinkled emblematically with the blood of Jesus in token of their faith: So that by their belief and profession of the gospel, they were totally separated, both from the unbelieving Jews and from the unbelieving Gentiles: a sense which the word *sanctification* often hath in scripture. See Eff. iv. 53.

3. *And sprinkling of the blood of Jesus.* As the Israelites, after having declared their consent to the Sinaitic covenant, Exod. xxiv. 7. were formerly initiated into that covenant by being sprinkled with the blood of the sacrifices whereby it was ratified, so all who receive the gospel, being emblematically sprinkled with the blood of Jesus in the Lord's supper, and in the Lord's supper, are initiated into

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you,

5 Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time:

3 Ευλογητος ὁ Θεος και πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, ὁ κατα το πολυ αυτȣ ελεος αναγεννησας ἡμας εις ελπιδα ζωσαν δι' αναςασεως Ιησȣ Χριςȣ εκ νεκρων,

4 εις κληρονομιαν αφθαρτον και αμιαντον και αμαραντον, τετηρημενην εν ȣρανοις εις ἡμας,

5 τȣς εν δυναμει Θεου φρȣρȣμενȣς δια πιςεως, εις σωτηριαν ἑτοιμην αποκαλυφθηναι εν καιρῳ εσχατῳ.

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into the goſpel-covenant, which was ratified by the ſhedding of the blood of Jeſus as a ſacrifice. Hence apoſtates themſelves, are ſaid to have been *ſanctified by the blood of the covenant*, Heb. x. 29. Hence alſo it is ſaid of Meſſiah, Iſaiah lii. 15. *He ſhall ſprinkle many nations:* He ſhall initiate many nations into the goſpel-covenant; in alluſion to the ſprinkling of the Iſraelites at Sinai.

Ver. 3.—1. *Hath begotten us again to a living hope.* This is a Hebraiſm for *a hope of life.* Accordingly the Syriac verſion hath here, *in ſpem vitæ; to an hope of life.* Believers of all nations are begotten to the hope of a new life after death, through the covenant of grace made with our firſt parents after the fall. To the ſame hope they are begotten a ſecond time, through the reſurrection of Chriſt from the dead. See the following note.

2. *Through the reſurrection of Jeſus Chriſt from the dead.* Jeſus having been put to death by the Jews for calling himſelf the Son of God, his reſurrection was a declaration from God that he is his Son: And to ſhew this, God termed his raiſing him, *his begetting him*, Acts xiii. 33. Wherefore, Jeſus having promiſed to return and raiſe the dead, his reſurrection is both a proof and a pledge of our reſurrection: on which account God is fitly ſaid to have begotten us again to the hope of life, through the reſurrection of Jeſus Chriſt from the dead.

Ver. 4.—1. *To an inheritance incorruptible, &c.* Through the ſame reſurrection, God hath begotten us to the hope of obtaining an inheritance incorruptible. This is that country which was promiſed to Abraham and to his ſpiritual ſeed, under the emblem of *Canaan*, and which is called, 2 Pet. iii. 13. *A new heavens and a new earth.*—This happy country is ſaid to *be incorruptible*, becauſe it ſhall neither be deſtroyed by the waters of a flood, nor by fire, as this earth hath been, and in the end will be.—Alſo, it is ſaid to be *undefiled*, becauſe

3 Bleſſed BE the God and Father of our Lord Jeſus Chriſt, *who* according to his *great* mercy, hath begotten us again [1] *to a living* hope, *through* the reſurrection of Jeſus Chriſt from the dead, [2]

3 *Praiſed be the God and Father of our Lord Jeſus Chriſt, who according to his great mercy, hath begotten us* Jews and Gentiles, *a ſecond time to the hope of a new life* after death, *through the reſurrection of Jeſus Chriſt from the dead,*

4 to an inheritance [1] incorruptible, and undefiled, and *unfading*, *preſerved in the heavens* [2] (εις) *for us*,

4 And *to an inheritance incorruptible, and undefiled, and unfading, preſerved in the heavens for us*, (ſo that it is better than any earthly inheritance)

5 who by the power of God *are guarded* [1] through faith, *to the* ſalvation [2] *prepared* to be revealed in the laſt time.

5 *who by the power of God are* ſafely *guarded*, againſt Satan and his inſtruments our ſpiritual enemies, (1 Pet. v. 8.) *through faith till we obtain the ſalvation prepared to be revealed in the laſt time;* the time of Chriſt's ſecond coming.

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cauſe it ſhall not, like the earthly Canaan, be defiled with the ſins of its inhabitants, Levit. xviii. 28. For into the heavenly country, nothing ſhall enter that defileth, Rev. xxi. 27. Laſtly, it is ſaid to be *unfading*, becauſe it will never wax old; and becauſe its beauties will remain freſh through all eternity, and its pleaſures will never become inſipid by enjoyment.

2. *Preſerved in the heavens.* This inheritance is ſaid to be *in the heavens*, becauſe of its excellence; and to be *preſerved there*, to denote its certainty and permanency. Or, the expreſſion may be underſtood literally, as an alluſion to our Lord's words, *I go to prepare a place for you.* Accordingly in the following verſe, it is repreſented as already prepared to be revealed in the laſt time.

Ver. 5.—1. *Who by the power of God are guarded*, or defended, *through faith.* The word φρȣρȣμενȣς, ſignifies *guarded in a garriſon.* The term is very emphatical here. It repreſents believers, as attacked by evil ſpirits and wicked men their enemies, but defended againſt their attacks by the power of God, through the influence of their faith, 1 John v. 4. juſt as thoſe who remain in an impregnable fortreſs, are ſecured from the attacks of their enemies, by its ramparts and walls.

2. *Salvation prepared to be revealed in the laſt time.* This ſalvation, in the opinion of ſome, is the deliverance from the deſtruction brought on the Jewiſh nation by the Romans, which the diſciples of Chriſt obtained, by obſerving the ſigns mentioned in their maſter's prophecy concerning that event. For when they ſaw theſe ſigns take place they fled from Jeruſalem to places of ſafety, agreeably to their maſter's order, Matt. xxiv. 16. But what is ſaid, ver. 9.—12. con-

6 Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations;

6 Εν ὡ, αγαλλιασθε, ολιγον αρτι (ει δεον εϛι)· λυπηθηντες εν ποικιλοις πειρασμοις·

7 That the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt:

7 ἱνα το δοκιμιον ὑμων της πιϛεως πολυ τιμιωτερον χρυσιȣ τȣ απολλυμενȣ, δια πυρος δε δοκιμαζομενȣ, ευρεθη εις επαινον και τιμην και δοξαν, εν αποκαλυψει Ιησȣ Χριϛȣ·

8 Whom having not ſeen, ye lôve; in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable, and full of glory;

8 Ὁν ȣκ ειδοτες αγαπατε, εις ὁν αρτι μη ὁρωντες, πιϛευοντες δε, αγαλλιασθε χαρᾳ ανεκλαλητῳ και δεδοξασμενῃ·

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cerning this ſalvation; that it is *a ſalvation*, not of the body but of the ſoul to be beſtowed as the reward of faith; that the prophets who foretold this ſalvation, ſearched diligently among what people and at what time the means of procuring it were to be accompliſhed; that it was revealed to the prophets, that theſe means were to be accompliſhed, not among them but among us; and that theſe things were preached by the apoſtles as actually come to paſs: I ſay the above mentioned particulars concerning the ſalvation to be revealed in the laſt time, do not agree to the deliverance of the Chriſtians from the deſtruction of Jeruſalem, but are applicable only to the ſalvation of believers in general from eternal death, by a reſurrection to an immortal life in heaven, at the time of Chriſt's coming, when this ſalvation is to be revealed; and that time is called *the laſt time*, becauſe it will be the concluding ſcene of God's diſpenſations, relating to our world.

Ver. 6.—1. *Be exceeding glad.* So αγαλλιασθε, is rendered by our tranſlators, Matt. v. 12. Properly the word ſignifies *to leap for joy*.

2. *Since it is needful.* From this we learn, that the people of God are never afflicted, except when it is neceſſary for their improvement in virtue that they may become meet for the heavenly inheritance. What a conſolation is this to the afflicted!

Ver. 7.—1. *The proof of your faith, much more precious than of gold.* In the firſt age, the Chriſtians were ſubjected to perſecution and death, that their faith being put to the ſevereſt trial, mankind might have in their tried and perſevering faith, what is infinitely more profitable to them than all the gold and ſilver in the world; namely, ſuch

6 (Εν ᾡ, 167. 67.) *On account of this, be exceeding glad,*[1] THOUGH *for a little while still (since it is needful*[2]*)* ye are *made sorry by divers trials;*

6 *On account of this* great salvation firmly hoped for by you, *be ye exceeding glad, though for a little while still (since it is necessary) ye are made sorry by divers* afflictions, sent on you as *trials* of your faith and hope;

7 that the *trying* of your *faith, much* more precious than of gold[1] *which* perisheth, (δε, 100.) *though proved by* fire, *may* be found *to* praise, and honour, and glory, at the *revelation*[2] of Jesus Christ:

7 *that the trying of your faith, which is of much greater value* to the world *than* the trying *of gold which perisheth, though proved* in the most perfect manner *by fire, may be found to* issue *in praise* to God, *and* in *honour and glory* to yourselves, *at the revelation of Jesus Christ:*

8 Whom *not* having seen[1] ye love,[2] *on whom, not now looking,*[3] *but* believing,[4] ye *greatly* rejoice IN HIM with joy unspeakable, and full of glory,[5]

8 *Whom, though ye never saw him, ye love; on whom not now looking* with your bodily eyes, *but believing* the accounts given of him by the eye-witnesses, *ye greatly rejoice in him* as your Saviour *with joy unspeakable,* and which will be *full of glory* to you at the judgment,

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such an irrefragable demonstration of the truth of the facts on which the Christian religion is built, as will bring praise and honour and glory to God, and to the martyrs themselves, at the last day. For what can be more honourable to God, than that the persons whom he appointed to bear witness to the resurrection of Christ, and to the other miracles by which the gospel was established, sealed their testimony with their blood? Or, what greater evidence of the truth of these miracles can the world require, than that the persons who were eye-witnesses of them, lost their estates, endured extreme tortures, and parted with their lives, for bearing testimony to them? Or, what greater felicity can these magnanimous heroes wish to receive, than that which shall be bestowed on them at the revelation of Jesus Christ, when their testimony shall be put beyond all doubt, their persecutors shall be punished, and themselves rewarded with the everlasting possession of heaven?

2. *At the revelation of Jesus Christ.* When the first coming of Christ into our world is spoken of, the verb φανεροω is commonly used, 1 Tim. iii. 16. 1 Pet. i. 20. 1 John i. 2. iii. 8. Yet for a reason to be mentioned, 1 John ii. 28. note 2. it is applied with peculiar propriety likewise, to denote Christ's coming to raise the dead and judge the world, which here and ver. 13. and 1 Cor. i. 7. is termed αποκαλυψις, *the revelation,* and *the revelation of his glory,* 1 Pet. iv. 13, because on that occasion, appearing in his own glory as the Son of God,

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

9 κομιζομενοι το τελ⊕ της πιςεως ὑμων, σωτηριαν ψυχων.

10 Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you;

10 Περι ἡς σωτηριας εξεζητησαν και εξηρευνησαν προφηται οἱ περι της εις ὑμας χαριτος προφητευσαντες.

11 Searching what, or what manner of time, the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.

11 Ερευνωντες εις τινα, η ποιον καιρον εδηλȣ το εν αυτοις πνευμα Χριςȣ, προμαρτυρομενον τα εις Χριςον παθηματα, και τας μετα ταυτα δοξας.

God, and in the glory of his Father as Judge, attended by an hoſt of angels, he will reveal or ſhew himſelf the Son of God and Judge of the world, and thereby overwhelm with inexpreſſible confuſion all infidels and wicked men, who denied him to be the Son of God, and rejected his goſpel; and will puniſh them with everlaſting deſtruction, 2 Theſſ. i. 8.

Ver. 8.—1. *Whom not having ſeen.* The word ειδοτες, literally ſignifies *known*. But it ſometimes ſignifies *ſeen*, Matt. ii. 2. Ειδομεν, *we have ſeen his ſtar in the eaſt.* See alſo ver. 9, 10.—In this ſenſe Thucydides likewiſe uſes the word, as Wetſtein has ſhewed.

2. *Ye love;* namely, on account of his amiable character, and for the great benefits he hath beſtowed on you.

3. *On whom not now looking.* Here ὁρωντες hath the ſenſe of εισορωντες, by virtue of the prepoſition εις, which goes before in this clauſe.

4. *But believing.* This is an alluſion to our Lord's words to Thomas, John xx. 29. *Becauſe thou haſt ſeen me, thou haſt believed. Bleſſed are they that have not ſeen, and yet have believed.*

5. *And full of glory.* In ſupport of this tranſlation, Eſtius obſerves that the participle δεδοξαμενη, is put for the adjective. But Bengelius thinks the participle is uſed in its proper ſignification, to denote that the joy of believers will be glorified, or rendered ſtable by Chriſt at the judgment.

Ver. 9.—1. *Receiving the reward of your faith.* The word τελ⊕, rendered *reward*, properly ſignifies *the end*. But it is fitly tranſlated *reward*, becauſe, as Beza obſerves, the reward is *the end* for which any work is performed. See Rom. vi. 21. note.

2. *The ſalvation of your ſouls.* See ver. 5. note 2.—The ſalvation to be accompliſhed by Meſſiah, was thought by the Jews to be a ſalvation

9 receiving the *reward* [1] of your faith, EVEN the ſalvation [2] of YOUR ſouls.

9 becauſe, like conquerors in the games, ye ſhall then *receive* (τελος) *the reward of your faith even the ſalvation of your ſouls.*

10 *Concerning* which ſalvation the *prophets inquired accurately*, and ſearched diligently, who *have* propheſied (περι) *concerning* the grace *TO BE BESTOWED on* you.

10 *Concerning* the nature and manner of *which ſalvation, the prophets* themſelves *inquired accurately, and ſearched diligently, who have propheſied concerning the* means by which, and the time when, the great *bleſſings to be beſtowed on you* were to be procured.

11 Searching *diligently*,[1] (εις, 148.) *of* what *PEOPLE*, (η, 195.) *and what kind* of time the Spirit of Chriſt *who* WAS in them [2] did ſignify, when *he* teſtified *before*, the ſufferings (εις, 148.) of Chriſt, and *the glories following* [3] *theſe.*

11 In particular, they employed themſelves in *ſearching diligently*, (εις τινα ſupply λαον) *of what people and of what period of time, the Spirit of Chriſt who inſpired them did ſignify, when* by them *he foretold the ſufferings of Chriſt, and the glories which were to follow* to him and to mankind, *after theſe* ſufferings.

ſalvation from the Roman, and every foreign yoke. But that was only a ſalvation of their bodies. Whereas the ſalvation which believers expect from Chriſt, is the ſalvation of their ſouls from ſin, and of their bodies from the grave. See chap. iv. 6. note 2.

Ver. 10. *Concerning the grace to be beſtowed on you.* The original clauſe της εις ὑμας χαριτος, is an ellipſis of the ſame kind with ver. 11. τα εις χριστον παθηματα. But to render the ſentences complete, the word αποδοθησομενης, muſt be ſupplied in both. By *grace,* Benſon underſtands the goſpel revelation.

Ver. 11.—1. *Searching diligently of what people, &c.* From this it appears, that in many inſtances, the prophets did not underſtand the meaning of their own prophecies, but ſtudied them, as others did, with great care in order to find it out. See Dan. vii. 28. xii. 8. This care they uſed, more eſpecially in examining the prophecies which they uttered concerning the Chriſt, being extremely ſolicitous to know what people were to put him to death, and what time for that event the Spirit of Chriſt who was in them did ſignify, when he teſtified the ſufferings, &c. and by the aſſiſtance of the Spirit, they obtained the knowledge mentioned, ver. 12.

2. *The Spirit of Chriſt who was in them.* Here Peter aſſures us, that the inſpiration of the Jewiſh prophets, was derived from Chriſt. It was his Spirit, (ſee Gal. iv. 6. note) who ſpake in them. The ſame ſpirit he promiſed to his apoſtles, John xvi. 7. 13. Wherefore, the prophets and apoſtles, being inſpired by one and the ſame ſpirit, their doctrine muſt be, as in fact it is, the ſame.

 3. *The*

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

12 Οἱς απεκαλυφθη, ὁτι ὐχ ἑαυτοις, ἡμιν δε διηκονυν αυτα, ἁ νυν ανηγγελη ὑμιν δια των ευαγγελισαμενων ὑμας εν πνευματι ἁγιῳ αποςαλεντι απ᾽ ὐρανυ· εις ἁ επιθυμυσιν αγγελοι παρακυψαι.

13 Διο αναζωσαμενοι τας οσφυας της διανοιας ὑμων, νηφοντες, τελειως ελπισατε επι την φερομενην ὑμιν χαριν εν αποκαλυψει Ιησυ Χριςυ.

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3. *The glories following.* The glories which followed the sufferings of Christ, were, 1. The glory of his resurrection. 2. Of his ascension into heaven, and exaltation to the government of the universe. 3. Of his sending down the Holy Ghost on his apostles and disciples, to enable them to propagate the gospel effectually. 4 Of his returning to the earth, to raise the dead, and judge the world: and 5. Of his introducing the spiritual seed of Abraham, in a body, into the heavenly country. These were the glories, of which Christ himself spake, Luke xxiv. 26.

Ver. 12.—1 *Concerning themselves.* Parkhurst in his Grammar prefixed to his Dictionary. p. 73 observes that in Greek the dative case is often governed by a preposition which is understood; and among the rest mentions επι *concerning*, I have therefore supplied it in the translation of this passage, being authorized to do so by the context.

2. *Who have preached the gospel to you with the Holy Ghost.* It was Paul chiefly who preached the gospel to the persons to whom this epistle was written. Of him, therefore, and of his assistants, Peter speaks in this passage; and affirms that, he with the rest of the apostles, in preaching and writing the doctrines of the gospel, were assisted by the Holy Ghost: And that in general the first preachers confirmed their testimony concerning their master, by working miracles, and by exercising the spiritual gifts.

3. *Into which things;* namely, the sufferings of Christ, the glories following his sufferings, the nature of the salvation which he hath wrought for us by his death, the constitution of the Christian church, together with the prophecies and types in which all these things were foretold.

4. *Angels desire to look attentively.* Παρακυψαι, literally *to stoop.* But *stooping*, being the action of one who desires to look narrowly into a thing, it is properly translated, *look attentively.* The omission of the article before αγγελοι, renders the meaning more grand. Not any

12 *To them* it was revealed, that not CONCERNING[1] themselves, but *us*, they *ministred these things; which things have now been* reported *to* you by them *who* have preached the gospel *to* you with the Holy Ghost[2] sent down from heaven: *into* which things[3] *angels earnestly* desire to look *attentively.*[4]

13 Wherefore *having the loins of your mind girded,*[1] AND *watching, do ye perfectly hope* for the *gift* (φερομενην, 12. 2.) *to be* brought to you (εν) at the revelation of Jesus Christ. (See ver. 7. note 2.)

12 In consequence of their searching, *to them it was discovered, that not concerning themselves* and their contemporaries, *but* concerning *us, they foretold these things: which things have now been reported to you,* as come to pass among us, *by the apostles and other eye-witnesses who have preached the gospel to you with the* power of the *Holy Ghost sent down from heaven,* (Acts ii. 3, 4.) *Into which things angels earnestly desire to look attentively.*

13 *Your salvation being an object of attention even to angels, preserving the faculties of your mind in a fit condition* to discern its greatness, *and watching* so as to avoid every thing that may hinder your salvation, *Do ye strongly,* and to the end of your lives, *hope for the gift* of eternal life *to be bestowed on you, at the revelation of Jesus Christ.*

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any particular species of angels, but all the different orders of them desire to look into the things foretold by the prophets, and preached by the apostles. See Ephes. iii. 10.—This earnest desire of the angels to contemplate the sufferings of the Christ, was emblematically signified by the Cherubim placed in the inward tabernacle with their faces turned down towards *the mercy-seat,* Exod. xxv. 20. To that emblem there is a plain allusion in the word παρακυψαι, *to stoop.* The apostle's meaning is, if our salvation and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them?

Ver. 13. *Loins of your mind girded.* This is an allusion to the manners of the east, where the men's garments being long and flowing, they prepared themselves for travelling, and other active employments, by tucking them up, and fastening them round their loins with a girdle, to prevent their being encumbered by them. Wherefore, *the loins of the mind girded,* is a bold but a most expressive metaphor to signify *the faculties of the mind prepared* for exerting themselves properly: Our mind must not be overcharged at any time with surfeiting and drunkenness: our affections must be placed on proper objects, and in a just degree: and our passions must all be under the government of our reason. St. Paul gives the same advice, Eph. vi. 14. and so doth our Lord himself, Luke xii. 35.

Ver. 14.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

14 Ὡς τεκνα ὑπακοης, μη συσχηματιζομενοι ταις προτερον εν τῃ αγνοιᾳ ὑμων επιθυμιαις.

15 But as he which hath called you is holy, so be ye holy in all manner of conversation:

15 αλλα κατα τον καλεσαντα ὑμας ἁγιον, και αυτοι ἁγιοι εν πασῃ αναστροφῃ γενηθητε.

16 Because it is written, Be ye holy; for I am holy.

16 Διοτι γεγραπται· Ἁγιοι γενεσθε, ὁτι εγω ἁγιος ειμι.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

17 Και ει πατερα επικαλεισθε τον απροσωποληπτως κρινοντα κατα το ἑκαστου εργον, εν φοβῳ τον της παροικιας ὑμων χρονον αναστραφητε·

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

18 ειδοτες ὁτι ου φθαρτοις αργυριῳ η χρυσιῳ ελυτρωθητε εκ της ματαιας ὑμων αναστροφης πατροπαραδοτου·

Ver. 14. *In your ignorance.* This I think implies that some of the persons to whom Peter wrote had formerly been Gentiles. The commentators, however, who contend that this epistle was addressed to the Jews only, think that their state before their conversion might be called *ignorance*, in comparison of the greater knowledge they enjoyed under the gospel.

Ver. 15. *Who hath called you his holy:* Called you to his eternal glory as his children. So Peter himself explains this calling; 1 Pet. v. 10. See also chap. ii. 21. iii. 9.—As the heathens believed their gods to be the patrons and practisers of all kinds of vice, the religious worship which they paid to their gods, must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil, and the author as well as the possessor of all moral excellence, is worthy of the imitation of his intelligent creatures. Besides, holiness is necessary to qualify us for living with God in his eternal kingdom, 2 Cor. vii. 1.

Ver. 17.

14 As obedient children, *do not fashion* yourselves according to the former lusts, in your ignorance;[1]

15 but as he *who* hath called you[1] *is* holy, be ye *also* holy in all *your behaviour*.

16 (Διοτι, 123.) For it is written, Be ye holy (οτι, 254.) *because* I am holy.

17 And *seeing* ye call on the Father, who without respect of persons[1] judgeth according to every man's work pass the time of your sojourning[2] here in fear;

18 *knowing that not* with corruptible things, AS silver and gold, *ye were redeemed*[1] from your *foolish behaviour delivered to you by* your fathers;[2]

14 *As becometh obedient children* of God, and heirs of heaven, (ver. 4.) *Do not fashion your actions, according to the lusts which formerly ruled you, during your ignorance* of God;

15 (αλλα κατα τον) *but as God who hath called you* his children, and thereby hath made you heirs of heaven, *is holy, Be ye also holy* like him, *in every thing ye say and do.*

16 *For it is written* by Moses, Levit. xix. 2. as God's command to the Israelites his children, *Be ye holy, because I am holy;* I am free from sin and every kind of impurity, and I hate the workers of iniquity.

17 *And seeing ye worship the Father* of the universe, *who, without considering whether men are Jews or Gentiles*, rich or poor, kings or beggars, *judgeth according to* the nature of *every man's doings*, *Pass the time of your sojourning on earth, in fear* of that impartial judgment.

18 Especially as *ye know, that not with corruptible things, as silver and gold, ye were delivered from your wicked*, superstitious, sensual *manner of living*, which was *taught you by your fathers*, and from the miserable consequences of that kind of life;

Ver. 17.—1. *Without respect of persons.* Here Peter repeats what he said to Cornelius, Acts x. 34. *Respect of persons*, is explained, Rom. ii. 11. note. This can have no place with God, who hath nothing either to hope or fear from any of his creatures.

2. *Pass the time of your sojourning.* The word παροικιας properly signifies the stay which travellers make in a place, while finishing some business. The term, therefore, is applied with great propriety, to the abode of the children of God in the present world, as it signifies that this earth is not their home, and that they are to remain in it only a short time. See Heb. xi. 13. note 5.

Ver. 18.—1. *Not with corruptible things, as gold and silver, ye were redeemed.* Properly speaking, *To redeem*, means, to procure life to a captive, or liberty to a slave, by paying a sum of money for them. In

19 But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot:

19 αλλα τιμιῳ αἱματι ὡς αμνȣ αμωμȣ και ασπιλȣ Χριςȣ·

20 Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you;

20 προεγνωσμενȣ μεν προ καταβολης κοσμȣ, φανερωθεντος δε επ᾽ εσχατων των χρονων δι᾽ ὑμας,

21 Who by him do believe in God that raiſed him up from the dead, and gave him glory; that your faith and hope might be in God.

21 τȣς δι᾽ αυτȣ πιςευοντας εις Θεον τον εγειραντα αυτον εκ νεκρων, και δοξαν αυτῳ δοντα, ὡςε την πιςιν ὑμων, και ελπιδα ειναι εις Θεον.

22 Seeing ye have purified your ſouls in obeying the truth through the Spirit unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart fervently:

22 Τας ψυχας ὑμων ἡγνικοτες εν τῃ ὑπακοῃ της αληθειας δια πνευματος, εις φιλαδελφιαν ανυποκριτον, εκ καθαρας καρδιας αλληλȣς αγαπησατε εκτενως·

In ſcripture *to redeem* frequently ſignifies *to deliver* from any misfortune ſimply, without marking the means made uſe of for that purpoſe. See 1 Tim. ii. 6. note 1. In this ſenſe the word is uſed in the paſſage before us.

2. *Delivered to you by your fathers.* The Jews derived from their fathers, that implicit regard for the traditions of the elders, by which they made the law of God of none effect. In like manner the Gentiles derived their idolatry and other vicious practices, from the teaching and example of their fathers. For in general, as Whitby obſerves, the ſtrongeſt argument for falſe religions, as well as for errors in the true, is, that men have received them from their fathers.

Ver. 19. *As of a lamb without blemiſh.* See Levit. xxii. 21, 22. Where the things reckoned blemiſhes in the animals to be ſacrificed are enumerated. — Ασπιλος means without any excreſcence, as Αμωμος means without any defect. The ſacrifice of himſelf, which Chriſt offered to God without ſpot, being here likened to the ſacrifice of the paſchal lamb, and to the lambs daily offered as ſin-offerings for the whole nation, we are thereby taught that the ſhedding of Chriſt's blood is a real atonement for the ſins of the world. Hence John Baptiſt called him *the Lamb of God which taketh away the ſin of the world.*

19 but with the precious blood of Chriſt, as of a lamb [1] without blemiſh, and without ſpot,

19 *But with the precious blood of Chriſt as of a lamb without blemiſh and without ſpot.* By dying, Chriſt hath obtained power to deliver ſinners, both from the power and from the puniſhment of their ſins.

20 *foreknown indeed* before the foundation of the world, [1] *but manifeſted* in theſe laſt times for you,

20 The ſacrifice of Chriſt, was *appointed of God indeed, before the foundation of the world; but was offered, in theſe laſt times* of the Moſaic diſpenſation, *for you,*

21 who *through him believe* (εις) in God, [1] *who* raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

21 *who through his goſpel believe in God, who raiſed him up from the dead, and gave him* the *glory* of ſitting at his own right hand, as Saviour and King, *that your faith* in him *and hope* of eternal life, *might be* founded *in* the power and veracity of *God.*

22 *Wherefore, having* purified your ſouls (εν, 65.) *by* obeying the truth through the Spirit, *to* unfeigned *brotherly love, ye will love* one another, (εκ) *from* a pure heart *continually:* [1]

22 *Wherefore having purified your ſouls, by embracing the goſpel through* the influence of *the Spirit,* (this ſentiment Peter delivered in the council, Acts xv. 8, 9.) ſo as *to* have attained an *unfeigned love of your Chriſtian brethren, ye will* without doubt *love one another,* not from a carnal paſſion, but *from a pure heart continually:*

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world. And to ſhew the extent of the efficacy of his atonement, He is ſaid to be *a lamb ſlain from the foundation of the world,* Rev. xiii. 8.

Ver. 20. *Fore ordained indeed before,* &c. See the illuſtration prefixed to Rom. v. paragr 3. from the end.

Ver. 21. *Who through him believe in God.* The Gentiles, might juſtly be ſaid to have believed in God through the miniſtry of Chriſt and of his apoſtles, becauſe before the goſpel was preached to them, they were utterly ignorant of the true God. But this could not be ſaid of the Jews.

Ver. 22. *From a pure heart continually.* So the original word εκτενως, is tranſlated in our Bibles, Acts xii. 5. *Prayer was made,* εκτενως, *without ceaſing of the church, unto God for him.*—Peter's deſcription of Chriſtian love is excellent. It ſprings up in a heart purified by truth through the aſſiſtance of the Spirit, it is ſincere in its operation, it is unmixed with carnal paſſions, and it is permanent.

Ver. 23.

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever.

23 Αναγεγεννημενοι ȣκ εκ σπορας φθαρτης, αλλα αφθαρτȣ, δια λογȣ ζωντος Θεȣ και μενοντος εις τον αιωνα.

24 For all fleſh *is* as graſs, and all the glory of man as the flower of graſs. The graſs withereth, and the flower thereof falleth away;

24 Διοτι πασα σαρξ ὡς χορτος, και πασα δοξα ανθρωπȣ ὡς ανθος χορτου. εξηρανθη ὁ χορτος, και το ανθος αυτου εξεπεσε.

25 But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

25 Το δε ρημα Κυριου μενει εις τον αιωνα· τουτο δε εςι το ρημα το ευαγγελισθεν εις ὑμας.

Ver. 23.—1. *Having been regenerated.* In this expreſſion the apoſtle inſinuated to the Jews, that they were not the children of God and heirs of immortality by their being begotten of Abraham, nor by their obeying the law of Moſes, but by their being begotten of the incorruptible ſeed of the preached word of the living God. See ver. 25. The ſame thing our Lord declared to Nicodemus, when he told him, John iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* See 1 John ii. 29. note 1.

2. *But incorruptible, through the word of the living God:* So the clauſe δια λογȣ ζωντος Θεȣ, ſhould be tranſlated. The incorruptible ſeed, through which believers are born again, is not bodily ſeed but *the word of the living God;* the doctrines of the goſpel. Theſe are called the *word of God,* becauſe they were given to Chriſt by God; and are ſaid to be *incorruptible,* becauſe they are never to be altered.

3. *Which remaineth for ever.* I acknowledge, that λογȣ ζωντος Θεȣ και μενοντος εις τον αιωνα, may be tranſlated, *the word of God who liveth and remaineth for ever.* But as in verſe 25. after telling us that *the word of the Lord remaineth for ever,* the apoſtle adds, *Now this is that word which is preached to you,* he plainly ſhews that his meaning in this verſe is, not that God, but that his word remaineth for ever.—The incorruptible ſeed, the word of God, differeth intirely from the corruptible ſeed which produceth the human body. For whereas that ſeed, with the high birth and other diſtinctions which it conveys to thoſe who are born from it, remaineth only during the preſent life, the incorruptible ſeed, together with the new and noble nature, which it conveys to them who are born from it, will remain through all eternity.

23 *Having been regenerated*, [1] not of corruptible ſeed, but incorruptible, (δια, 115.) *through the word of the living God* [2] (και, 219.) *which remaineth* for ever. [3]

23 *Having* all *been regenerated* as ſons to God, *not of corruptible ſeed, but incorruptible*, namely *through the word of the living God*, *which* with its offspring, doth not like the corruptible ſeed with its offspring, *remain* only in the preſent world, but *for ever.*

24 (Διοτι, 123.) For all fleſh IS as graſs, [1] and all the glory of man as the flower of graſs. The graſs withereth, and the flower of *it* falleth *down:*

24 *For* as Iſaiah hath ſaid, chap. xl. 6. 8. *every thing pertaining to our fleſh is* weak and periſhing *like graſs, and all the glory of man as the flower of graſs. The graſs withereth and the flower of it falleth down;* ſo the nobleſt races of mankind, with all their glory, quickly decay.

25 But (ρημα) the word of the Lord *remaineth* for ever. (Δε, 103.) *Now* this is *that* word *which is preached to you.*

25 *But the word of the Lord*, the incorruptible ſeed, with the noble nature which it conveys to its offspring, *remaineth forever. Now this* word *is that goſpel which is preached to you* by us apoſtles.

Ver. 24. *All fleſh is as graſs.* The word χορτος, denotes not only graſs, but all kinds of herbs; and among the reſt thoſe which have ſtalks and flowers. Nay, it ſeems to be uſed for ſhrubs, Matth. vi. 30. — This is a quotation from Iſa. xl. 6.—8, where the preaching of the goſpel is foretold, and recommended from the conſideration that every thing which is merely human, and among the reſt the nobleſt races of mankind, with all their glory and grandeur, their honour, riches, beauty, ſtrength, and eloquence: As alſo the arts which men have invented, and the works they have executed, all decay as the flowers of the field. But the incorruptible ſeed, the goſpel, called by the prophet *the word of the Lord*, ſhall be preached while the world ſtandeth; and the divine nature which it is the inſtrument of conveying to believers, will remain in them to all eternity. — James likewiſe hath illuſtrated the brevity and uncertainty of human life with its glory, by the ſame figures, chap. i. 11. See alſo chap. iv. 14. note.

CHAP. II.

View and Illustration of the Directions in this Chapter.

IT being of great importance in the first age, that the disciples of Christ, by a holy and virtuous behaviour, should confute the calumnies of their adversaries, who charged them with all manner of crimes, the apostle Peter earnestly exhorted the brethren of Pontus, from the consideration of their character and dignity as the children of God, described in the preceding chapter, to lay aside all malice, guile, hypocrisies, envyings, and calumnies, things utterly inconsistent with brotherly love, ver. 1.—And, as new born babes, by the unadulterated milk of the word of God, to nourish the divine nature in themselves to maturity, ver. 2, 3.—that they might be fit to be built into the temple of God, as living stones, upon the foundation Christ, ver. 4.—agreeably to what Isaiah foretold, ver. 6.—And to encourage them he observed, that to all who believe, the great honour belongs of being built into the temple of God, as constituent parts thereof. Whereas all who refuse to believe in Christ, are not only dishonourable, but miserable, ver. 7.—because they are to be broken in pieces by Christ, the stone against which they stumble, ver. 8.—Next, he told both Jews and Gentiles, that by their believing on Christ, being built up into a temple for the worship of God, all the honourable titles formerly appropriated to the Jews, as the visible church and people of God, now belonged to them, ver. 9.—so that the Gentiles in particular, were much more happy, as members of the church of Christ, than ever they had been in their heathen state, ver. 10.—And seeing they were now become constituent parts of the temple of God, he earnestly exhorted them to abstain from fleshly lusts, ver. 11.—and to have their behaviour comely in the eyes of the Gentiles, who by their holy lives would be sensible of the falsehood of the calumnies uttered against the Christians, ver. 12.—In particular, they were in every thing innocent to obey the heathen magistrates of all denominations, because their office required them to punish the bad and reward the good, ver. 13, 14.—Thus to shew themselves good subjects, he told them was the most effectual method of silencing those foolish men, who slandered them as seditious persons, ver. 15.—This advice, I suppose, was intended more especially for the Jewish Christians, to prevent them from joining their unbelieving brethren, in the rebellion against the Romans, which was ready to break out about the time the apostle wrote his letter.—See the Illustr. prefixed to

James, chap. iv.—Farther, becaufe many who had embraced the gofpel, fancied that they were thereby freed from obeying the heathen laws, the apoftle told them plainly, that the freedom beftowed on them by the gofpel, was a fpiritual not a political freedom; and ordered them not to ufe that freedom as a cloak for wickednefs, but to behave as the bondmen of God, who enjoined them to obey their earthly mafters, ver. 16.—Next, becaufe the Jewifh zealots affirmed, that no obedience was due from the people of God, to the emperor, or any other prince who was not of their religion, and who did not govern them according to the law of Mofes, the apoftle commanded them to pay to all men, the honour which was due to them on account of their rank, or office, or perfonal merit; to love the brotherhood; to fear God; and to honour the emperor.

Having thus enjoined fuch of the Chriftians as were freemen, to obey the heathen magiftrates in all things confiftent with their obedience to Chrift, St. Peter proceeded to direct fuch of them as were flaves to obey their mafters in the fame manner with all reverence, whether they were believers or unbelievers, and whether they were gentle in their manners, or froward, ver. 18.—affuring them, that it was an acceptable thing to God, if a flave from a principle of religion, fuffered bad ufage patiently, ver. 19, 20.—And that they were called to patience under unjuft fufferings, from the example of Chrift, who, though he was a perfon of fuch dignity and power, fubmitted to fuffer wrongfully for our fakes, leaving us when he returned to heaven, an example that we fhould follow his fteps, ver. 21.—Farther, that the example of Chrift in fuffering injurious treatment patiently, might make the deeper impreffion upon them, he gave them an account of his innocence, fincerity, willingnefs to forgive injuries, and felf government, ver. 22, 23.—and of the end for which he fuffered, namely, that we being freed from the dominion of fin, might have faith counted to us for righteoufnefs, who have been healed by Chrift's ftripes, ver. 24.—Laftly, by obferving, that the fojourners of the difperfion had been as fheep going aftray, but were now returned to the fhepherd and overfeer of their fouls, he infinuated the obligation which lay on them, to obey and imitate Chrift their fhepherd and overfeer in all things, ver. 25.

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings.	1 Αποθεμενοι ουν πασαν κακιαν και παντα δολον και ὑποκρισεις και φθονους και πασας καταλαλιας,
2 As new-born babes, desire the sincere milk of the word, that ye may grow thereby;	2 ὡς αρτιγεννητα βρεφη, το λογικον αδολον γαλα επιποθησατε, ινα εν αυτῳ αυξηθητε.
3 If so be ye have tasted that the Lord is gracious;	3 Ειπερ εγευσασθε ὁτι χρηστος ὁ Κυριος.
4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.	4 Προς ὁν προσερχομενοι, λιθον ζωντα, ὑπο ανθρωπων μεν αποδεδοκιμασμενον, παρα δε Θεῳ εκλεκτον, εντιμον.

Ver. 2.—1. *As new born babes.* Wolsius observes, that the Jewish Doctors were wont to call new proselytes, *little children*, and *new born babes.* The apostle Peter gave the Christians of Pontus the latter appellation, perhaps, because many of them were but newly converted.

2. *The unadulterated milk of the word.* Because the offering of our bodies living sacrifices to God is called, Rom. xii. 1. λογικην λατρειαν our *reasonable worship*, some critics, following the Vulgate version, translate λογικον αδολον γαλα in this passage, *the unadulterated rational milk.* But as λογ☉ is often used in scripture to denote the word of God preached, the translation in our English Bible is perfectly just.—By adding the epithet αδολον, *unadulterated*, the apostle hath taught us that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human] mixtures.

3. *That ye may grow thereby.* In the former chapter, the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he told them, that the word is also the milk, by which the new-born grow to maturity. The word therefore is both the principle by which the divine life is produced, and the food by which it is nourished.

Ver. 3. *Tasted that the Lord is good.* Vulgate, *dulcis, sweet.* This is an allusion to Psalm. xxxiv. 8. *O taste and see that the Lord is good.* The goodness of the Lord, which the new-born taste in the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible

NEW TRANSLATION.

CHAP. II. 1 Wherefore laying aside all malice, and all guile and hypocrisies, and *envyings*, and all evil speakings,

2 as new born babes[1] *earnestly* desire *the unadulterated*[2] milk of the word, that ye may grow thereby.[3]

3 (Ειπερ, 128.) *Because indeed* ye have tasted that the Lord *is good.*[1]

4 To whom coming AS TO a living (50.) stone,[1] *rejected* indeed (ὑπο) of men,[2] but chosen (παρα) *by* God,[3] *and* precious,[4]

COMMENTARY.

CHAP. II. 1 *Seeing ye are born again* through the incorruptible seed of the word, *laying aside every degree of ill will, and every kind of guile* not excepting flattery and insincere compliments, *and hypocrisies* in religion, *and envyings* of the prosperity of others, *and every kind of evil speaking,*

2 *as new born children of* God, *earnestly desire the unadulterated milk of the gospel doctrine, that ye may grow thereby* to the proper stature and strength of the children of God.

3 This desire will be strong in you, *because indeed ye have tasted* in the unadulterated milk of the word, *that the Lord* Jesus, in what he hath already done and in what he is still to do for you, *is good* to you.

4 *To whom coming* by faith, *as to a living* foundation-*stone, rejected indeed of the Jewish builders* the chief priests and scribes, *but chosen by God* to be the chief corner foundation-stone of his temple, *and* therefore a *precious* stone,

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ible inheritance, and to give them in the present life every thing necessary to prepare them for enjoying that inheritance.

Ver. 4.—1. *To whom coming as to a living stone.* Here St. Peter had in his eye Isa. xxviii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple which God was to build on Messiah as the foundation-stone thereof. *Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.*

The apostle here terms the Lord Christ, *a living stone*, to shew that the temple of which he is the foundation is built of living men, and represents their entering into the Christian church by their *coming to this living stone* to be built thereon *as living stones*. Withal, to shew that this is his meaning, he adds ver. 5. *Ye also as living stones are built up a spiritual temple.*—The laying this precious corner stone in Zion for a foundation, signifies that the Christian church, the new temple of God, was to begin in Jerusalem. See ver. 6. note 2.—The apostle Paul likewise, in allusion to Isaiah's prophecy, repre-

 sents

5 Ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.

5 και αυτοι ὡς λιθοι ζωντες οικοδομεισθε, οικος πνευματικος, ἱερατευμα ἁγιον, ανενεγκαι πνευματικας θυσιας, ευπροσδεκτους τῳ Θεῳ δια Ιησου Χριστου.

6 Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious; and he that believeth on him ſhall not be confounded.

6 Διο και περιεχει εν τῃ γραφῃ· Ιδου τιθημι εν Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον· και ὁ πιστευων επ' αυτῳ, ου μη καταισχυνθῃ.

ſents the Chriſtian church, Epheſ. ii. 20. as a great temple *built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone thereof.*

2. *Rejected indeed of men.* By calling the Lord Chriſt *a living ſtone who was rejected of men,* Peter intimates that he is the perſon ſpoken of Pſal. cxviii. 22. *The ſtone which the builders refuſed is become the head ſtone of the corner.* 23. *This is the doing of the Lord, and it is marvellous in our eyes.* In applying this prophecy to Chriſt the apoſtle was authorized by Chriſt himſelf, who ſaid to the chief prieſt and elders, Matt. xxi. 42. Did ye never read in the ſcriptures, *The ſtone which the builders rejected, &c.* For by propoſing this queſtion, after he had delivered in the hearing of the chief prieſts and elders the parable of the vineyard let out to huſbandmen, who put the Lord of the vineyard's ſon to death, and who for that crime were deſtroyed by the armies of the Lord of the vineyard; alſo by adding that the kingdom of God ſhould be taken *from them* and given to another nation, Chriſt intimated, that the chief prieſts and elders were the builders ſpoken of Pſal. cxviii. 22. (See the following ver. 7. note 3.) that the ſtone which they rejected was Meſſiah God's ſon: that their rejection of that ſtone conſiſted in their refuſing to acknowledge Chriſt as the foundation of the new temple of God foretold to be laid in Zion: and that the taking of the kingdom of God from them becauſe they crucified Chriſt, meant that the Jews were no longer to be the viſible church and people of God, but that another nation was to obtain that honour.

3. *But choſen of God.* Although the Jewiſh builders rejected Chriſt, the ſtone which God laid in Zion for the foundation of his new temple, yet he was choſen of God to be both the chief corner ſtone in the foundation of God's temple whereby the two ſides of the building were united, and the top corner ſtone by which the building was completed.

4. *And precious.* Iſaiah termed the *tried ſtone* which God laid in Zion for a ſure foundation *precious,* to ſignify its excellence and efficacy

5 ye alſo, as *living* ſtones,[1] are built up a ſpiritual *temple*,[2] an holy prieſthood,[3] *to offer* ſpiritual ſacrifices, *moſt* acceptable to God, *through* Jeſus Chriſt.

5 *ye alſo as living ſtones, are built up* on him, ſo as to make *a ſpiritual temple*. Ye are alſo *an holy prieſthood*, appointed by him *to offer* in that temple, *ſpiritual ſacrifices* of prayer and praiſe; ſacrifices *moſt acceptable to God, through* the mediation of *Jeſus Chriſt*.

6 (Διο και) *For even* it is contained in the ſcripture,[1] (Iſa. xxviii. 16.) Behold, I lay in Zion a chief-corner-ſtone,[2] *elected*, precious, and he *who* believeth on him[3] ſhall not be *aſhamed*. (See Rom. ix. 33. commentary.)

6 In calling Chriſt the foundation of the temple of God, I ſpeak truth. *For even it is contained in the ſcripture, Behold I lay in Zion* for a foundation of the new temple of God, *a ſtone, a tried ſtone, a precious corner-ſtone*, a ſure foundation, *he that believeth on him ſhall not make haſte*.

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ficacy in ſupporting the great temple of God, the Chriſtian church built thereon.

Ver. 5.—1. *Ye alſo as living ſtones*. Becauſe the Hebrews uſed the epithet *living* to denote excellence (Eſſ. iv. 50.) *living ſtones*, in this and the preceding verſe, are by ſome thought to mean *excellent ſtones*. Neverthelefs as the Chriſtian church is built upon Chriſt and his apoſtles, and conſiſts of living men, I think the word *living* may be underſtood literally, ſo as to diſtinguiſh the Chriſtian church the ſpiritual temple of God, both from the temples of idols and from the temple of Jeruſalem, which were built of nothing but dead materials.

2. *A ſpiritual temple*. The word Οικος, *Houſe*, often ſignifies *a temple*. See 1 Tim. iii. 15. and note 2. on Epheſ. ii. 21. where it is ſhewed in what ſenſe the Chriſtian church is *the temple of God*.

3. *An holy prieſthood* Ἱερατευμα, properly is *a college* or *company of prieſts*.—Chriſtians are called a *prieſthood*, in the ſame ſenſe that the Iſraelites were called *a kingdom of prieſts*, Exod. xix. 6.—They are called likewiſe, *a kingly prieſthood*, 1 Pet. ii. 9. perhaps, on account of that pre-eminence over others to which they ſhall be raiſed in the life to come. Hence they are ſaid Rev. i. 6. to be made *Kings* as well as *prieſts*. The apoſtle's deſign in giving theſe titles to Chriſtians, is to ſhew that in the Chriſtian church or temple, there is no need of the mediation of prieſts to preſent our prayers to God. Every ſincere worſhipper has acceſs to the Father through Chriſt, as if he were really a prieſt himſelf. The ſacrifices which the Chriſtian prieſts offer to God are deſcribed, Heb. xiii. 15.

Ver. 6.—1. *It is contained in the ſcripture* Beza thinks the active verb περιεχει is put for the paſſive περιεχεται, becauſe in the Syriac verſion the tranſlation is, *Dicitur in ſcriptura*. Others think that the reading of the Vulgate verſion, *Propter quod continet ſcriptura*, ſhould

be

7 Unto you therefore, which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

7 Ὑμιν ουν ἡ τιμη τοις πιστευουσιν· απειθουσι δε, λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, ουτος εγεννηθη εις κεφαλην γωνιας, και λιθος προσκομματος, και πετρα σκανδαλου·

8 Οἱ προσκοπτουσι τω λογω, απειθουντες, εις ὁ και ετεθησαν.

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be adopted, because some ancient MSS. have περιεχει ἡ γραφη; a reading which Estius suspects was formed on the Vulgate. See Mill.

2. *Behold I lay in Zion a chief corner stone;* a principal corner stone in the foundation for uniting the two sides of the building. This, as explained Ephes. ii. 21. signifies the union of Jews and Gentiles in one faith, baptism, and hope, so as to form one church or temple, for the worship of God through the mediation of Jesus Christ.—This chief corner stone is said ver. 8. to be the stone of stumbling, and the rock of offence foretold Isaiah viii. 14. against which *many were to stumble, and fall, and be broken,* Isaiah xxviii. 16. Wherefore, this chief corner stone was a *crucified Christ* or *Messiah;* and it is said to be *laid in Zion,* that is, in Jerusalem, because there Messiah was crucified, and by his death abolished the Jewish church, and laid the foundation of the new temple of God, the Christian church, agreeable to Isaiah ii 3. *Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* All which was so offensive to the Jews, that most of them rejected the gospel, on which account their nation was broken and their temple destroyed.

3. *He who believeth on him.* Some translate ὁ πιστευων επ' αυτω, *He who confideth in it.* But the common translation is supported by ver. 7.

Ver. 7.—1. *To you therefore who believe, is this honour;* the honour of being built on Christ, the foundation or chief corner stone of the new temple of God.

2. *But to the disobedient,* λιθον ὁν, *the stone which,* &c. Because it is difficult to know, how λιθον comes to be put here in the accusative case, our translators are supposed to have followed the reading of some MSS. which instead of λιθον, have λιθος, but such a reading is unnecessary, in regard that according to the common reading, the apostle hath quoted the passage exactly as it stands in the LXX translation of Psal. cxviii. 22. where, to complete the construction, the preposition κατα must be supplied, thus, κατα τον λιθον ὁν, &c.

7 *To* you, therefore, *who* believe IS (ἡ, 71.) *this honour.*[1] But *to the* disobedient,[2] the stone which the builders *rejected,*[3] the same is *become* the head of the corner;

7 *To you therefore who believe, is this honour* of being built on him, and of not being ashamed. *But to the disobedient,* is the dishonour written, Psal. cxviii. 22. *The stone which the builders rejected, the same is become the head of the corner* of God's temple:

8 *also* a stone of stumbling, and a rock of offence.[1] *The disobedient stumble against the word to which* (και, 218.) *verily* they were appointed.[2]

8 *Also* it is become *a stone of stumbling, and a rock of offence* to both houses of Israel. *The disobedient stumble against the word,* and fall, and shall be broken; *to which* punishment *verily they were appointed.*

&c. with respect to the stone which the builders rejected, &c. Now in quoting that passage, if the words are exactly quoted, it is by no means necessary that they should accord in their construction with the words of the context where they are inserted. This every reader who is skilled in the Greek language must allow. Wherefore the apostle's meaning is fitly expressed in the commentary; for it was a great dishonour to the person who refused to be built on the rejected foundation corner stone, that that stone is become the head of the corner of God's new temple, the Christian church.

3. *The builders rejected.* The Jewish chief priests, elders, and scribes, are called *builders,* because in the oracles of God of which they were the keepers, having the coming of Christ, the demolition of the Jewish church, and the erection of the Christian in its place, all foretold, they ought to have been active in building the new temple of God, on Christ the foundation-stone. Nevertheless, they zealously upheld the ancient fabric, and utterly rejected Christ and his claim to be the foundation of God's new temple. And to annihilate his claim, the impiously put him to death as an impostor: But without effect. For notwithstanding their opposition, he is become the head of the corner.

Ver. 8.—1. *Also a stone of stumbling and a rock of offence.* The apostle means, that to the disobedient there is this dishonour likewise, which is mentioned, Isa. viii 14. namely, that Christ is a stone of stumbling, and a rock of offence, on which the disobedient shall fall and be broken.

2. *The disobedient stumble against the word, to which verily they were appointed.* In our Bible the translation is, *and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed:* which implies that the disobedient were appointed to be disobedient But the original which runs thus, 'Οι προσκοπτȣσι τω λογω απειθȣντες, εις ὁ και ετεθησαν, does not convey that idea. For the words in construction stand connected in this manner, 'Οι απειθȣντες προσκοπτȣσι τω λογω, εις ὁ και ετεθησαν: *The disobedient stumble against the*

9 But *ye are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

9 Ὑμεις δε, γενος εκλεκτον, βασιλειον ἱερατευμα, εθνος ἁγιον, λαος εις περιποιησιν, ὁπως τας αρετας εξαγγειλητε του εκ σκοτους ὑμας καλεσαντος εις το θαυμαςον αυτου φως,

10 Which in time past *were* not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

10 οἱ ποτε ου λαος, νυν δε λαος Θεου· οἱ ουκ ηλεημενοι, νυν δε ελεηθεντες.

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the word, to which verily they were appointed. They were appointed to stumble against the word, but not to *to be disobedient.* Now, to understand what the apostle means by the disobedient's stumbling against the word, let it be observed, first, That the stone of stumbling, and the rock of offence, Isa. viii. 14. is the same with the chief corner stone laid in Zion, Isa. xxviii. 16. called in chap. viii. 14. *A stone of stumbling and a rock of offence,* because it was rejected by the Jewish builders, and lay in the way of the disobedient.—Secondly, since the chief corner stone which the builders rejected signifies Christ, the stone of stumbling and rock of offence, must signify Christ likewise. And therefore, when the apostle says *the disobedient stumble against the word,* he does not mean that they stumbled against the preached word, but against Christ himself, one of whose titles is ὁ λογος, *the word.*—Thirdly, to understand what Peter means by the disobedient's being appointed to stumble against the word, let it be observed, that he alludes to Isa. viii. 15. where it is said, *And many among them shall stumble, and fall, and shall be broken;* conseqently their being appointed to stumble, must be taken in connexion with the words, *and fall and shall be broken* which *follow in the* same sentence, but which the apostle hath not expressed, because being well known to his Jewish readers, he supposed they would naturally occur to them. On this supposition the apostle's meaning will be, either that the disobedient were appointed to stumble and fall: Or, that they were appointed to be broken as the consequence and punishment of their stumbling and falling. That this latter sense is the apostle's meaning, I think plain from what our Lord said to the chief priests and elders in explication of Isaiah's prophecy, chap. viii. 14. *He shall be—for a stone of stumbling—to both the houses of Israel.*—15. *And many among them shall stumble, and fall, and be broken.* For having told them that God's Son is the stone which the builders rejected, and that the builders were to be destroyed for that crime, (See 1 Pet. ii. 4. note 2) he added, that this punishment was foretold in the passage of

9 But ye ARE *an elected race,* (See chap. i. 1. note 3.) a *kingly* priesthood, *an* holy nation, (See Ess. iv. 48.) a *purchased* people, that ye should *declare the perfections*[1] of him who hath called you *from* darkness into his marvellous light,[2]

9 *But* ye who believe have not stumbled against the stone of stumbling, so that the high titles given to God's ancient people belong to you, whether ye be Jews or Gentiles: *Ye are an elected race,* Deut. vii. 6.—*a kingly priesthood, an holy nation,* Exod. xix. 6.—*a purchased people,* Isa. xliii. 21. LXX. which honours ye enjoy, *that ye should declare the perfections of him who hath called you from darkness into his marvellous light,*

10 *who formerly were* not a people,[1] but now ARE *a* people of God, *who* had not obtained mercy,[2] but now have obtained mercy.

10 *who formerly were not a people* of God, being worshippers of idols; *but now are a people of God,* having subjected yourselves to his government; *who had not obtained* the benefit of *an external revelation, but now have obtained* that *mercy* jointly with the Jews.

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of Isaiah quoted above; Matth. xxi. 44. *Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.* Christ being both the chief foundation corner stone and the top corner stone, whosoever through heedlessness falls on the foundation corner stone rejected and laid in his way by the builders, *shall,* as the appointed consequence and punishment of his falling, *be broken* or destroyed: but whosoever maliciously endeavours to pull down the top corner stone from it place, *it will* fall on him and *grind him to powder.*—This meaning of the clause, *stumble against the word, to which verily they were appointed,* would plainly appear, if Isaiah's words quoted by the apostle were set down at full length in the translation, as follows: *The disobedient stumble against the word,* and fall, and shall be broken *to which verily they were appointed.* They were appointed to be broken in consequence of their stumbling and falling, and as the punishment thereof; but were not appointed to stumble. Or, since the Hebrews used active verbs to expresses merely the permission of a thing, Ess. iv. 4. we may understand the apostle's meaning to be, That the disobedient were permitted to stumble, and fall, and be broken, as the punishment of their disobedience.—The first interpretation, however, being more grammatical, should be preferred.

Ver. 9.—1. *Declare the perfections.* Αρετας. literally *the virtues,* the wisdom, goodness, justice, and truth of God, who hath called you; in allusion to Isa. xliii. 21. LXX.

2. *Called you from darkness into his marvellous light. Darkness* was the peculiar characteristic of the state of the Gentiles, Acts xxvi. 18.

To

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

11 Αγαπητοι, παρακαλω ὡς παροικους και παρεπιδημους, απεχεσθαι των σαρκικων επιθυμιων, αἱτινες στρατευονται κατα της ψυχης.

12 Having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

12 Την αναστροφην ὑμων εν τοις εθνεσιν εχοντες καλην· ἱνα εν ᾡ καταλαλουσιν ὑμων ὡς κακοποιων, εκ των καλων εργων εποπτευσαντες, δοξασωσι τον Θεον εν ἡμερᾳ επισκοπης.

13 Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme;

13 Ὑποταγητε ουν πασῃ ανθρωπινῃ κτισει δια τον Κυριον· ει τε βασιλει, ὡς ὑπερεχοντι·

To open their eyes, and to turn them from darkness to light. This, with verse 10. shews plainly that the sojourners of the dispersion to whom Peter wrote this epistle, were many of them gentile believers. —The light of the gospel, is called *marvellous light*, because of the many wonderful things it discovers.—Benson says, "The cloud of "glory was a marvellous light to the Israelites in their passage "through the wilderness. Christianity is a more excellent light, to "guide us through the wilderness of this world to the heavenly "country."

Ver. 10.—1. *Who formerly were not a people, but now*, &c. This is a quotation from Hosea ii. 23. where the conversion of the Gentiles is foretold, as the apostle Paul informs us. See Rom. ix. 25. notes 1, 2.

2. *Who had not obtained mercy.* Any great favour bestowed on men by God, is called *mercy:* In particular *mercy*, Rom. xi. 31. signifies the great favour of being introduced into the visible church.

Ver. 11. *As sojourners and travellers abstain.* The settled inhabitant of a country are anxious to acquire riches, to purchase lands, and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are not commonly solicitous to secure to themselves accomodations which they are so soon to leave. In the same manner believers being only sojourners on earth, and travellers to a better country, ought not to place their happiness in the enjoyment of those objects, by which the lusts of the flesh are gratified, and which are peculiar to this earthly state, but in securing

11 *Beloved,* I beseech YOU, as *sojourners* and *travellers,* [1] abstain from fleshly lusts, which war against the soul. (Rom. vii. 23. note.)

11 *Beloved, I beseech you, as sojourners and travellers* who have no inheritance on this earth, but are travelling to the heavenly country, *abstain from* indulging *fleshly lusts, which* though pleasant to the senses, *are deadly enemies to the soul.*

12 *Have* your *behaviour* among the Gentiles *comely,* (chap. iii. 16.) that whereas they speak against you [1] as evil doers, *when they behold SOME of* YOUR *good works,* [2] *they may* glorify God in the day of visitation. [3]

12 *Have your behaviour among the* unbelieving *Gentiles, comely,* especially towards magistrates, *that whereas they speak against you* as seditious persons and atheists, because ye do not worship their false gods, *when they behold* many *of your good actions, they may glorify God in the day of persecution,* by acknowledging the truth concerning your behaviour.

13 *Be ye subject, therefore,* to every *human creation OF MAGISTRATES,* [1] for the Lord's sake, *whether to* the king [2] as supreme,

13 *Be ye subject therefore to every magistrate of human creation, from a regard to the will of Christ; whether it be to the emperor, as the supreme magistrate,*

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themselves possessions in the heavenly country, the proper habitation of the righteous.

Ver. 12 —1. *Speak against you as evil doers.* See preface, Sect. 3. The calumnies which the heathens spread concerning the Christians, is termed a speaking against them, because what they said was greatly to their dishonour.

2. *Of your good works,* namely, your obedience to the just laws of the state, your submission to magistrates, and your patience and meekness when unjustly punished.

3. *May glorify God in the day of visitation,* that is, in the time of persecution For a time of great affliction and suffering, is called *a day of visitation,* Isa. x. 3. And when God afflicts he is said to *visit,* Jerem. vi. 15.—It is well known, that the patience, fortitude, and meekness, with which the first Christians bare persecution for their religion, and the forgiving disposition which they expressed towards their persecutors, made such an impression on the heathens who were witnesses to their sufferings, that many of them glorified God by embracing the gospel.

Ver. 13.—1. *Every human creation of magistrates.* So I supply and translate πασῃ ανθρωπινῃ κτισει, because both Greeks and Romans, called *the appointment* of magistrates, *a creation* of them. In this passage the abstract word, *creation,* is put for the concrete, *the person created;* just as *governments and powers,* are put for the persons exercising

14 Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.

14 Ει τε ἡγεμοσιν, ὡς δι' αυτȣ πεμπομενοις εις εκδικησιν μεν κακοποιων, επαινον δε αγαθοποιων·

15 For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men:

15 Ὁτι ȣτως εςι το θελημα τȣ Θεȣ αγαθοποιȣντας φιμȣν την των αφρονων ανθρωπων αγνωσιαν.

16 As free, and not uſing *your* liberty for a cloak of malicioufneſs, but as the ſervants of God.

16 Ὡς ελευθεροι, και μη ὡς επικαλυμμα εχοντες της κακιας την ελευθεριαν, αλλ' ὡς δȣλοι Θεȣ.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

17 Παντας τιμησατε· την αδελφοτητα αγαπατε· τον Θεον φοβεισθε· τον βασιλεα τιματε.

18 Servants, *be* ſubject to *your* maſters with all fear; not only to the good and gentle, but alſo to the froward.

18 Οἱ οικεται, ὑποτασσομενοι εν παντι φοβῳ τοις δεσποταις, ȣ μονον τοις αγαθοις και επιεικεσιν, αλλα και τοις σκολιοις.

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ciſing government and power. The phraſe *human creation of magiſtrates*, was formed by St. Peter, with a view to condemn the principles of the zealots, who maintained that obedience was due to no magiſtrates but to thoſe who were appointed by God, as the Jewiſh kings had been.

2. *Whether to the king*, that is, to the emperor. For though at Rome the name of *king* was odious, the people in the provinces, gave that name to the emperor, John xix. 15. Acts xvii. 7.—At the time this epiſtle was written, Nero was emperor.

Ver. 14 *Or to governors, as thoſe ſent by him.* See Pref. ſect. 5. paragr. 2. From the precepts given to the brethren of Pontus in this and the preceding verſe, we learn that it is the duty of Chriſtians reſiding in foreign, and even in infidel countries, to obey the laws of theſe countries, in all things not ſinful, without conſidering whether the religion of the magiſtrate and of the ſtate, be true or falſe.

Ver. 15. *Put to ſilence.* Φιμȣν properly ſignifies to muzzle a beaſt to hinder it from eating, or from biting, 1 Tim. v. 18.

Ver 16.—1. *Live as freemen.* The Jews boaſted in their having been at all time freemen; that is, in having been always governed by their

14 or *to* governors, *as those* ſent by him [1] for the puniſhment *indeed* of evil-doers, (δε) *but praiſe* of them *who do good.*

14 *or to the governors* of provinces, *as* perſons *ſent by the emperor*, *for the puniſhing indeed of evil doers*, *but* for *protecting and rewarding*, *them who give due obedience to the good laws of the ſtate.*

15 For ſo is the will of God; THAT *by doing good*, *ye* put to ſilence [1] the ignorance of fooliſh men.

15 *For*, by inſpiration I aſſure you, *ſo is the will of God*, *that obeying the magiſtrates ye put to ſilence thoſe ignorant wicked men* who affirm that your religion makes you bad ſubjects.

16 *LIVE as free-men*; [1] *yet do not uſe* YOUR *freedom* (ὡς επικαλυμμα της κακιας) *as a covering of wickedneſs.* [2] But *LIVE as bond-men of God.*

16 Your religion frees you only from ſinful laws. With reſpect to theſe, *Live as freemen*, *and do not make your freedom from them a covering of diſobedience to rulers. But live as bond-men of God*, obſerving all his laws.

17 Honour (παντας) all [1] *YOUR SUPERIORS*: Love the brotherhood: Fear God: Honour the king. [2]

17 *Honour all your ſuperiors: Love your Chriſtian brethren: Fear God*: *Honour the emperor* as the miniſter of God for good to the people, by protecting the virtuous and reſtraining the vicious.

18 *Houſehold* ſervants, (οικεται) BE ſubject to YOUR *lords*, with all *reverence*, [1] not only to the good and gentle, but alſo to the froward. [2]

18 *Houſehold ſlaves*, *be ſubject to your own lords with all reverence*, although they be unbelievers; and give obedience *not only to the humane and gentle*, *but alſo to the ill natured and ſevere.*

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their own laws, John viii. 33. In this ſenſe, the precept *live as freemen*, means, live according to the rules of your religion, free from complying with the eſtabliſhed idolatry.

2. *A covering of wickedneſs.* Though κακια often ſignifies *malicious̃neſs*, it alſo ſignifies *wickedneſs* in general. In this paſſage it means diſobedience to magiſtrates, as is plain from the ſubſequent verſes.

Ver. 17.—1. *Honour all your ſuperiors.* As the adjective παντας hath no ſubſtantive expreſſed, the word to be ſupplied is not ανθρωπους *men* but αρχοντες, all having dignity or power.

2. *Honour the king.* The honour, which ſubjects owe to magiſtrates and other ſuperiors conſiſts, not only in paying them outward reſpect according to the cuſtom of the country, but in giving due obedience to their commands, in ſo far as it can be done conſiſtently with our duty to God, whom we are bound, in the firſt place, to honour

19 For this *is* thank-worthy, if a man for confcience toward God endure grief, fuffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye fhall take it patiently? but if, when ye do well, and fuffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: becaufe Chrift alfo fuffered for us, leaving us an example, that ye fhould follow his fteps:

22 Who did no fin, neither was guile found in his mouth:

19 Τυτο γαρ χαρις, ει δια συνειδησιν Θευ ὑποφερει τις λυπας, πασχων αδικως.

20 Ποιον γαρ κλεος, ει ἁμαρτανοντες και κολαφιζομενοι ὑπομενειτε; αλλ' ει αγαθοποιυντες και πασχοντες ὑπομενειτε, τυτο χαρις παρα Θεω.

21 Εις τυτο γαρ εκληθητε, ὁτι και Χριςος επαθεν ὑπερ ἡμων, ἡμιν ὑπολιμπανων ὑπογραμμον, ἱνα επακολυθησητε τοις ιχνεσιν αυτυ·

22 Ὁς ἁμαρτιαν υκ εποιησεν, υδε ἑυρεθη δολος εν τω ςοματι αυτυ·

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honour and fear.—This verfe is a beautiful inftance of the nervous Laconic ftyle, in which a great deal is expreffed in the feweft words poffible.

Ver. 18.—1. *Houfehold fervants be fubject to your own lords.* See Col. iii. 22. note. The flaves who were employed in the houfe, were more expofed to fuffer from the vices and bad temper of their mafters, than thofe in the field. Wherefore, to reconcile them to their lot the apoftle called them *Domefticks* rather than *flaves*, in imitation of the Romans, who, as Macrobius informs us, "to take away all envy 'from the mafters and all reproach from the flaves, called the for-" mer *Pater-familias*, and the latter *familiares*." Saturnal. Lib. i. c. 11.

2. *But alfo to the froward.* In this verfe, the apoftle eftablifhes one of the nobleft and moft important principles of morality, namely, that our obligation to relative duties, does not depend, either on the character of the perfons to whom they fhould be performed, or on their performing the duties they owe to us, but on the unalterable relations of things eftablifhed by God.

Ver. 19. *Suffering unjuftly.* The apoftle had here in view, thofe punifhments, which according to the cuftoms of that age, tyrannical mafters were allowed to inflict on their flaves, however, contrary to juftice and mercy thefe punifhments might be.

Ver. 20.—1. *But what praife.* The word κλεος, properly fignifies *renown*; here it is put for that praife which follows great and noble deeds, and which is the fpring of renown.

2. *Do*

19 For this IS *an acceptable thing* (see ver. 20. note 3.) if *any one from conscience of God's COMMAND, sustains sorrows*, suffering *unjustly*.[1]

19 *For this is an acceptable thing* to God, *if any slave, from a regard to the will of God, patiently bears* the *sorrows* attending the service of a passionate, insolent, rigorous master, *suffering* punishment from him *unjustly*.

20 *But* what *praise*[1] IS DUE, if when *ye commit faults and are buffeted, ye bear IT* patiently? *Yet* if when ye do well,[2] and *suffer, ye bear IT* patiently, this IS *an* acceptable *thing*[3] with God.

20 *But what* extraordinary *praise*, from God or man, *is due* to you, *if, when ye commit faults and are beaten, ye bear it patiently?* The punishment being just, ought to be born. *Yet if, when ye do your duty* conscientiously *and suffer* for it, *ye bear it patiently* from a regard to the commandment of God, *this is an acceptable thing with God.*

21 (Γαρ, 91.) *Besides, to this ye were called*: (οτι, 256.) *for even* Christ suffered for us,[1] leaving us *a pattern*[2] that ye should follow IN his *footsteps*,

21 *Besides, to suffer for well doing ye were called* by the gospel. *For even Christ* our master whom we are bound to obey, *suffered for us, leaving us* when he returned to heaven, *an example* of suffering for well doing, *that ye should follow in his footsteps.*

22 Who did no sin, neither was guile found (see Philip. ii. 8. note 1.) in his mouth;

22 These sufferings Christ did not deserve: being one *who did no sin* whatever, *neither was any falshood found in his mouth;*

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2. *Do well.* Among other instance of well doing, the apostle no doubt meant, the Christian slaves refusing to join their masters in worshipping idols.

3. *This is an acceptable thing.* I have here followed Beza who suppose that χαρις is put for χαριεν by a common Hebraism. Others translate the word here, and in ver. 19. by *beauty*; so as to imply that God the Supreme Judge of beauty in characters, is delighted with the spectacle of a slave suffering punishment for acting concientiously.

Ver. 21.—1. *For even Christ suffered for us.* Some MSS. and printed editions have here *suffered for you, leaving you an example, that ye*, &c. which Estius thinks the true reading, because the apostle is addressing himself to slaves, (see the last clause of the verse,) on whom the argument would make the greater impression, when he told them, that Christ suffered even for them. This reading Bengelius has adopted. But Mill and Benson prefer the common reading.

2. *Leaving*

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

23 Ὁς λοιδορȣμενος, ȣκ αντελοιδορει, πασχων ȣκ ηπειλει· παρεδιδȣ δε τω κρινοντι δικαιως·

24 Ὁς τας ἁμαρτιας ἡμων αυτος ανηνεγκεν εν τω σωματι αὑτȣ επι το ξυλον· ἱνα ταις ἁμαρτιαις απογενομενοι, τη δικαιοσυνη ζησωμεν· ȣ̔ τω μωλωπι αὑτȣ ιαθητε.

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2. *Leaving us a pattern.* Beza says, υπογραμμον signifies such a pattern as painters and writing masters place before their scholars, to be imitated.

Ver. 22. *Who did no sin, neither was guile,* &c. This is an allusion to Isaiah's account of Messiah, chap. liii. 9. *Because he had done no violence, neither was any deceit in his mouth.* Our Lord's absolute freedom from sin, is asserted by the other inspired writers also (2 Cor. v. 21. Heb. vii. 28. 1 John iii. 5.) It was asserted likewise by himself once and again, John viii. 46. xiv. 30. and it is fully verified by the history of his life.—The apostle mentions *guile,* because slaves are apt to tell lies to screen themselves from punishment.

Ver. 23. *Who, when he was reviled, did not revile in return. When he suffered, he threatened not.* Christ was exceedingly reviled, and evil treated by the Jews. They said he was possessed with a devil: They called him a Samaritan, a glutton, a wine biber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people. In the high priest's palace, his judges spit in his face: The servants covering his face, smote him with the palms of their hands, and in derision of his pretensions to inspiration, bade him prophesy who it was that smote him. In the common hall, the soldiers crowned him with thorns; put a reed into his hand, and smote him therewith, and bowing the knee, said, *Hail King of the Jews.* While hanging on the cross, the chief priests with the scribes and elders, mocking him, said, *He saved others, himself he cannot save.* But, though he could both have saved himself, and destroyed them, he did not threaten to punish them: on the contrary he prayed from the cross for forgiveness to his murderers. He said once indeed to the Jews, *Ye are of your father the devil, and the works of your father ye will do:* This, however, was no reviling speech, but a true description of their character, and a prediction of their murdering him. These reproofs he forbore in his last sufferings, lest they might be thought to have proceeded from resentment.

Ver. 24.

23 Who, when he was reviled, *did not revile in return;* when he suffered, he *did not threaten,*[1] but committed (Syriac, *causam suam*) *HIS CAUSE* to him *who* judgeth righteously.

23 *Who when he was reviled* by the Jews, *did not revile in return:* when *he suffered* crucifixion, *he did not threaten* his persecutors, though he could easily have destroyed them; *but* by repeating the words of Psal. xxii. *he* meekly *committed his cause to God who judgeth righteously,* and forgave his murderers.

24 *He* (αυτος, 65.) *himself* bare[1] our sins in his own body on the tree that we (απογενομενοι) being *freed from sins*[2] should live (τη δικαιοσυνη) *to* righteousness: (Τω μωλωπι) By *whose own* stripes ye *are* healed.[3]

24 From gratitude, ye ought for the gospel to suffer patiently in imitation of your master, *who himself bare our sins in his own body on the cross, that we being freed from the* power and the punishment of *sins, should live to righteousness: By whose own stripes ye are healed* of the wounds and bruises in your souls, occasioned by sin.

Ver. 24.—1. *He himself bare our sins in his own body, on the tree.* This is an allusion to Isaiah liii. 12. LXX. ανηνεγκεν *He bare the sins of many.*—The phrase *bearing iniquity,* is often used in the Old Testament. It signifies, sometimes the making atonement for sin, Levit. x. 17. sometimes the suffering punishment for sin, Levit. xxii. 9. Ezek. xviii. 20. and sometimes the carrying away sin from the sight of God; as the scape goat is said to do, Levit. xvi. 22. The apostle uses here the first person, *our sins*; to shew that Christ bare the sins of believers in every age and country; and to make us sensible how extensive the operation of his death is in procuring pardon for sinners.

2. *That we being freed from sins.* (Ταις αμαρτιαις απογενομενοι, *extra fieri; sejunctum, aut separatum esse.*) This translation Beza and Schmidius approve, who by the expression *freed from sins,* understand our being freed from the dominion of sins. But I think the apostle means, freed from the punishment as well as from the power of sins, because the former is the immediate effect of Christ's death as a sacrifice for sin, and the greatest encourgement to live righteously.

3. *By whose own stripes ye are healed.* This is an allusion to Isa. liii. 5, *With his stripes we are healed.* The word μωλωψ signifies that swelling on the flesh which is occasioned by a severe stroke. By changing his discourse from the first to the second person, the apostle addressed those slaves, who might be beaten unmercifully by cruel masters; because of all the considerations by which they could be animated to patience, the most powerful was, to put them in mind of the painful stripes with which Christ was beaten, when he was scourged by Pilate's order, Matth. xxvii. 26.; and to tell them, that with these stripes, the wounds in their souls occasioned by sin are healed;

 wounds

25 For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

25 Ητε γαρ ὡς προβατα πλανωμενα· αλλ' επεϛραφητε νυν επι τον ποιμενα και επισκοπον των ψυχων ὑμων.

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wounds far more painful and deadly, than thoſe inflicted on them by their froward maſters.

Ver. 25. *Returned to the ſhepherd and overſeer of your ſouls.* Though in this paſſage, the apoſtle addreſſed his diſcourſe to ſlaves, yet by giving titles to Chriſt which marked his relation to men of all ranks and conditions, he hath intimated, that his exhortation to ſuffer unmerited evils patiently, is intended for all who profeſs the goſpel.—Our Lord delighted in the title of *ſhepherd*, John x. 11. 14. *I am the good ſhepherd.* Hence Peter calls him, *the chief ſhepherd*, 1 Pet. v. 4.—And Paul, *that great ſhepherd of the ſheep*, Heb. xiii. 20. See note

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CHAP. III.

View and Illuſtration of the Precepts and Directions delivered in this Chapter.

THAT the brethren might know how to behave in the various relations of life, the apoſtle in this chapter firſt of all commanded the Chriſtian women in Pontus, who were married, to obey their own huſbands, although they were heathens; that by their cheerful ſubmiſſive behaviour, they might allure their huſbands to embrace the goſpel, ver. 1.—when they found it had ſuch an happy influence on the temper and behaviour of their wives, ver. 2.—With reſpect to their dreſs, the apoſtle ordered all the women who profeſſed the goſpel, to adorn their minds with the ornament of a meek and quiet ſpirit, rather than their bodies with ornaments of gold, and ſilver, and coſtly apparel, ver. 3, 4.—propoſing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being ſubject to their own huſbands, ver. 5.—Such as Sarah, who obeyed Abraham, and ſhewed how greatly ſhe reſpected him by calling him her lord, ver. 6.

Then turning his diſcourſe to huſbands, the apoſtle ordered them to live with their wives, in the performance of all the duties of the married ſtate, ſuitably to the more enlarged views which the goſpel

25 For ye were as ſheep going aſtray, but are now returned *to* the ſhepherd and *overſeer* [1] of your ſouls.

25 *For ye were* formerly *as ſheep going aſtray* from their paſture, and in danger of being loſt or deſtroyed by wild beaſts. *But now ye are returned* from your wandering, *to the ſhepherd and overſeer of your ſouls* who will direct and defend you.

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note on that verſe.—The title of *ſhepherd,* our Lord took, if I miſtake not, to ſhew that he is the perſon propheſied of by Ezekiel, under the title of the *one ſhepherd* whom God was to ſet over his flock, Ezek. xxxiv. 23.- Farther, Peter by calling Chriſt επισκοπον *the overſeer of our ſouls,* ſeems to allude to verſe 11. of that prophecy, where God in the character of a good ſhepherd ſays, εκζητησω τα προβατα μȣ, και επισκεψομαι αυτα LXX. *I will ſeek out my ſheep, and will overſee them.*

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goſpel gave them of theſe duties. And in the treatment of their wives, to have a regard to the weakneſs of their bodily frame, ver. 7.—Next, addreſſing the diſciples in general, he ordered them in their intercourſe with one another, to be ſympathizing, tender hearted, and courteous, ver. 8.—never returning evil for evil, nor railing for railing; but on the contrary, bleſſing; that they might obtain the bleſſing of inheriting the heavenly country, according to Chriſt's promiſe, ver. 9.—and David's declaration concerning thoſe who deſire to enjoy life, and ſee good days, ver. 10, 11.—He told them farther, that the divine protection is promiſed to the righteous; but that the anger of God is threatened againſt the wicked, ver. 12.—Beſides, to forgive our enemies is the way to diſarm them, and reſtrain them from hurting us, ver. 13.—Then returning to the ſubject of ſuffering, he told them, that if they ſuffered for righteouſneſs ſake, they were happy, as Chriſt declared, Matt. v. 10.—12.—And exhorted them, not to be terrified by the threatnings of their perſecutors, ver 14.—but to be always prepared to give with calmneſs, an anſwer to every one who aſked a reaſon, concerning their hope of an eternally happy life in the body, after death. This hope, the Chriſtians were to profeſs, more eſpecially, when their enemies were putting them to death, becauſe the heathens who heard them on theſe occaſions declare their hope, perceiving that it was what ſupported

 them

them under their ſufferings, and made them fearleſs in death, could not avoid being curious to know, what the foundation of that hope was whoſe influence was ſo powerful, ver. 15.—Alſo becauſe the declaration of their hope at ſuch a time, might induce ſome of the heathens to embrace the goſpel, who, with admiration, beheld their courage in ſuffering death.

Becauſe the diſciples of Chriſt, on account of their averſion to idolatry, and of their deſerting the temples of the heathen deities, were repreſented as atheiſts, ſeditious perſons, and the moſt profligate of mankind, the apoſtle exhorted the brethren of Pontus, while they reſiſted idolatry, and refuſed obedience to the ſinful commands of the heathen magiſtrates, to maintain a good conſcience in every part of their behaviour; that their perſecutors, who ſpake loudly againſt them as evil doers, might be put to ſhame, ver. 16.—Beſides, if they were to ſuffer, it was better for them to ſuffer as well-doers than as evil-doers, ver. 17.—And leſt their enemies might conclude from their ſufferings, that they were wicked perſons, or at leaſt perſons with whom God was diſpleaſed, the apoſtle obſerved, that Chriſt, though a moſt righteous perſon and greatly beloved of God, had been put to death as an evil-doer; but was demonſtrated to be innocent of the crimes laid to his charge, by his reſurrection from the dead. This example ſhewed the brethren, that ſufferings are no mark of God's diſpleaſure; and that if they ſuffered with Chriſt, their innocence ſhould be made manifeſt at leaſt in the end, when being raiſed from the dead, as Chriſt was, they ſhould be brought to God to enjoy eternal life with him in heaven, ver. 18.—Farther, to prove what he had affirmed, ver. 12. that God protects the righteous, and will ſeverely

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 Likewiſe, ye wives, be in ſubjection to your own huſbands; that, if any obey not the word, they alſo may without the word be won by the converſation of the wives.	1 Ὁμοιως αἱ γυναικες, ὑποτασσομεναι τοις ἰδιοις ανδρασιν, ἱνα και ει τινες απειθεσι τῳ λογῳ, δια της των γυναικων αναστροφης ανευ λογυ κερδηθησωνται·

Ver. 1.—1. *In like manner wives*, &c. To account for the apoſtle's not having inculcated the duties of maſters towards their ſlaves, Eſtius ſuppoſes that moſt of the Jews living in Pontus, Galatia, &c. were ſlaves, and few of them maſters. But his precepts concerning the dreſs of the women, ſhews that the brethren in Pontus, &c. were many

ſeverely puniſh the wicked, the apoſtle, as an example of both, obſerved that Chriſt, 2 Pet. iii. 6. by God's command, brought a flood on the old world and deſtroyed the ungodly, to whom, without ſucceſs, he had preached by his Spirit ſpeaking in his prophet Noah; but ſaved Noah and his family, by that very water with which he deſtroyed the ungodly, ver. 19, 20.—That the purpoſe for which St. Peter appealed to theſe ancient facts, was what I have mentioned, is evident, not only from what is ſaid, ver. 20. but from 2 Pet. ii. 5. where, after mentioning God's ſaving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9. *The Lord knoweth to deliver the godly out of temptation, and to reſerve the wicked to the day of judgment to be puniſhed.*—Farther, that the brethren might be in no doubt concerning the apoſtle's deſign in mentioning the ſalvation of Noah and his family, he aſſured them, that the ſalvation of theſe eight perſons by the water of the deluge, is a type of the ſalvation of believers from death by the water of baptiſm, through the reſurrection of Chriſt. Which baptiſm, he told them, conſiſts not in the waſhing away of the filth of the fleſh, but in the anſwer of a good conſcience, ver. 21.—Then to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the preſent world, and of eternal ſalvation in the world to come, and at the ſame time to fill the wicked, againſt whom the face of God is ſet, with a juſt dread of the future judgment, the apoſtle declared that Chriſt our maſter, ſince his reſurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge univerſal; every creature in the univerſe, whether good or bad, being put in ſubjection to him, ver. 22.

NEW TRANSLATION.

CHAP. III. 1 *In like manner, wives* [1] BE in ſubjection to your own huſbands, that *even* if any OF THEM obey not the word, *they* (ανευ λογω, 60.) without *ſpeech* [2] *may* be won by the *behaviour* of the wives.

COMMENTARY.

CHAP. III. 1 As I have exhorted ſervants to be in ſubjection to their maſters, I *in like manner* ſay, *Wives, be in ſubjection to your own huſbands, that even if any of them obey not the goſpel, they without ſpeech* from their wives, *may be allured* to believe the goſpel, *by the* good *behaviour* of the wives.

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many of them rich, and in the higher ranks of life; conſequently they may be ſuppoſed to have had ſlaves. Wherefore, there muſt have been ſome other reaſon for the omiſſion, which at this diſtance of time we are not able to find out.

2. *They*

2 While they behold your chaste conversation *coupled* with fear;

3 Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

2 Εποπτευσαντες την εν φοβῳ ἁγνην αναϛροφην ὑμων.

3 Ὧν εϛω ȣχ ὁ εξωθεν, εμπλοκης τριχων, και περιθεσεως χρυσιων, η ενδυσεως ἱματιων, κοσμος·

4 Αλλ' ὁ κρυπτος της καρδιας ανθρωπος, εν τῳ αφθαρτῳ τȣ πρᾳεος και ἡσυχιȣ πνευματος, ὁ εϛιν ενωπιον τȣ Θεȣ πολυτελες·

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2. *They without speech*, &c. Here, Peter wisely intimated to the women, that the silent but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects.

Ver. 2. *Joined with reverence.* Εν φοβῳ. This is similar to Paul's precept, Ephel. v. 33. *And the wife see that she* (φοβηται) *reverence her husband.*

Ver. 3. *Let it not be the outward adorning only.* The word *only*, is supplied here, agreeably to the known phraseolgy of scripture, and to the nature of the precept. For we cannot suppose that the apostle forbids Christian women to adorn themselves with apparel suitable to their station, any more than our Lord forbade his disciples to labour for the meat that perisheth, John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for the meat which perisheth only; but also for the meat enduring to everlasting life. I therefore think the meaning of the precept under consideration is, that women are not to adorn their bodies only, but chiefly their mind; because a mind adorned with the different virtues proper to the female character, will by attracting esteem secure a lasting love; whereas the adorning of the body catches the fancy of the vain and foolish only, and creates no real affection, at least, in the breast of the wife, see 1 Tim. ii. 9, 10. notes; where the same directions are given, concerning the dress of women, with this addition, that instead of adorning themselves with jewels and costly attire, they ought to adorn themselves with good works: by which the apostle insinuated, that works of charity performed to the distressed with the money necessary for purchasing ornaments of gold, and

2 *When* they behold your chaste *behaviour* *JOINED* with *reverence.*[1]

2 *When* with admiration and increasing love, *they* daily *behold your chaste* affectionate behaviour, joined with a *respectful submission* to them.

3 (Ὧν, 67.) *Of these let the adorning be, not what* IS *outward* *ONLY*,[1] of plaiting *of* hair, *and* of *putting round golden* *CHAINS*, (Syriac version) or of putting on *clothes*.

3 *Of these let the adorning* to secure their husbands affection *be*, *not what is outward only*, *of* nice *plaiting of hair*, *and of putting round golden chains*, *or of putting on costly apparel:* These ornaments are foreign to the person, and of a perishing nature..

4 But *LET the* hidden man of the heart[1] *BE ADORNED with the incorruptible ORNAMENT of* a meek and quiet spirit,[2] which is in the sight of God of great *value*.

4 *But let the mind be adorned with the unperishing ornament of a meek and quiet spirit*, *which is* the greatest beauty of the female sex: and *in the sight of God*, who is the best judge of beauty, it is *an ornament of great value;* as it is likewise in the sight of men.

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and costly attire, will render women much more beautiful in the eye both of God and man, than if they were decked with all the vain ornaments in which the lighter part of the sex delight.

Ver. 4.—1. *The hidden man of the heart.* In scripture *the heart* is represented as the seat, not only of passion and affection, but of intelligence, reason, and will, Luke xxiv. 25. *O fools, and slow of heart to believe all that the prophets have spoken.* The heart therefore is what St. Paul calls (ὁ εσω ανθρωπος) *the inward man*, Rom. vii. 22. In like manner St. Peter calls the *female mind*, the *hidden*, or invisible, *man of the heart*, as opposed to the *outward man*, or *body*.

2. *Incorruptible ornament of a meek and quiet spirit.* *Meekness* consists in the bearing of provocation patiently: but *quietness*, in abstaining from giving provocation, especially by bitter language. This meek and quiet spirit, is called an *incorruptible ornament*, because it does not like ornaments of gold and silver, grow out of fashion by age, nor ugly by wearing, but preserves its beauty always: and in this respect also, it is much more valuable than the other. In illustration of the sentiment contained in this verse Blackwall writes as follows: "How must all the short lived beauties, the shapes, features, "and most elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose "their charm and lustre, when compared with the heavenly graces of "a pious and regular temper, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of high value in the "eye of God the Sovereign Judge of what is good and beautiful?" Sacred Class. v. 1. p. 164.

5 For after this manner in the old time the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands;

6 Even as Sara obeyed Abraham, calling him lord: whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewiſe, ye huſbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered.

5 Ουτω γαρ ποτε και αἱ ἁγιαι γυναικες αἱ ελπιζουσαι επι τον Θεον, εκοσμουν ἑαυτας, ὑποτασσομεναι τοις ιδιοις ανδρασιν·

6 Ὡς Σαῤῥα ὑπηκουσε τω Αβρααμ, κυριον αυτον καλουσα· ἡς εγενηθητε τεκνα, αγαθοποιουσαι, και μη φοβουμεναι μηδεμιάν πτοησιν.

7 Οἱ ανδρες ὁμοιως συνοικουντες κατα γνωσιν, ὡς ασθενεστερω σκευει τω γυναικειω απονεμοντες τιμην, ὡς και συγκληρονομοι χαριτος ζωης, εις το μη εκκοπτεσθαι τας προσευχας ὑμων.

Ver. 6.—1. *Calling him Lord.* Gen. xviii. 12. The argument in this verſe, is founded on the manners of the ancients, who by giving titles of reſpect to their ſuperiors, acknowledged their own inferiority. Wherefore, by mentioning the reverence with which Sarah ſpake of Abraham, the apoſtle intimates, that ſhe entertained the higheſt reſpect for him, and a juſt ſenſe of her own ſubjection to him.—By the Jewiſh women, Sarah was conſidered as an illuſtrious pattern of a dutiful wife.

2. *Whoſe daughters ye have become.* Sarah being conſtituted by God the mother of all believers, Gal. iv. 26. even as Abraham was made their father, the believing women of Pontus, by imitating Sarah's virtues, became her children though not deſcended from her. This the Gentile women would conſider as a great honour, more eſpecially as they had been taught by the Jews, to look on themſelves as unclean, on account of their being Gentiles by birth.

3 *And not being frightened with any terror.* Μη φοβουμεναι μηδεμιαν πτοησιν. This is an hebraiſm of the ſame kind and ſignification with that found ver. 14. τον δε φοβον αυτων μη φοβηθητε, *be not afraid of their fear*.—It is worthy of notice, that while the apoſtle enjoined wives to be in ſubjection to their huſbands, he cautioned them againſt committing ſin, eſpecially that of idolatry, either from a deſire to pleaſe their huſbands, or from the fear of offending them.

Ver. 7.—1 *Giving,* τιμην, *honour to the wife.* In ſcripture, *honour* is uſed to ſignify *maintenance,* becauſe to ſupply any one with the neceſſaries and conveniences of life, was conſidered in ancient times,

5 *For thus, anciently,* the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection *to* their own huſbands;

5 *For thus, anciently, the holy women alſo, who were eminent for piety, adorned themſelves,* not with apparel only, but chiefly with meekneſs and quietneſs, *being in ſubjection to their own huſbands;* a method of adorning which hath always been the prevailing faſhion in the family of God;

6 Even as Sarah obeyed Abraham, calling him Lord; [1] whoſe daughters ye *have become* [2] *by doing well, and not being frightened* with any *terror.* [3]

6 *Even as Sarah,* adorned herſelf by *obeying Abraham, calling him lord,* in token of her ſubjection. *Whoſe daughters ye* Chriſtian women *have become, by behaving well* towards your huſbands, *and not being frightened* to actions contrary to your religion *through fear* of diſpleaſing them.

7 *In like manner,* huſbands *cohabit with YOUR WIVES* according to knowledge, giving honour [1] *to* the wife *as the* weaker veſſel, [2] and *as joint heirs* of the grace [3] of life, *in order* that your prayers be not hindered. (Εκκοπτεσθαι, *cut off.*)

7 *From a like regard to the will of God,* Chriſtian *huſbands cohabit with your wives,* performing your duties to them *according to* the ſuperior *knowledge* which your religion gives of theſe duties; *giving to the wife as the weaker perſon, the neceſſaries and conveniencies of life* ſuitable to your ſtation, *and as heirs equally with you of the bleſſings of* the preſent and future *life, that your prayers be not hindered,* nor improperly performed, by reaſon of family quarrels.

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as doing him honour. Accordingly the Greeks, in reward of eminent ſervices done to the community, decreed maintenance at the public expence, to thoſe who had performed theſe ſervices.

2. *As the weaker veſſel.* The Greek word σκευος being uſed to denote the human body, 1 Theſ. iv. 4. it may here be tranſlated *body* or *perſon.*—By aſſigning as the reaſon why honour ſhould be given to the wife, that ſhe is weaker than the huſband in body, the apoſtle hath inſinuated, not only that he ought to afford her a competent ſhare of the neceſſaries and conveniences of life, but as much relief from bodily labour as his circumſtances will allow: all which is moſt reaſonable, conſidering the many bodily troubles women are ſubject to, in the breeding, bearing, and nurſing of children.—Adam ſhewed his indulgence to Eve, by allowing her to give names to their children.

3. *Joint-*

8 Finally, *be ye* all of one mind, having compassion one of another: love as brethren, *be* pitiful, *be* courteous;

8 Το δε τελος, παντες ὁμοφρονες, συμπαθεις, φιλαδελφοι; ευσπλαγχνοι, φιλοφρονες·

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

9 Μη αποδιδοντες κακον αντι κακȣ, η λοιδοριαν αντι λοιδοριας· τȣναντιον δε, ευλογȣντες· ειδοτες ὁτι εις τȣτο εκληθητε, ἱνα ευλογιαν κληρονομησητε.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

10 Ὁ γαρ θελων ζωην αγαπαν, και ιδειν ἡμερας αγαθας, παυσατω την γλωσσαν αυτȣ απο κακȣ, και χειλη αυτȣ τȣ μη λαλησαι δολον.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

11 Εκκλινατω απο κακȣ, και ποιησατω αγαθον. ζητησατω ειρηνην, και διωξατω αυτην.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

12 Ὁτι οἱ οφθαλμοι Κυριȣ επι δικαιȣς, και ωτα αυτȣ εις δεησιν αυτων, προσωπον δε Κυριȣ επι ποιȣντας κακα.

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3. *Joint-heirs of the grace of life.* The word here translated *grace*, is rendered *a gift*, 1 Cor. xvi. 3. margin. According to this sense, Peter's meaning is, that by God's original grant, the woman being *a joint-heir* with man, of *the gift of life*, is equally entitled with man, to all the innocent enjoyments of life, Gen. i. 28, 29. This interpretation is confirmed by the clause, *in order that your prayers be not hindered.* For if honour is thus given to the wife, family quarrels will cease, and family prayers will not be neglected.

Ver. 8.—1. *Be all of one mind.* Ὁμοφρονες The sense of this word given in the commentary seems to be its true meaning, because uniformity in religious opinions, being scarce possible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xii. 16. xx. 5. 1 Cor. i. 10. Philip. ii. 2.

2. *Tender*

8 (Το δε τελος, supp. κατα) Finally, *BE all* of one mind,[1] *sympathizing, lovers of the brethren, tender hearted,*[2] *courteous*. See Acts xxviii. 7.

8 *Finally*, in managing your affairs as a religious society, *be all*, whether married or not, *of one mind; sympathizing* with those in affliction, *loving one another as brethren* in Christ, *tender hearted*, and *affable* in the whole of your deportment.

9 Not *returning* evil for evil, or railing for railing, but *on the contrary, do ye bless:* knowing that *to this ye were called,*[1] *that ye might* inherit *THE* blessing.

9 *Not returning evil for evil, nor railing for railing, but on the contrary*, in return for railing *do ye wish blessings, knowing that to* be of *this* beneficent forgiving temper, *ye were called* by God, *that ye might inherit the blessing* of pardon and life.

10 For he *who is desirous to enjoy life, and to see* good days,[1] let him *restrain* his tongue from evil, and his lips *from speaking deceit*. Psal. xxxiv. 12.

10 David enjoined the same disposition, as necessary to the inheriting the earthly country. *For he who desires to enjoy life with comfort, and to see happy days, let him restrain his tongue from railing, and his lips from speaking deceit.*

11 Let him *turn away from* evil, and do good. Let him seek peace. and *pursue* it. Rom. xiii. 18.

11 *Let him turn away from evil* actions of every kind, *and do good. Let him seek* to live in *peace* with mankind; *and* though it seem to flee from him, *let him pursue it.*

12 For the eyes of the Lord ARE (επι) *upon* the righteous, and his ears ARE OPEN *to their supplication*. But the face of the Lord[1] IS (επι) against *the workers of iniquity*.

12 This is the way to secure the favour of God. *For*, as the psalmist observes, *the Lord looks upon the righteous to protect them, and his ears are open to their supplication* when in distress; *but the anger of the Lord is ready to fall on the workers of iniquity.*

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2. *Tender hearted.* Ευσπλαγχνοι literally *of good bowels*. See Ess. iv. 24. The meaning is, be moved with compassion on beholding the weaknesses and distresses of others, and do what ye can to assist them.

Ver. 9. *To this ye were called;* namely, to bless them who curse you, and to pray for them who despitefully use you and persecute you, that by possessing the dispositions of God ye may become his children, and inherit the blessing of eternal life.

Ver. 10. *He who is desirous to enjoy life, and to see good days.* Ὁ γαρ θελων ζωην αγαπαν. This is generally considered as a quotation from Psal. xxxiv. 12. But in the LXX. it is Τις εστιν ανθρωπος ὁ θελων ζωην, αγαπων

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye ſuffer for righteouſneſs' ſake happy *are ye*; and be not afraid of their terror, neither be troubled;

15 But ſanctify the Lord God in your hearts: and *be* ready always to *give* an anſwer to every man that aſketh you a reaſon of the hope that is in you with meekneſs and fear:

13 Και τις ὁ κακωσων ὑμας, εαν τȢ αγαθȢ μιμηται γενησθε;

14 Αλλ᾽ ει και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον δε φοβον αυτων μη φοβηθητε, μηδε ταραχθητε.

15 Κυριον δε τον Θεον ἁγιασατε εν ταις καρδιαις ὑμων· ἑτοιμοι δε αει προς απολογιαν παντι τω αιτȢντι ὑμας λογον περι της εν ὑμιν ελπιδ☉, μετα πραυτητ☉ και φοβȢ.

αγαπων ἡμερας ιδειν αγαθας; *Who is the man that deſireth life, loving to ſee good days?*—The Syriac tranſlator hath rendered the paſſage in Peter, as follows: *He therefore who deſireth life, and loveth to ſee good days.* But Peter's words will not bear that tranſlation. To give a proper meaning to his words, I have tranſlated αγαπαν *to enjoy*, though I know no paſſage in any Greek writer in which it is ſo uſed. See the general preface, page 37. at the top.—In this and the following verſes, the apoſtle offers three arguments, of great importance to induce men to the practice of virtue. 1 It ſecures the happineſs both of the preſent, and of the future life. 2. It procures the favour and protection of God, ver. 12. 3. It commonly diſarms the malice of men, ver. 13.

Ver. 12. *But the face of the Lord.* In ſcripture *the face of God* ſignifies the anger of God, Pſal. xxi. 9. Sometimes it ſignifies *the favour of God*, Numb. vi. 25.

Ver. 13. *Imitators* (τȢ αγαθȢ) *of the good one.* This epithet is applied to God, to the excluſion all others: Matth. xix. 17. As on the other hand, the devil is, by way of eminence, called *the evil one*. The apoſtle's intention in this queſtion is to ſhew that few of mankind are ſo wicked, as to do evil to one who is remarkably benevolent, meek, and forgiving. - Others interpret the queſtion thus, The righteous being under the eſpecial protection of God, who is he that can do you evil, if ye are righteous, and God is pleaſed to protect you?

Ver. 14.—1. *Suffer for righteouſneſs ſake.* By *righteouſneſs* ſome underſtand adherence to the goſpel. But I rather think the apoſtle means, *well-doing* in general, ver. 17: and particularly the imitation of God, mentioned in the preceding verſe.

2. *Therefore do not fear their fear.* This exhortation Iſaiah gave to the Iſraelites, when threatened with an invaſion by the Aſſyrians, Iſa. viii. 12. *Neither fear ye their fear, nor be afraid.* 13. *Sanctify the Lord*

13 (Και, 224.) *Besides,* 'who is he that *will do evil to* you, if ye be *imitators of the good one?*'

13 *Besides,* in ordinary cases ye will have the favour of men; for *few will do evil to you, if ye be imitators of God* by forgiving injuries, and doing good to the unthankful.

14 *Neverthelefs, although ye even suffer* for righteousnefs sake, '*blessed* ARE ye. (Δε, 106.) *Therefore do not fear their fear,*' neither be troubled:

14 *Neverthelefs, although* through the extreme malice of particular wicked men, *ye even suffer for righteousnefs sake, happy are ye,* for great is your reward. *Therefore do not fear the threateings of your persecutors, neither be troubled* at the rage of the heathen rulers:

15 But sanctify (53.) the Lord God in your hearts,[1] and BE always *prepared for GIVING* an anfwer with meeknefs and *reverence* to every *one who* afketh *of* you a reafon (περι) *for* the hope[2] *which* is in you. (See the illuftration of this verfe given in the View.)

15 *But honour the Lord God in your hearts* by entertaining juft conceptions of his perfections, by fubmitting to his appointments, and by relying on him; *and be always prepared for giving an anfwer with calmnefs and reverence to every one,* who in a court of judicature, or in private with a good intention, or at death, *afketh of you a reafon for the hope ye entertain* of an eternal life of happinefs in the body after death.

Lord of hofts himfelf, and let him be your fear, &c.—The expreffion *fear not their fear,* is an Hebraifm the meaning of which is, be not affected with the fear which they endeavour to raife in you by their threatenings.

Ver. 15.—1. *But fanctify the Lord God in your hearts;* namely, by fearing him more than men, by believing all his promifes, by trufting in his power and goodnefs, by acknowledging his juftice in the punifhments which he inflicts, and by patiently bearing all the trials he is pleafed to appoint. By thefe difpofitions, believers fanctify God in their hearts; they give him the glory of all his perfections.—The Syriac and Vulgate verfions read here *Dominum Chriftum, the Lord Chrift.*

2. *Afketh of you a reafon for the hope which is in you.*—The Spectator No. 471. obferves, That man would be a very miferable being were he not endowed with hope: That hope quickens all the ftill parts of life, and keeps the mind awake in her moft indolent hours: And that no kind of life is fo happy as that which is full of hope; efpecially when the hope is well grounded, and when the object of it is in its nature fitted to make the perfon happy who entertains it. —He next obferves, That a religious life is that which moft abounds in a well grounded hope, and fuch an one as is fixed on objects which are

16 Having a good conscience; that, whereas they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

16 Συνειδησιν εχοντες αγαθην, ἱνα εν ᾡ καταλαλωσιν ὑμων ὡς κακοποιων, καταισχυνθωσιν οἱ επηρεαζοντες ὑμων την αγαθην εν Χριστῳ αναστροφην.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

17 Κρειττον γαρ αγαθοποιουντας, ει θελει το θελημα τε Θεε, πασχειν, η κακοποιουντας·

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God being put to death in the flesh, but quickened by the Spirit:

18 Ὁτι και Χριστος ἁπαξ περι ἁμαρτιων επαθε, δικαιος ὑπερ αδικων· ἱνα ἡμας προσαγαγῃ τῳ Θεῳ· θανατωθεις μεν σαρκι, ζωοποιηθεις δε τῳ πνευματι·

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are capable of making us entirely happy. This hope in a religious man is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason but by faith.—He then concludes his discourse as follows: "Religious hope has like-"wise this advantage above any other kind of hope, that it is able "to revive the dying man, and to fill his mind not only with secret "comfort and refreshment, but sometimes with rapture and tran-"sport. He triumphs in his agonies, whilst the soul springs forward "with delight to the great object which she has always had in view, "and leaves the body with an expectation of being re-united to her in "a glorious and joyful resurrection." How eminently was this power of hope exemplified in the consolation and support, which the hope of a resurrection to eternal life afforded to the first Christians, when tormented and put to death by their cruel persecutors!

Ver. 16.—1. *Hold fast a good conscience.* They hold fast a good conscience, who are always careful to do what a good conscience approves.

2. *Who arraign your good behaviour in Christ.* Elsner says the word επηρεαζοντες here used hath often a forensic sense, and denotes the bringing a criminal charge against one. It occurs, Matth. v. 44. *Pray for them* επηρεαζοντων ὑμας, *who arraign you,* namely, in criminal courts, *and persecute you.*

Ver. 17. *If the will of God appoints.* The apostle adds this, to shew that the wicked can do no evil to believers, but by the permission of God.

Ver. 18.—1. *For even Christ hath once suffered for sins.* In the sufferings of Christ, we have a clear proof, that sufferings are no evidence

16 (Εχοντες) *Hold fast a* good conscience,[1] that whereas they *speak against you, as evil-doers*, they may be *put to shame who arraign*[2] your good *behaviour* in Christ.

16 *Hold fast a good conscience*, both by never denying your religion, and by behaving properly towards the magistrates, *that whereas they speak against you as seditious persons, they may be put to shame who arraign your attachment to your religion*, when they find the whole of your behaviour good, as Christians.

17 For IT IS better, *AS well-doers, to suffer, if the will of God* (θελει) *appoints*[1] *IT, than AS evil-doers.*

17 *For it is better in every respect, for us as well-doers to suffer, if the will of God appoints us to suffer, than as evil-doers* to suffer.

18 For *even* Christ hath once suffered for sins,[1] the just for the unjust, that he might bring us to God; being put to death *indeed IN* the flesh, but *made alive BY* the Spirit.[2]

18 Our sufferings are no proof that our cause is bad, and that God is displeased with us: *For even Christ hath suffered once for* the *sins* of others; *he who was perfectly righteous* suffered *for the unrighteous, that* by making atonement for our sins he *might bring us to God* as acceptable worshippers; *being put to death indeed in the flesh, but made alive by the Spirit*, as approved of God in dying for the sins of the world.

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dence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover, in the resurrection of Christ, we have a convincing proof, that the sufferings of good men are not inconsistent with the perfections of God. For he will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore, the power of God, visible in Christ's resurrection, affords to all who lose their life for the gospel, a sure ground of consolation and hope that God will raise them at the last day.

2. *But made alive by the Spirit.* As Christ was conceived in the womb of his mother by the Holy Spirit, Luke i. 35. so he was raised from the dead by the same Spirit; on which account he is said 1 Tim. iii. 16. to have been *justified by the Spirit;* and Heb. ix. 14. to have offered himself without fault to God, *through the eternal Spirit.* —It is true the resurrection of Christ is ascribed to the Father, 1. Cor. vi. 14. 2 Cor. iv. 14. Ephes. i. 20. But that is not inconsistent with Peter's affirmation in this verse: For the Father may, with the strictest propriety, be said to have done, what the Spirit did by his appointment; especially as it was done to shew that God acknowledged Jesus to be his Son.—What our Lord said concerning his own

19 By which alſo he went and preached unto the ſpirits in priſon;

20 Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls, were ſaved by water.

19 Εν ᾧ και τοις εν φυλακη πνευμασι πορευθεις εκηρυξεν,

20 Απειθησασι ποτε, ὁτε ἁπαξ εξεδεχετο ἡ τȣ Θεȣ μακροθυμια εν ἡμεραις Νωε, κατασκευαζομενης κιβωτȣ, εις ἣν ολιγαι, τȣτεςιν οκτω, ψυχαι διεσωθησαν δι' ὑδατος.

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own reſurrection, John ii. 19. *Deſtroy this temple and in three days I will raiſe it up*, is to be underſtood in the ſame manner. For having told the Jews, John x. 18. *I have power to lay down my life, and I have power to take it again,* he added, *this commandment I received of my Father.*—Chriſt's reſurrection being an example as well as a proof of our reſurrection, he was raiſed by the agency of the Spirit, perhaps, to ſhew that we ſhall be raiſed by the ſame power exerted agreeably to the will of God and of Chriſt; on which account the reſurrection of the dead is aſcribed ſometimes to the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. but more frequently to the Son, John v. 28 vi. 39, 40. 1 Cor. xv. 21, &c. 1 Theſſ. iv. 16, &c.

Ver. 19. *By which alſo he preached to the ſpirits in priſon.* Chriſt is ſaid, by the ſame Spirit who made him alive, to have preached to the antediluvians, becauſe his Spirit inſpired Noah to preach to them, as is plain from Gen. vi. 3. *My Spirit ſhall not always ſtrive with man.*—Hence *Noah is called a preacher of righteouſneſs*, 2 Pet. ii. 5. note.—By attributing the preaching of the ancient prophets to Chriſt, the apoſtle hath taught us, that from the beginning, the œconomy of man's redemption hath been under the direction of Chriſt. Accordingly, the ſame apoſtle hath expreſsly affirmed, 1 Pet. i. 11. That the ſpirit who was in the ancient prophets, was the Spirit of Chriſt.

2. *He preached.* Πορευθεις εκηρυξεν, Syriac verſion *Et predicavit.* Elſner, on this paſſage, hath produced examples from the ſcriptures, and from Demoſthenes, to ſhew that the phraſe, *he went and preached,* is a pleonaſm for *he preached.* See Eſſ. iv. 57. Among the examples from ſcripture, the cleareſt and moſt direct is, Ephſ. ii. 15. *Having aboliſhed,* &c. 17. (και ελθων ευηγγελισατο) *and came and preached peace to you who were afar off, and to them who were nigh.* For it is certain, that our Lord after his reſurrection, did not go perſonally to the Gentiles, to preach peace to them. He preached to them by his apoſtles only. But if Chriſt is ſaid by Paul to go and do, what he did by his apoſtles, he may with equal propriety be ſaid by Peter, to go and do, what he did by his prophet Noah. See Jude ver. 14.

19 By which[1] also (πορευθεις εκηρυξεν, 57.) *he preached*[2] *to* the spirits in prison,[3]

20 *Who formerly* were disobedient,[1] *when the patience* of God (απαξ) once waited in the days of Noah, while *an* ark *was preparing*, (εις, 141.) *in which* few, that is, eight souls were *effectually saved* by water.[2]

19 *By which* spirit *also*, speaking in Noah, (2 Pet. ii. 5.) *he preached to the* persons now *in prison*,

20 *Who formerly*[1] *were disobedient*, *when the patience of God, once* for all, *waited* for their reformation *in the days of Noah*, during an hundred and twenty years *while an ark was preparing*, *in which few, that is, eight persons* only, *were effectually saved by* the *water* of the flood itself, which bare up the ark in which they were inclosed.

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3. *To the spirits in prison.* Some commentators, supposing that the word Πνευμασι *spirits* is of the same signification with ψυχαι *souls*, ver. 20. interpret this passage, of Christ's personal preaching. For those to whom Christ was to preach being called *captives in prison*, If. xlii. 7. xlix. 9 they to whom Noah preached, might, by the same figure, be called *spirits, in prison*. Yet since *the spirits in prison*, to whom Christ preached, are expresly said to have been disobedient in the days of Noah, this interpretation cannot be admitted. I have therefore, in the explication of the passage, supplied the word *now*, to shew, that the apostle speaks of the antediluvians in their present state. They were men on earth in the flesh, when Christ preached to them by his Spirit speaking in Noah: But they are now *spirits in prison*, detained, like the fallen angels (Jude ver. 6.) *unto the judgment of the great day*. In the Syriac version the clause is thus translated, *animabus illis quæ inclusæ fuerunt in sepulchro.*—By *the spirits in prison*, L. Barrington understands Noah's family shut up in the ark. But it does not appear that they were disobedient.

Ver. 20.—1. *Who formerly were disobedient.* This clause being connected in the original, with the clause, *spirits in prison*, it is evident that *the spirits in prison* to whom Christ preached, are the persons who were disobedient in the days of Noah, but who now are spirits in prison: unless we suppose they are said to have been in prison it the days of Noah, by the same figure of speech, that the persons to whom Christ preached in the days of his flesh, are called *captives in prison*, Luke iv. 18.

2. *Eight souls were effectually saved by water*, or, *safely conveyed through* the *water*. Thus, Acts xxiv. 24. ινα επιβασαντες τον Παυλον διασωσωσι προς Φηλικα τον ηγεμονα, is translated, *that they may—bring Paul safe unto Felix the governor*. Christ's preaching to the antediluvians by Noah, the destruction of these antediluvians for their disobedience to that preaching, the preservation of Noah and his family in the ark by means of the water of the deluge, are all fitly mentioned, to shew that it hath been God's way from the beginning of the world, when the wickedness of men becomes general

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ:

21 Ὡ και ἡμας αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος αποθεσις ρυπου, αλλα συνειδησεως αγαθης επερωτημα εις Θεον) δι' αναστασεως Ιησου Χριστου,

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to oppose it, by raising up prophets to reprove them, and to warn them of their danger; and after waiting for their repentance to no purpose, to destroy them: while he delivers the righteous from the evils to which they are exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many, nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord, wicked men and persecutors are taught to dread the judgments of God.

Ver. 21.—1 *To which water.* The relative ὡ being in the neuter gender, its antecedent cannot be κιβωτος *the ark*, which is feminine, but ὑδωρ *water*, which is neuter. I have therefore supplied that word in the translation.

2. *The antitype baptism.* The word τυπος *type*, denotes a thing that is so formed, as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies *a pattern*, according to which a thing is made. Thus the visionary tabernacle, shewn to Moses in the mount, is called τυπος *type* or *pattern*, because he was to make the material tabernacle exactly like it, Heb. viii. 5. In scripture likewise, τυπος *a type* signifies an example of moral conduct to be followed or avoided, 1 Cor. x. 6. 11.—The word αντιτυπος *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24. the Mosaic tabernacles are called αντιτυπα *antitypes*, or *likenesses of the true tabernacle* or habitation of the Deity, because they were formed according to the τυπον, *pattern* shewed to Moses, which was considered as the true tabernacle.—Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (See Gal. iv. 24. note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Rom. v. 14. Adam is called, τυπος, *the type* of Christ, who on that account is called *the second Adam*. Thus also the water of baptism, is here called *the antitype to the water of the flood*, because the flood was *a type or emblem* of baptism, in the three following particulars. 1. As by building the ark and by entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to be buried in the water of baptism, we shew a like faith in God's promise,

21 *To which WATER,*[1] *the antitype baptism,*[2] (not the putting away of the filth of the flesh,[3] but the answer of a good conscience toward God) *now saveth us also through* the resurrection of Jesus Christ,[4]

21 *To which water* of the deluge *the antitype baptism* (I do *not* mean *the washing away of the filth of the flesh* only, *but* the thing signified thereby, *the answer of a good conscience toward God) now saveth us also;* gives us the assurance that we shall be saved out of the grave, *through the resurrection of Jesus Christ* emblematically represented in baptism,

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mise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.—2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead, so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event.—3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life. These things considered, may not our Lord's words to Nicodemus, *Except a man be born again of water,* be an allusion to the history of the deluge, and a confirmation of its typical meaning. For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water.* Consequently, as baptism is *the antitype,* or thing signified by the deulge, a person's coming out of the water of baptism, may have been called by our Lord, his being *born again of wa er.*

3. *Not the putting away the filth of the flesh,* (See 2 Pet. i. 9. note 3.) *but the answer of a good conscience.* Here a twofold baptism is spoken of; the one consisting in *the putting away the filth of the flesh* by washing; the other *in the answer of a conscience.* This latter, the apostle tells us is the baptism which is the antitype to the deluge. From this the Anabaptists infer that baptism ought not to be administered to infants, because they are incapable of giving the answer of a good conscience. But if this inference were just, it would follow, that circumcision could not have been administered to infants, seeing it is said, Rom. ii. 28, 29 circumcision *is not that which is outward in the fle h, but of the heart in the spi it.* Infants, however, being capable of the outward circumcision and of the outward baptism, these rites are fitly administered to them as the seals of God's covenants, and as the rites of initiation into these covenants. See Rom. iv. 11. note 1.—Commentators are divided about the meaning of the original word ἐπερώτημα. Our translators have rendered it by the word

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made ſubject unto him.

22 Ὁς εϛιν εν δεξια τȣ Θεȣ, πορευθεις εις ȣρανον, ὑποταγεντων αυτῳ αγγελων και εξȣσιων και δυναμεων.

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anſwer, and Beza by the word *ſtipulation*, on ſuppoſition, that the apoſtle had in his eye, the anſwers which perſons to be baptized, gave to the queſtions put to them, before their baptiſm, of which Cyprian hath given an account. But it does not appear, that theſe queſtions and anſwers were uſed in the apoſtle's days. Allowing, however, that by an enallage, the word *queſtion*, is here put for the word *anſwer*, this *anſwer of a good conſcience* being made to God, is an *inward anſwer*, and means the baptized perſon's ſincere perſuaſion of the things, which by ſubmitting to baptiſm he profeſſes to believe; namely, that Jeſus, in whoſe name baptiſm is adminiſtred, aroſe from the dead, and that at the laſt day he will raiſe all from the dead to eternal elife, who ſincerely obey him. This ſignification of baptiſm, the apoſtle Paul hath taught, Rom. vi. 4, 5. and therefore he calls it, *our begun confidence*, Heb. iii. 14. and exhorts the Hebrews, *to hold it ſteadfaſt to the end*.

4 *Now ſaves us alſo, through the reſurrection of Jeſus Chriſt.* The baptiſm, which conſiſts in the anſwer of a good conſcience towards God, and which is the *antitype* or thing which was ſignified by the deluge, now ſaves us as effectually as the water of the deluge, preſerved Noah by bearing up the ark.—Here it is proper to obſerve that Noah gave the anſwer of a good conſcience towards God, by entering into the ark in the firm belief that God, according to his promiſe, would preſerve him and his family, by that very water which he knew was to deſtroy all the reſt of mankind.—*Baptiſm*, underſtanding thereby the anſwer of a good conſcience, *now ſaveth us alſo through the reſurrection of Jeſus Chriſt;* becauſe if Chriſt had not riſen, being an impoſtor, he could not have ſaved any one. But, by his reſurrection from the dead being demonſtrated to be the Son of God, he is able to ſave all who believe on him; and in his reſurrection

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CHAP. IV.

View and Illuſtration of the Matters contained in this Chapter.

THE apoſtle having told the brethren of Pontus, that it was better to ſuffer as well-doers than as evil doers; alſo having inſinuated, that the dignity and power with which Chriſt is

22 Who *having gone* into heaven,[1] *is* (εν) *at* the right hand of God; angels, and authorities, and powers, being *subjected*[2] *to* him.

22 *Who having gone into heaven, is* sitting *at the right-hand of God,* as governor of the universe; *angels* both good and bad of every order, *and human rulers* of every denomination, *and* whatever else hath *power, being* absolutely *subjected to him,* that he may be able to save his people.

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rection he hath given an example, as well as a proof of the resurrection of believers to eternal life.

Ver. 22.—1. *Who having gone into heaven, is at the right hand of God.* The Vulgate version hath here, *who is at the right hand of God; having swallowed up death that we might be made the heirs of eternal life, having gone, &c.* But this is an interpretation rather than a various reading.—Burnet, De Statu Mort. p. 155. thus describes our Lord's departure from the earth. "Non tantum a mortuis surrexit Christus, "sed in cœlum etiam ascendit. Partâ victoriâ, triumphum egit: "atque nube vectus lucida, veluti triumphali curru, aspectantibus "discipulis, comitantibus angelis, et ad pristinas sedes in patriam, et ad "Deum patrem rediit. Hæc est vera αποθεωσις, quam frustra affectarunt Cæsares, et Heroes, aliique inter gentes, dignitate fortitudine, aut sapientia, eximii."

2. *Angels, and authorities, and powers, being subjected to him;* that is angels both good and bad, being subjected to him; and among the rest, the one who had the power of death, that is, the devil. The supreme dominion of Christ over every created nature, is mentioned by the apostle, as a proof that he is able to save the whole human race from death, the punishment which the devil brought on them by seducing their first parents; able also to bestow on believers eternal life, after having conducted them safe through the difficulties and dangers of their present trial. For, this is the salvation of believers through the resurrection of Jesus Christ, which the apostle affirms ver. 21. was typified by the salvation of Noah and his family.

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is invested to enable him to save his people, was the reward of his sufferings, He begins this chapter, with an exhortation to them to arm themselves with the same resolution to suffer death for the gospel, which Christ manifested when he suffered death for calling himself the Son of God: and gave this reason for their doing so, that the person who is firmly resolved to suffer death, rather than renounce his religion, hath freed himself

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from the dominion of ſin, ver. 1.—ſo that he does not live the reſt of his life, according to the inclinations of his perſecutors, but according to the will of God, ver. 2.—Beſides, the time paſt of their life, he told them, was ſufficient to have complied with the will of the Gentiles, by walking in laſciviouſneſſes, &c. ver. 3.—And, although their heathen acquaintance might be ſurpriſed, that they did not ſtill accompany them in theſe vicious courſes, and might revile them on that account, they were not to be moved thereby, ver. 4.—Theſe wicked men, ſhall be called to an account for their crimes, and be puniſhed, ver. 5.—They were likewiſe to conſider, that the goſpel had been preached to the dead Gentiles, for the very purpoſe of aſſuring them that, although for their faith they might be condemned to death in their fleſhly body by men, they ſhall at the laſt day be raiſed and rewarded in their ſpiritual body, ver. 6.—Farther, he aſſured them, that the end of all things, the end of the Moſaic diſpenſation and of the Jewiſh ſtate, was at hand; ſo that the power of the unbelieving Jews, their greateſt perſecutors, would ſoon be broken. And from that conſideration, he exhorted them to continual ſobriety and watchfulneſs, ver. 7.—and to comfort one another under their ſufferings, by mutual love which would lead them to overlook each others faults, ver. 8.—and to be hoſpitable, ver. 9.—and to exerciſe their ſpiritual gifts for each others benefit, ver. 10, 11.—Next, he told them they were not to think it ſtrange, that God had permitted ſo hot a perſecution to fall on them. It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be the greater at the revelation of Jeſus Chriſt, ver. 13.—Beſides, if they were reviled for the name of Chriſt, they were happy for this other reaſon, that the Spirit of Chriſt reſting on them and ſtrengthening them to ſuffer, would be a ſpirit of glory to them in the eyes of their perſecutors, ver. 14.

About the time the apoſtle wrote this letter, the unbelieving Jews, eſpecially the zealots, were raiſing great diſturbances, both

OLD TRANSLATION.

CHAP. IV. 1 Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with

GREEK TEXT.

1 Χριστου ουν παθοντος ὑπερ ἡμων σαρκι, και ὑμεις την αυτην εννοιαν ὁπλισασθε,

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Ver. 1.—1. *Having ſuffered for us in the fleſh*, namely, death, with all thoſe previous and concomitant evils, which rendered his death in the fleſh bitter.

2. *Arm*

both in Judea and in the provinces; and in these confusions, they murdered their brethren who were of a different faction, and plundered their goods. These fanatics, fancying that no obedience was due from the people of God to idolatrous princes, paid no regard to the heathen laws and magistrates, but were guilty of the grossest outrages in the countries where they lived, by which they often brought on themselves punishment. Wherefore, to prevent the Jewish Christians from joining their unbelieving brethren in these outrages, the apostle exhorted them, not to bring punishment on themselves as murderers or thieves, &c. because to suffer for such things was extremely disgraceful, ver. 15.—But if any of them suffered as a Christian, he was not to be ashamed, but rather to glory in it, ver. 16.—In the mean time, lest the Jewish believers might have entertained harsh thoughts of God, on account of their sufferings, the apostle told them, the time was come, in which the Jews, the ancient household of God, were to be punished as a nation, for all the crimes committed by them from the beginning; that the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at them, as a part of that devoted nation, notwithstanding they were now become the house of God; because the justice of God would be the more illustriously displayed thereby. However, to terrify their persecutors he observed, that if the punishment of the nation was to begin at the Jews, who were become the house of God by believing in Jesus, the punishment of those Jews who obeyed not the gospel of God, would be most terrible, ver. 17.—And, that if the righteous, the Jewish believers, would be saved with difficulty from perishing in the impending destruction, the ungodly and sinners of the nation, could not hope to escape, ver. 18.—Lastly, he told the brethren, that as in the general calamity some of them who were in Judea, when God's judgments fell on the nation, might suffer death by the will of God, they ought on that occasion to commit their lives in well-doing to him, as to a faithful creator, ver. 19.

NEW TRANSLATION.

CHAP. IV. 1 *Christ then having* suffered for us in the flesh[1] (chap. iii. 18.) *do ye also arm yourselves* with the same mind:[2]

COMMENTARY.

CHAP. IV. 1 *Christ then having suffered* death *for us in the flesh, do ye also arm yourselves with the same resolution* of suffering death for him when called; *because he who hath re-*

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2. *Arm yourselves with the same mind.* Christ having suffered in the flesh, that is, in his embodied state, to arm ourselves against our

the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin;

2 That he no longer ſhould live the reſt of *his* time in the fleſh to the luſts of men, but to the will of God.

3 For the time paſt of *our* life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that ye run not with *them* to the ſame exceſs of riot, ſpeaking evil *of you;*

ὅτι ὁ παθων εν σαρκι, πεπαυται ἁμαρτιας,

2 Εις το μηκετι ανθρωπων επιθυμιαις, αλλα θεληματι Θεȣ τον επιλοιπον εν σαρκι βιωσαι χρονον.

3 Αρκετος γαρ ἡμιν ὁ παρεληλυθως χρονος τȣ βιȣ το θελημα των εθνων κατεργασασθαι, πεπορευμενȣς εν ασελγειαις, επιθυμιαις, οινοφλυγιαις, κωμοις, ποτοις, και αθεμιτοις ειδωλολατρειαις·

4 Εν ᾧ ξενιζονται μη συντρεχοντων ὑμων εις την αυτην της ασωτιας αναχυσιν, βλασφημȣντες·

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perſecutors with the ſame mind, is to arm ourſelves with the ſame reſolution to ſuffer all the evils to which we are expoſed in the body; and particularly to ſuffer death, when called by God to do ſo for our religion.

3. *For he who hath ſuffered in the fleſh.* The apoſtle having exhorted the brethren of Pontus, to arm themſelves with the reſolution of ſuffering death in the fleſh, he conſidered that reſolution, as an actual ſuffering of death; juſt as God conſidered Abraham's reſolution to offer Iſaac, as the actual offering of him, Gen. xxii. 18. That this is the apoſtle's meaning, is evident from ver. 2. where the perſon who hath ſuffered death in the fleſh, is repreſented as ſtill living in the fleſh.

4. *Hath reſted from ſin.* So the phraſe πεπαυται ἁμαρτιας literally ſignifies, the prepoſition απο being underſtood. He hath been made to reſt from temptation to ſin, conſequently from ſin itſelf. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make ſhipwreck of faith and a good conſcience.—This happy efficacy of arming themſelves with the reſolution of ſuffering for Chriſt, the apoſtle explained to the brethren of Pontus to excite them to attain that reſolution.

Ver. 3 —1. *For the time that hath paſſed of life is a ſufficient time.* The word αρκετος, tranſlated *ſufficient*, being in the maſculine gender, the word with which it agrees, is χρονος *time*, which though not expreſſed, muſt in the tranſlation be ſupplied from the precedent clauſe, as

for he *who* hath suffered[3] in the flesh, hath *rested FROM* sin;[4]

solved to suffer death *in the flesh* for Christ, having overcome the strongest temptation, *hath* thereby *freed himself from* the solicitations of *sin;*

2 (εις το, 154.) *So that* he no longer *liveth* HIS *remaining time* in the flesh to the lusts of men, but to the will of God.

2 *So that he no longer liveth his remaining time in the flesh, agreeably to the corrupt inclinations of his persecutors, but agreeably to the will of God,* who hath commanded him to shun idolatry, and all the vices practised by idolaters.

3 For the time *which hath passed of life,* IS *a sufficient* TIME[1] *for us* to have *wrought out* the will of the Gentiles, *having* walked in *lasciviousnesses,*[2] lusts, *excesses in* wine (κωμοις) revellings, banquetings,[3] and abominable idolatries.

3 *For* reason teaches us that *the time which hath passed of* our *life, is too much to have fully performed the* corrupt *inclination of the Gentiles, having* long *walked in all kinds of lasciviousnesses, base passions, excessive drinkings of wine, revellings,* (κωμοις. See Rom. xiii. 13. note 1.) *luxurious feastings,* (ποτοις), *and abominable idolatries,* and all the shameful vices connected therewith.

4 (Εν ᾡ, 167.) *On which account* they *wonder*[1] that *ye do not run*[2] with THEM (εις) *into* the same *slough of dissoluteness,*[3] *reviling* YOU.

4 *On account of your former life they wonder that ye* shun their company, and *do not run with them into the same slough of dissoluteness, reviling you* on that account as unsocial, and making you every where objects of scorn.

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as I have done. The phrase *a sufficient time,* is a soft expression which conveys the strongest meaning; namely, that in no period of their life, ought they to have wrought the will of the Gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xliv. 6.

2. *Having walked in lasciviousnesses.* Πεπορευμενους. This is an example of the accusative absolute. See Ess. iv. 23.—*Lasciviousness* as distinguished from *lust,* denotes outward actions of a base kind: Fornication, adultery, incest, sodomy. Whereas, *lust* consists in impure desires inwardly cherished.

3. *Banquetings.* Ποτοις, *Banquetings,* according to Estius, were those meetings in which the heathens strove with each other who should continue longest to drink, consequently the original word might be translated *drinking matches.* But as *excesses in wine* are mentioned in the precedent clause, our translators supposed that

ποτοις

5 Who ſhall give account to him that is ready to judge the quick and the dead.

5 Οἱ αποδωσȣσι λογον τῳ ἑτοιμως εχοντι κριναι ζωντας και νεκρȣς.

6 For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

6 Εις τȣτο γαρ και νεκροις ευηγγελισθη, ἱνα κριθωσι μεν κατα ανθρωπȣς σαρκι, ζωσι δε κατα Θεον πνευματι.

7 But the end of all things is at hand: be ye, therefore, ſober, and watch unto prayer.

7 Παντων δε το τελος ηγγικε· σωφρονησατε ȣν, και νηψατε εις τας προσευχας.

ποτοις was put for συμποσιαις, a word which anciently ſignified *feaſtings*; which when they conſume too much time, or occaſion intemperance, are certainly blameable.

Ver. 4.—1. *They wonder.* The Greeks uſed the word ξενιζεσθαι, to expreſs that admiration and wonder with which a ſtranger is ſtruck, who beholds any thing uncommon or new.

2. *Run with them.* Here the apoſtle alludes to the practice of the votaries of Bacchus, who ran about the ſtreets and fields like mad people, committing every ſort of exceſs.

3. *The ſame ſlough of diſſoluteneſs.* The word αναχυσις ſignifies a collection of water, a miry pool. The other word ασωτια ſignifies a diſſolute courſe of life, Luke xv. 13.—The metaphorical expreſſion *ſlough of diſſoluteneſs*, ſtrongly marks the danger and miſery of living in the vices mentioned verſe 3. vices which the heathens practiſed in the temples of their gods as worſhip.

Ver. 5. *To judge the living and the dead.* From the following verſe it appears, that by *the dead*, the apoſtle meant the Gentiles, ſaid in other paſſages to be *dead* through ignorance and ſin. Conſequently by *the living*, we are to underſtand thoſe, who by their profeſſion of the goſpel, are reputed to be alive; Rev. iii. 1. *Thou haſt a name that thou liveſt, and art dead.* See alſo 1 Tim. v. 6. The living and the dead therefore are the Jews and Gentiles.

Ver. 6.—1. *That although they might be condemned indeed by men in the fleſh.* According to the common tranſlation of this paſſage, the apoſtle is repreſented as ſaying that the goſpel was preached to the dead Gentiles, in order that they might be condemned by men in the fleſh. But as this cannot be the apoſtle's meaning, I ſuppoſe there is here an ellipſis of the word *although*, as is plain from the adverſative particle Δε, which follows. See Eſſ. iv. 109. I have therefore ventured to ſupply it in the tranſlation. We have the ſame ellipſis, Rom. vi. 17.

2. *Yet they might live eternally by God in the ſpirit.* As St. Paul, ſpeaking of the body of the righteous, ſays, 1 Cor. xv. 44. *It is ſown an*

5 (Οἱ, 67.) *They* ſhall give account to him, *who is prepared* to judge the *living* and the dead.[1]

5 But be not troubled at their ſpeeches: *They ſhall give* an *account* of them *to him, who*, by the commiſſion and power which he received from God, *is prepared to judge the living and the dead.*

6 (Εις τουτο γαρ) *Beſides*, for this *purpoſe* the goſpel *hath been* preached *even to the* dead, that *ALTHOUGH* they might be *condemned indeed* (κατα, 229) *by men* in the fleſh,[1] (δε) *yet they might live ETERNALLY by God* in the ſpirit.[2]

6 *Beſides*, to encourage you to ſuffer death for Chriſt, know that *for this purpoſe the goſpel hath been preached even to the dead* in ſins, Epheſ. ii. 1. to the Gentiles, to aſſure them *that although they may be condemned* to death *indeed by men in their fleſhly body* as Chriſt was, *yet they ſhall live* eternally *by* the power of *God in their ſpiritual body* as Chriſt *now liveth.*

7 (Δε, 103.) *Now* the end of all things[1] *hath approached.* Be ye therefore ſober,[2] and watch unto *prayers.*[3] See chap. v. 8. note.

7 *Now the end of the temple, of the law, and of the Jewiſh ſtate, hath approached. Be ye therefore ſober, and watch unto prayers*, in the hope of being ſoon delivered from your bittereſt perſecutors.

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an animal body, it is raiſed a ſpiritual body, we may, by *the fleſh* here, underſtand the *animal* body in which men now live, and by *the ſpirit* the *ſpiritual* body which the righteous are to receive at the reſurrection. This interpretation, makes one of the darkeſt paſſages of the New Teſtament, intelligible. However, although *ſpirit* were taken literally in this clauſe, yet as *fleſh* in the former clauſe, does not ſignify the body ſeparate from the ſpirit, but human nature as it conſiſts at preſent of fleſh and ſpirit, ſo *the ſpirit* in which we are to live after death, does not ſignify the ſpirit ſeparate from the body in which the ſaints are to be raiſed, but their ſpirit united to an immortal incorruptible body. In the ſame manner, *the ſalvation of ſouls*, chap i. 9. is not to be underſtood, of a ſalvation of the ſoul excluſive of the body, but a ſalvation of both.—Knatchbul ſupplies and tranſlates this verſe, in the following manner: *that* (οἱ οντι) *they who live according to men in the fleſh may be condemned, but* (οἱ οντι) *they who live according to God in the ſpirit may live.* But the tranſlation I have adopted is more eaſy, and gives a ſenſe of the paſſage more analogous to the ſcripture phraſeology.

Ver. 7.—1. *The end of all things hath approached.* That by *the end of all things* which had approached, when Peter wrote this epiſtle, he did not mean the end of this mundane ſyſtem, but the end of the temple, of the Levitical prieſthood, and of the whole Jewiſh œconomy, ſee proved, pref. to 2 Theſſ. ſect. 4. paragr. 1, 2, 3.—

This

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

8 Προ παντων δε την εις ἑαυτες αγαπην εκτενη εχοντες· ὁτι ἡ αγαπη καλυψει πληθος ἁμαρτιων.

9 Use hospitality one to another without grudging.

9 Φιλοξενοι εις αλληλες, ανευ γογγυσμων.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

10 Ἑκαςος καθως ελαβε χαρισμα, εις ἑαυτες αυτο διακονουντες, ὡς καλοι οικονομοι ποικιλης χαριτος Θεε.

11 If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

11 Ει τις λαλει, ὡς λογια Θεε· ει τις διακονει, ὡς εξ ισχυος ἡς χορηγει ὁ Θεος· ἱνα εν πασι δοξαζηται ὁ Θεος δια Ιησε Χριςε, ᾡ εςιν ἡ δοξα και το κρατος εις τες αιωνας των αιωνων. Αμην.

This epistle being written, A. D. 67. about a year after the war with the Romans began, which ended in the destruction of Jerusalem and of the Jewish state, Peter who had heard his master's prophecy concerning these events, and concerning the signs of their approach, had good reason to say, that they had approached. It will be said, perhaps, that the brethren in Pontus had little interest in the destruction of the Jewish state. Yet as the Jews were the bitter persecutors of the Christians, in all the countries where they had any power, it must have been a great consolation to the brethren every where, to be assured that the power of their chief persecutors was soon to be utterly broken. Also, to know that the law of Moses was soon to be abolished, must have prevented the Gentiles from receiving the Jewish rites.

2. *Be ye therefore sober.* The word σωφρονειν, signifies to rule, both the passions of the mind and the appetites of the body, with wisdom. When applied to the mind, as in this passage, it signifies to be meek under provocation: when applied to the body, it signifies to be temperate in the use of meat and drink, and other sensual gratifications.

3. *And watch unto prayers.* This is the advice our Lord gave to his disciples when he foretold the destruction of Jerusalem, Luke xxi. 36.—The word νηψατε signifies both *to be sober*, and *to watch.* In this passage, it signifies *to watch*, because it follows a word which signifies

8 And above all things have fervent *love* (εις ἑαυτους) *to one another*; for *love will* cover *a* multitude of ſins. (See James v. 20. note 2.)

8 *And above all things, have fervent love to one another; for love will make you pardon a multitude of faults* in each other, whereby, in your preſent perſecuted ſtate, ye will be the more diſpoſed to aſſiſt each other.

9 *BE hoſpitable* (ſee 1 Tim. iii. 2. note 5.) *to one another*, without *murmurings*.

9 In this time of perſecution eſpecially, *be hoſpitable one to another, without murmurings* on account of the trouble and expence it occaſions to you.

10 *Let every one according as he hath received* (χαρισμα) *a ſpiritual gift*, miniſter *it* (εις ἑαυτους) *to one another*, as good ſtewards of the manifold grace of God.

10 *Let every one, according as he hath received any ſpiritual gift, exerciſe it for the benefit of each other, as becomes good ſtewards of the manifold gifts of* God, which are beſtowed, not for the receiver's advantage only, but for the benefit of others alſo.

11 If any *one* ſpeak, LET HIM SPEAK as the oracles of God *REQUIRE.*[1] If any *one* miniſter, LET HIM DO IT as *from the ſtrength* which God *ſupplieth*, that in all things God may be glorified thro' Jeſus Chriſt, to whom be *the glory*[2] *and the power* for ever and ever. Amen.

11 *If any one ſpeak* by inſpiration, *let him ſpeak* with fidelity and earneſtneſs, *as the oracles of God require. If any one miniſter* to the neceſſities of the ſaints, *let him do it ſuitably to the ſtrength* of body and mind *which God ſupplieth* to him; *that in* the exerciſe of *all his gifts, God may be glorified through Jeſus Chriſt* the wiſe diſpenſer of theſe gifts; *to whom be* aſcribed *the glory* of them, *and the power* of diſpenſing them, *for ever and ever. Amen.*

ſignifies *to be ſober*; and both are neceſſary preparations for *prayer*, which to thoſe who might have occaſion to go to Jeruſalem, the apoſtle recommended as the beſt means of avoiding the calamities, that were coming on that devoted city.

Ver. 11.—1. *If any one ſpeak, let him ſpeak as the oracles of God require.* Let him ſpeak nothing but what hath been revealed to him; and let him ſpeak with gravity and earneſtneſs. – For the meaning of λογια *oracles*, See Rom. iii. 2. note 2. Heb. v. 12, note.

2. *To whom be the glory.* It is uncertain, whether the relative (ᾧ) refers to God, or to Chriſt. Underſtood of Chriſt this doxology is perfectly proper, being given to him, Rev. i. 6.

Ver. 12.

12 Beloved, think it not ſtrange concerning the fiery trial which is to try you, as though ſome ſtrange thing happened unto you:

13 But rejoice, in as much as ye are partakers of Chriſt's ſufferings: that, when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye;* for the Spirit of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil doer, or as a buſy body in other men's matters.

12 Αγαπητοι, μη ξενιζεσθε τη εν ὑμιν πυρωσει προς πειρασμον ὑμιν γινομενη, ὡς ξενȣ ὑμιν συμβαινοντος·

13 Αλλα καθως κοινωνειτε τοις τȣ Χριςȣ παθημασι, χαιρετε, ἱνα και εν τη αποκαλυψει της δοξης αυτȣ χαρητε αγαλλιωμενοι.

14 Ει ονειδιζεσθε εν ονοματι Χριςȣ, μακαριοι· ὁτι το της δοξης και το Θεȣ πνευμα εφ' ὑμας αναπαυεται· κατα μεν αυτȣς βλασφημειται, κατα δε ὑμας δοξαζεται.

15 Μη γαρ τις ὑμων πασχετω ὡς φονευς, η κλεπτης, η κακοποιος, η ὡς αλλοτριοεπισκοπος.

Ver. 12. *Wonder not* (See verſe 4 note 1.) *at the burning:* the word πυρωσις *burning*, denotes the griveous perſecution which the Chriſtians in Pontus, &c. were ſuffering for their faith. The metaphor is bold but noble. It repreſents them as having fire caſt on them for the trial of their faith, as gold is tried by fire, chap. i 7 to which the apoſtle alludes. This figure in a lively manner expreſſes the painful and dangerous nature of their trial.

Ver. 14.—1. *If ye be reproached* To an ingenuous mind, reproach is often worſe than the ſpoiling of goods, or even than bodily pain. Wherefore to comfort the brethren when reviled, the apoſtle put them in mind of Chriſt's words, Matt. v. 11. *Bleſſed are ye when men ſhall revile you*, &c.

2. *The Spirit of glory and of God reſteth upon you.* This is an alluſion to Iſaiah xi. 2. The *Spirit of glory,* which reſted on the perſecuted diſciples of Chriſt in the firſt age, was a *Spirit of forti[t]ude* enabling them to ſuffer the greateſt evils without ſhrinking; a virtue which the heathens greatly admired. For which reaſon, when they put the firſt Chriſtians to death for refuſing to worſhip idols, they were ſo ſtruck with the conſtancy, patience, meekneſs, and benevolence wherewith they ſuffered, that it led many of them to think well, both of a religion, which inſpired its votaries with ſuch admirable virtues, and of theſe votaries themſelves. And, as this conſtancy

in

12 Beloved, *wonder not at the burning*[1] *among you, WHICH is to you for a trial, as if some* strange thing happened *to* you.

12 *Beloved, wonder not at the fire* of persecution now raging *among you, which is* appointed *to you for a trial* of your faith, *as if something happened to you* which never happened to the people of God before.

13 (Αλλα καθως, 203.) But *seeing ye partake of the sufferings of Christ*, rejoice, *that* also *at the revelation of his glory* (chap. i. 7. note 2.) ye may *rejoice, leaping for joy*.

13 *But seeing*, for calling him the Son of God, *ye partake of the sufferings which Christ endured* for the same cause, *rejoice* in your sufferings, *that also at* the day of *the revelation of his glory* as the Son of God *ye may rejoice, being transported with joy* on account of the greatness of your reward.

14 If ye be reproached[1] (εν) for the name of Christ, *YE ARE* happy, *because* the Spirit of glory and of God resteth upon you.[2] (Κατα, 229.) *By them indeed* he is evil spoken of, but (κατα) *by you* he is praised.

14 Besides, *if ye be reproached for* bearing *the name of Christ, ye are happy* even in the present life, *because the Spirit of honour, and of God resteth upon you. By your persecutors indeed, Christ is evil spoken of* as an impostor, *but by you* who suffer for believing him to be the Son of God, and who are supported by him in your sufferings, *he is* greatly *praised.*

15 (Γαρ, 93.) *Wherefore*,[1] let none of you suffer as a murderer, *or a* thief, *or a malefactor*,[2] *or as a meddling person.*[3]

15 *Wherefore, let none of you suffer*, by your own fault *as a murderer, or a thief, or a malefactor or as a meddling person;* sufferings of this kind, however courageously born, bring neither glory nor reward to the sufferers.

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in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it, both the Spirit of glory, and the Spirit of God.

Ver. 15.—1. *Wherefore, let none of you suffer as a murderer*, &c. This caution the apostle gave to the Jewish Christians, because at the time he wrote his epistle, the unbelieving Jews in Judea were extremely addicted to murder, and robbery, and every kind of wickedness; for they robbed and killed not only the heathens, but their own brethren who would not join them in their opposition to the Romans, as appears from the account which Josephus hath given of them.

2. *Or a malefactor*, that is, an adulterer, a sodomite, a perjured person.

3. *Or*

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

16 Ει δε ὡς Χριϛιανος, μη αισχυνεσθω, δοξαζετω δε τον Θεον εν τῳ μερει τȣτῳ.

17 Ὁτι ὁ καιρος τȣ αρξασθαι το κριμα απο τȣ οικȣ τȣ Θεȣ· ει δε πρωτον αφ᾽ ἡμων, τι το τελος των απειθȣντων τῳ τȣ Θεȣ ευαγγελιῳ;

18 Και ει ὁ δικαιος μολις σωζεται, ὁ ασεβης και ἁμαρτωλος πȣ φανειται;

19 Ὡϛε και οἱ πασχοντες κατα το θελημα τȣ Θεȣ, ὡς πιϛῳ κτιϛῃ παρατιθεσθωσαν τας ψυχας ἑαυτων εν αγαθοποιιᾳ.

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3. *Or as a meddling person.* Αλλοτριοεπισκοπος: *alienorum inspector*, Estius.—As the apostle is speaking of their suffering for being meddling persons, *meddling* must be something criminal. According to *Le Clerc*, it was the inspecting of the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which was the practice of the Jews in Alexandria, Cesaria, and other places, as Lardner hath shewn, Credibil. B. 1. c. 8. page 443. L'Enfant takes this word, in the more general sense of meddling with other people's affairs, from avarice, anger, revenge, malice, or other bad passions. Estius thinks it denotes, one who covetously looks on the goods of others, with an intention to take them away by force. In the Vulgate it is translated, *alienorum appetitor*.

Ver. 16. *Suffer as a Christian.* This, with Acts xi. 26. xxvi. 28. are the only passages of scripture in which the disciples are called *Christians*, after their master.

Ver. 17.—1. *Indeed the time is come that punishment must begin.* The punishment which the apostle speaks of, is that which Christ had described, Matt. xxiii. 35. *That on you may come all the righteous blood shed*, &c.

2. *At the house of God.* So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the view.

Ver. 18. *With difficulty* (so the word μολις signifies) *can be saved.* That the apostle is not speaking here, of the difficulty of the salvation of the

16 *However*, if ANY *ONE* SUFFER as a Christian,[1] let him not be ashamed, but let him *even* glorify God *on that account.*

16 *However, if any one suffer because he is a Christian, let him not be ashamed* of his sufferings, though ever so ignominious. *But let him* rather *even praise God. for having judged him worthy to suffer* in so good a cause, and enabled him to suffer.

17 (Ὅτι, 260.) *Indeed* the time IS COME that *punishment*[1] must begin at the house of God,[2] (chap. ii. 5. note 2.) and if IT BEGIN first (ἀφ', at us, what *WILL* the end BE of them *who* obey not the gospel of God?

17 *Indeed the time is come, that* the *punishment* to be inflicted on the Jews as a nation, for their crimes from first to last, *must begin at* you Jewish Christians, now become *the house of God. And if it begin first at us*, who are so dear to God on account of our faith in his Son, *what will the end be of those* Jews *who obey not the gospel of God?*

18 And if the righteous *with difficulty*[1] *can* be saved, where *will* the ungodly and the sinner (φανειται, 2d future of the Indic. Med. voc.) *shew themselves?*

18 *And* when God thus punishes the nation, *if the righteous* Jews who believe in Christ *with difficulty can be saved, where will the ungodly, and the sinful part of the nation, shew themselves* saved from the divine vengeance?

19 (Ὥστε, 331.) Wherefore, let *even those who* suffer *by* the will of God,[1] (ver. 15.) commit (τας ψυχας ἑαυτων) *their own lives*[2] TO HIM in well doing, as *to* a faithful creator.

19 In thus punishing the Jews, God is just: *Wherefore let even the Gentile Christians, who suffer* with them in Judea *by the will of God*, use no unlawful means for preserving themselves, but *commit their own lives to him in well-doing, as to a faithful creator*, who can and will most certainly restore their lives to them at the resurrection.

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the righteous at the day of judgment, will be evident to any one who considers, 2 Pet. i. 11. *Thus there shall be richly ministered to you, an entrance into the everlasting kingdom* What he speaks of, is the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea nor any where else.

Ver. 19.—1. *Let even those who suffer by the will of God*, &c. The apostle added this direction, for the sake of such Gentile Christians as might be in Judea during the war. For the Christians in the first age being considered by the heathens as a sect of the Jews, the

Romans could not distinguish them from the Jews, in the punishments which they inflicted on that rebellious nation.

2. *Commit their own lives.* Παρατιθεσθωσαν, commit them as a deposite (See 2 Tim. i. 12. note 3.) to be restored to them at the resurrection.

CHAP. V.

View and Illustration of the Precepts given in this Chapter.

BECAUSE the knowledge and good behaviour of the people, depend in a great measure upon the kind of instruction which they receive from their teachers, the apostle in this chapter, addressed the *elders*, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1. —exhorting the bishops in particular, to feed the flock of God committed to their care, faithfully: and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their master and to the flock, ver. 2.—and not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people, ver. 3.—This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs, and his sheep.—Next, because the faithful performance of the bishop's office, was in that age attended with great difficulty and danger, the apostle to encourage the bishops, assured them that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ver. 4. The distinguished reward, which Christ is to bestow on those who have suffered for his sake, being a favourite topic with our apostle, he introduces it often in this epistle.

Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition,

OLD TRANSLATION.	GREEK TEXT.
CHAP. V. 1 The elders which are among you I ex-	1 Πρεσβυτερους τους εν υμιν παρακαλω ὁ συμπρεσβυ-

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Ver. 1.—1 *The elders. Elder* as a name of office, belonged indifferently to *bishops, presidents, teachers, and deacons,* Acts xiv. 23. See 1 Tim. v. 17. note 1.

2. *Who*

ſurrection.—*Lives.* So the word ψυχας is tranſlated Matt x. 39.—But, if it is underſtood in this paſſage of our *ſouls*, there is an alluſion, in this direction, to Chriſt's words on the croſs, Luke xxiii. 46. *Father into thy hands* (παραθησομαι το πνευμα μου) *I commit my ſpirit.*

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tion, and to receive inſtruction from every one capable of giving it, and to do all the duties which they owed to each other, according to their different ſtations and relations, ver. 5.—But eſpecially to be ſubject to God, by humbly ſubmitting themſelves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6.—caſting all their anxious care on God, becauſe he cared for them, ver. 7.—and to watch againſt the Devil, who went about as a roaring lion ſeeking to deſtroy them, by inſtigating the wicked to perſecute them, and drive them into apoſtaſy. ver. 8.—But they were to reſiſt that terrible enemy, by ſtedfaſtneſs in the faith; and not to think themſelves hardly dealt with when perſecuted, knowing that their brethren every where, were expoſed to the ſame temptations of the Devil, ver. 9.—In the mean time, to give them all the aſſiſtance in his power, the apoſtle prayed earneſtly to God to ſtabliſh and ſtrengthen them, ver. 10.—and ended his prayer with a doxology to God, expreſſive of his ſupreme dominion over the univerſe and all the things it contains.

The apoſtle informed the brethren of Pontus, that he had ſent this letter to them by Silvanus, whom he praiſed for his fidelity to Chriſt, ver. 12.—Then giving them the ſalutation of the church in Babylon, where it ſeems he was when he wrote this letter, he added the ſalutation of Mark, whom he called *his ſon*, either becauſe he had converted him, or on account of the great attachment which Mark bare to him, ver. 13.—And having deſired them to ſalute one another, he concluded with giving them his apoſtolical benediction, ver. 14.

New Translation.

CHAP. V. 1 The elders [1] *who* are among you I exhort, who am (συμπρεσβυτερος) *a fellow elder*,[2]

Commentary.

CHAP. V. 1 *The elders who are among you* in your different churches *I exhort* in what follows; *who am a fellow elder, and witneſs of the ſuf-*

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2. *Who am a fellow elder.* Here Peter ſhewed his great modeſty. For though he was one of the chief apoſtles, he took the title of *elder*

hort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God which is among you, taking the overſight *thereof*, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being enſamples to the flock:

τερος και μαρτυς των τυ Χριϛυ παθηματων, ὁ και της μελλυσης αποκαλυπτεσθαι δοξης κοινωνος.

2 Ποιμανατε το εν ὑμιν ποιμνιον τυ Θευ, επισκοπυντες μη αναγκαϛως, αλλ' ἑκυσιως· μηδε αισχροκερδως, αλλα προθυμως·

3 Μηδ' ὡς κατακυριευοντες των κληρων, αλλα τυποι γινομενοι τυ ποιμνιυ.

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elder only. And to render his exhortation acceptable to the elders of Pontus, he called himſelf their *fellow elder*.—The commentators juſtly obſerve, that if Peter had been the prince or chief of the apoſtles, as the Papiſts affirm, he would in this place, and in the inſcription of his two epiſtles, certainly have aſſumed to himſelf that high prerogative.—The circumſtances of Peter's being a fellow elder, and a witneſs of the ſufferings of Chriſt, &c. are mentioned to give weight to his exhortation.

3. *And a witneſs of the ſufferings of Chriſt.* One of the purpoſes for which Chriſt choſe twelve of his diſciples to be with him always, was, that having heard his diſcourſes, and ſeen his miracles and ſufferings, they might be able to teſtify theſe things to the world as what they themſelves heard and ſaw. Wherefore μαρτυς *A witneſs*, in this paſſage ſignifies not only one who was preſent at a tranſaction, but who teſtifies it to others.

4. *A partaker of the glory which is to be revealed. The glory to be revealed* is Chriſt's glory of governing the world by his goſpel. This glory, of which Peter and the reſt who preached the goſpel by inſpiration were partakers, is to be illuſtriouſly manifeſted at the laſt day, when Chriſt will judge the world by the goſpel which was preached by his apoſtles. See 2 Pet. i. 3. where alſo *glory* ſignifies the apoſtolic office.

Ver. 2.—1. *Exerciſing the biſhop's office, not by conſtraint, but willingly.* In the firſt age, when the profeſſion of the goſpel expoſed men to perſecution, and when the perſecution fell more eſpecially on the biſhops, it may eaſily be imagined, that ſome who were appointed to that office, would undertake it unwillingly; perhaps, becauſe they were not diſpoſed to do the duties thereof diligently, or becauſe they were not willing to ſuffer. In ſuch caſes, the apoſtle very properly, adviſed perſons to decline the office.

2. *But from good diſpoſition:* So I have tranſlated προθυμως, becauſe it is oppoſed to the deſire of baſe gain, mentioned in the preceding clauſe;

and a witnefs[3] of the fufferings of Chrift, and alfo a partaker of the glory[4] *which is to* be revealed.

ferings of Chrift in the garden and on the crofs, *and a partaker of his glory* of governing the world by the gofpel, *which* glory *is to be manifefted* at the laft day.

2 Feed the flock of God which is (εν, 162.) *with* you (επισκοπευντες) *exercifing the bifhop's office, not* by conftraint, but willingly;[1] *neither for the fake of bafe gain, but* (προθυμως) *from good difpofition*;[2]

2 *Feed the flock of God which is committed to your care* faithfully *exercifing the bifhop's office, not conftrained thereto* by men, *but willingly* from a fenfe of the excellence and ufefulnefs of the office; *neither* exercife it *for the fake of gaining a maintenance, but from a good difpofition* to promote the glory of God and to fave fouls;

3 Neither *as lording it*[1] *over the heritages of God*:[2] But being (τυποι) *patterns* to the flock,

3 *Neither as lording it over* the flocks which are *the heritages of God: But being patterns to the flock* in difintereftednefs, temperance, humility, and charity to the poor.

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claufe; alfo to diftinguifh it from εκουσιως willingly, mentioned likewife in the preceding claufe.—In the Syriac verfion this word is tranflated *toto corde*.—Benfon's obfervation on this verfe is, "How feverely are "they here condemned who feed themfelves and not the flock, who "take the patrimony of the church, and commit the care of fouls "to others, to whom they allow a very fmall fhare of that plenty "which they have for doing little."

Ver. 3.—1. *Neither as lording it.* Κατακυριευοντες. This is a ftrong word, denoting that tyranny which the men of this world often exercife, when they have obtained offices of power.

2. *Over the heritages of God.* The word κληρος properly fignifies *a lot*. But becaufe the land of Canaan was divided among the Ifraelites by lot, the word came to fignify *an heritage*. Wherefore, believers being God's people, or portion, the different churches or congregations for worfhip, are called here God's *heritages*.—In procefs of time the name κληρος clergy was appropriated to the minifters of the gofpel, becaufe being confidered as the fucceffors of the Levitical priefts, they were regarded as God's *lot* or *portion*.—From this prohibition it would feem, that in the apoftle's days, the bifhops were beginning to affume that dominion over their flocks, which in after times they carried to the greateft height of tyranny. Or St. Peter, by infpiration forefeeing what was to happen, condemned in this prohibition the tyranny which in after times the clergy exercifed.—Bengelius thinks the power exercifed by the Chriftian bifhops, anciently called *Seniores*, elders, gave rife to the French title *Monfeigneur*, and to the Italian *Signore*, &c.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 Likewiſe, ye younger, ſubmit yourſelves unto the elder; yea, all *of you* be ſubject one to another, and be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble.

6 Humble yourſelves, therefore, under the mighty hand of God, that he may exalt you in due time.

7 Caſting all your care upon him; for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the devil as a roaring lion, walketh about, ſeeking whom he may devour;

4 Και φανερωθεντος τȣ αρχιποιμενος, κομιεισθε τον αμαραντινον της δοξης ϛεφανον.

5 Ὁμοιως νεωτεροι ὑποταγητε πρεσβυτεροις· παντες δε αλληλοις ὑποτασσομενοι, την ταπεινοφροσυνην εγκομβωσασθε· ὁτι ὁ Θεος ὑπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι χαριν.

6 Ταπεινωθητε ȣν ὑπο την κραταιαν χειρα τȣ Θεȣ, ἱνα ὑμας ὑψωσῃ εν καιρῳ·

7 Πασαν την μεριμναν ὑμων επιρριψαντες επ᾽ αυτον, ὁτι αυτῳ μελει περι ὑμων.

8 Νηψατε, γρηγορησατε ὁτι ὁ αντιδικος ὑμων διαβολος, ὡς λεων ωρυομενος περιπατει, ζητων τινα καταπιῃ,

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Ver. 4. *Which fadeth not away.* This is an alluſion to the crowns of green leaves of trees and herbs, beſtowed by the ancients as the rewards of military prowefs, or of victory in the games. See 1 Cor. ix 25 note 2. Theſe, together with the honours of which they were the ſymbols, ſoon faded away. But the crown of glory, the reward to be given to faithful ſhepherds, will never fade, being *a crown of righteouſneſs,* 2 Tim. iv. 8. and *a crown of life,* James i. 12

Ver 5.—1 *For the like reaſon.* So the word ὁμοιως ſignifies here. For the preceding, being an exhortation to the elders, to feed the flock, and not to lord it over God's heritages, the apoſtle could not begin his exhortation to the people with ſaying to them, *In like manner ſubject yourſelves to the elders:* But he might ſay to them, with propriety, *For the like reaſon* that ye are to receive a crown of glory ſubject yourſelves to the elders.

2. *Ye younger perſons ſubject yourſelves.* As in the preceding part of this chapter the apoſtle by an *elder,* means a perſon holding a ſacred office, ſuch as a paſtor or teacher, it is reaſonable to think that he uſes the word in the ſame ſenſe here: Conſequently, that

4 And when the chief Shepherd (ſee chap. ii. 25. note) ſhall appear, ye ſhall receive *the* crown of glory, *which* fadeth [1] not away.

4 *And* to encourage you, know that *when the chief Shepherd ſhall appear* to judge the world, *ye* who have diſcharged your du y to your flocks faithfully, *ſhall receive* from him *the crown of glory which fadeth not away.*

5 *For the like reaſon,*[1] ye younger *perſons,*[2] *ſubject* yourſelves to the *elders*, Yea *all be* ſubject *to one another*, and be clothed with humility;[3] for God reſiſteth the proud, *but* giveth grace to the humble.

5 *For the like reaſon, ye the people ſubject yourſelves to the elders*, receiving their inſtructions and reproofs, with humility. *Yea, all* of you *be ſubject to one another*, in the various relations wherein ye ſtand to each other, *and be clothed with humility; for God reſiſteth the proud*, and caſteth them down; *but giveth the aid of his Spirit to the humble.*

6 *Be humbled, therefore*, under the *ſtrong* hand of God, (chap. iv. 12.) that he may exalt you in due time.

6 *Seeing God reſiſteth the proud, be humbled under the ſtrong hand of God;* take his corrections patiently; *that* according to his promiſe *he may exalt you* to the poſſeſſion of heaven *in due time.*

7 *Caſt* all your *anxious care on* him [4] (ὅτι, 254.) *becauſe* he careth for you.

7 In your diſtreſſes, *caſt all your anxious care on God*, (Pſal. lv. 22.) *becauſe*, in the moſt affectionate manner, *he careth for you* effectually.

8 Be ſober, be vigilant;[1] (ὅτι,) becauſe your adverſary the devil, *is walking about* as a roaring lion, ſeeking whom he may *ſwallow up.*

8 Yet do not neglect lawful means for delivering yourſelves out of trouble. Wherefore, *Be temperate, Be vigilant* at all times, *becauſe your adverſary the devil, is going about* continually *as a fierce lion, ſeeking whom he may ſwallow up.*

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that νεωτερος which ſignifies an inferior of any kind, Luke xxii. 26. and which is oppoſed to it here, denotes the *laity* or *people* of the churches of Pontus, whom the apoſtle further exhorts to be ſubject to one another.

3. *And be clothed with humility.* Εγκομβωσασθε. Julius Pollux, Omaſt. lib iv. c. 18. tells us that the εγκομβωμα was as white cloak uſed by ſlaves. Whitby ſays it was a frock put over the reſt of the clothes; and that the apoſtle's meaning is, "that humility ſhould be "viſible over all the other Chriſtian virtues, in our whole behaviour."

Ver. 7. *Caſt all your anxious care on him.* Leſt the brethren of Pontus might have been too much diſtreſſed with the fears of their

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9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you* :

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

9 Ὡ αντιςητε ςερεοι τῃ πιςει, ειδοτες τα αυτα των παθηματων τῃ εν κοσμῳ ὑμων αδελφοτητι επιτελεισθαι.

10 Ὁ δε Θεος πασης χαριτος, ὁ καλεσας ἡμας εις την αιωνιον αυτȣ δοξαν εν Χριςῳ Ιησȣ, ολιγον παθοντας, αυτος καταρτισαι ὑμας, ςηριξαι, σθενωσαι, θεμελιωσαι.

11 Αυτῳ ἡ δοξα, και το κρατος εις τȣς αιωνας των αιωνων. Αμην.

12 Δια Σιλȣανȣ ὑμιν, τȣ πιςȣ αδελφȣ ὡς λογιζομαι, δι' ολιγων εγραψα, παρακαλων και επιμαρτυρων ταυτην ειναι αληθη χαριν τȣ Θεȣ εις ἡν ἑςηκατε.

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being reduced to want by the persecution they were suffering, and of their being tempted thereby to renounce the gospel the apostle exhorted them to be only moderately solicitous to avoid these dangers, and to cast their anxious care on God.

Ver 8.—1. *be sober, be vigilant* This advice the apostle had given before, chap. iv. . (See note 2 there.) But he enforces it here by a new reason; That *the devil is going about seeking whom he may swallow up :* So the word καταπιῃ literally signifies ; being used concerning solids as well as liquids. It strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and the danger we are in from his devices For he sometimes attacks the people of God in person though not visible ; and sometimes by his ministers the other evil spirits who are in league with him ; and sometimes by wicked men his subjects, whom he instigates to tempt them by the terror of persecution. This account of the devil's malice is given with great propriety by Peter, to whom our Lord said, *Simon, Satan hath desired to have you, that he may sift you as wheat ; but I have prayed for thee.* Peter likewise had good reason, as Doddridge observes, to recommend watchfulness, since he had fallen so shamefully himself, notwithstanding this warning from his master.—Benson by the

9 *Him* resist stedfast in the faith,[1] knowing that the *same KINDS of sufferings* are accomplished in your brethren *who* are in the world.

9 *Him resist*, (see James iv. 7.) by being *stedfast in the faith*, *knowing that the* very *same kinds of sufferings*, proceeding from the devil and his instruments, which ye now sustain, *are allotted to your* Christian brethren *who are dispersed through the world.*

10 *And may* the God of all grace, who hath called us unto his eternal glory by Christ Jesus, *after ye* have suffered a *little*,[1] (αυτος, 65.) *himself* make you *complete*, *support*, strengthen, settle YOU.

10 *And may God the author of all goodness*, *who hath called us to* the enjoyment *of his eternal happiness by Christ Jesus*, *after ye have suffered a little*, *himself make you complete* in the virtues, *support* you in the exercise of them, *strengthen* you to resist temptations and *settle you* in the profession of the gospel.

11 (Αυτῳ) To him BE *the* glory,[1] and *the* dominion for ever and ever. Amen.

11 *To him be the glory* of all perfection, *and the dominion* of the universe *ascribed* by us *for ever and ever. Amen.*

12 (Δια) By Silvanus,[1] a faithful brother *as I conclude*,[2] *I have written TO YOU in few words*, exhorting *YOU*, and *strongly testifying*[3] that this is the true grace of God *in which* ye stand.

12 *By Silvanus*, *a faithful brother as I conclude* from the general tenor of his behaviour, *I have written to you in few words*, to encourage you to persevere in the belief and profession of the gospel, *exhorting you and strongly testifying* to you, *that this is the true gospel of God in which ye stand:* it contains a true account of the salvation of sinners.

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the *devil* understands the unbelieving Jews who persecuted the Christians with great fury.

Ver 9. *Him resist stedfast in the faith.* To shew the efficacy of faith in enabling us to resist temptation, Paul calls it *a shield*, Eph. vi. 16. *wherewith the fiery darts of the wicked one*, &c.

Ver 10. *After ye have suffered a little.* St Peter calls the sufferings of the first Christians ολιγον *a little*, either in respect of *time*, or of *degree*, or perhaps in respect of both, because compared with the joys of heaven, the sufferings of this life are both *light* and *momentary*.

Ver. 11 *To him be the glory*, &c. By this doxology Peter expressed his firm persuasion that the devil hath no title to any honour from men, nor any dominion in the universe, nor power to tempt men, but by permission from God.

Ver. 12.—1. *By Silvanus a faithful brother.* If Silvanus, by whom this letter was sent, is, as Oecumenius supposes, the person of that

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

13 Ασπαζεται ὑμας ἡ εν Βαβυλωνι συνεκλεκτη, και Μαρκος ὁ υἱος μου.

14 Ασπασασθε αλληλους εν φιληματι αγαπης. ειρηνη ὑμιν πασι τοις εν Χριστῳ Ιησου. Αμην.

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that name, who joined Paul in writing the epistles to the Thessalonians, he is the *Silas* who is called, Acts xv. 22. *A chief man among the brethren*, and ver. 32 *a prophet;* and being Paul's constant companion in travel, after the defection of John Mark, he no doubt assisted in planting churches in Galatia and the other countries of the lesser Asia mentioned in the inscription. So being well known to the brethren in these parts, he was a fit person to carry this letter. He is called here by Peter *a faithful brother*. And without doubt he must have been an excellent person, and very zealous in the cause of the gospel, who attended Paul in so many painful journeys, undertaken for the service of Christ: and who on this occasion was willing to go into Pontus, Galatia, &c. with Peter's epistle to the churches in these widely extended countries. Probably after Paul's death, Silas attached himself to Peter as his assistant, and reckoned himself much honoured by this commission to carry the apostle's letter into the lesser Asia, which he executed faithfully.

2. *A faithful brother as I conclude.* Peter having become intimately acquainted with Silvanus only since Paul's death, he *concluded him to be a faithful brother* from his having so long jointly laboured with Paul in the work of the gospel.

3. *And strongly testifying.* According to Bengelius the preposition επι in the word επιμαρτυρουμενος, is used to signify that Peter added his testimony to that of Paul and Silas, concerning the truth of the gospel which they preached to the Galatians, &c. But I think the meaning is simply, that Peter testified concerning the gospel which had been preached to the Galatians, that it is the true gospel: consequently, that the rites of the law were not necessary to salvation.

Ver. 13.—1. *The church which is in Babylon.* (See pref. sect. 5.) The word *church* is not in the original. But it is supplied in the Syriac, Vulgate, and other ancient versions, and by Oecumenius. Grotius approves of the addition: and Beza observes very well that Peter omitted the word *church*, as is often done with regard to words of common use. But Mill and Wall think the translation should be, *She who is in Babylon;* and that the apostle meant his own wife; or some honourable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.

2. *Elected*

13 The CHURCH[1] *WHICH* is at Babylon elected *jointly*[2] with YOU, and *Mark*[3] my son *salute* you.

14 *Salute one* another *with* a kiss of *love*. (See Rom. xvi. 16. note 1.) *Peace to you* all *who ARE* in Christ Jesus. Amen.

13 The members *of the church which is in Babylon who are elected jointly with you* to be the people of God, *and Mark*, whom I love as *my* own *son, salute you.*

14 *Salute one another with a kiss* in testimony *of* your mutual *love. Happiness be to all* among you *who are* stedfast *in* the belief and profession of the *gospel.* *Amen.*

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2. *Elected jointly with you.* The apostle in the beginning of his letter, had called the strangers of the dispersion, *elected according to the fore-knowledge of God:* Here he tells them, that the church at Babylon, *was elected jointly with them,* to be the people of God.

3. *And Mark my son.* Heuman, following the opinion of some of the ancients mentioned by Oecumenius, supposes this *Mark* to be Peter's own son by his wife. But others are of opinion, that he calls him his *son* because he had converted him: So that he was his son according to the spirit, and not according to the flesh. This opinion is probable because Peter was well acquainted with the family of which Mark was a member, as may be gathered from his going immediately to *the house of Mary the mother of John whose surname was Mark,* after he was miraculously brought out of prison by the angel, Acts xii. 12 This John Mark, was Barnabas's sister's son, Col. iv. 20. and the person who accompanied Paul and Barnabas as their minister in their first journey among the idolatrous Gentiles, Acts xiii. 5. But he deserted them in Pamphylia, ver. 13. Afterwards, however, he accompanied Paul in some of his journeys, Col. iv. 10. And during his second imprisonment at Rome the apostle ordered Timothy to bring Mark to Rome because he was useful to him in the ministry, 2 Tim. iv. 11. See the note on that verse. — It is generally believed that John Mark was the author of the gospel called, *according to Mark.*

A NEW LITERAL TRANSLATION OF THE SECOND EPISTLE OF THE APOSTLE *PETER.*

PREFACE.

Sect. I. *Of the Authenticity of the Second Epiſtle of Peter.*

IN the preface to the epiſtle of James, (Sect. 2. initio.) and in that to 1 Peter, (ſect. 2. initio.) the doubts which the ancients entertained, concerning the authenticity of five of the ſeven Catholic epiſtles, are faithfully declared. But at the ſame time it is proved, that the doubted epiſtles were very early known, and well received by many. On this ſubject, it is proper to put the reader in mind, that theſe epiſtles were rendered doubtful by a circumſtance mentioned in the Gen. Pref. p. 2. namely, that the doubted epiſtles are omitted in the firſt Syriac tranſlation of the New Teſtament, which is ſuppoſed to have been made in the ſecond century. But the only concluſion that can be drawn from the omiſſion is, that the author had not ſeen theſe epiſtles, or rather that they were not generally known, when he made his verſion. Now this might eaſily happen,

happen, if, as it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, Cappadocia, the proconsular Asia and Bithynia, to whose inhabitants the epistles under consideration were originally sent, it would be a considerable time before copies of them were dispersed among the people for whom the Syriac version of the New Testament was made, so that the author might think it useless to translate them.

With respect to the doubts, which some entertained of these epistles, after they came to be known, they serve to prove that the ancient Christians were very cautious of receiving any books as canonical, whose authority they were not perfectly assured of. For as Wall, Crit. Notes, vol. iii. p. 358. very well observes, "They not only rejected all the writings forged by he- "retics under the names of the apostles —But if any good book "affirmed by some man or by some church, to have been writ- "ten and sent by some apostle,—was offered to them, they "would not, till fully satisfied of the fact, receive it into their "canon." Wherefore, though the five epistles above mentioned, were not immediately acknowledged as inspired writings, in the countries at a distance from the churches or persons, to whom they were originally sent, it is no proof that they were looked on as forgeries. It only shews, that the persons who doubted of them, had not received complete and incontestible evidence of their authenticity: Just as their being afterwards universally received, is a demonstration that, upon the strictest enquiry they found them the genuine productions of the apostles of Christ, whose names they bear. For the churches to whom these letters were sent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when asked concerning them, declare them to be genuine. And their attestation made public, joined with the marks of authenticity found in the epistles themselves, in time established their authority beyond all possibility of doubt. The truth is, such good opportunity the ancient Christians had to know the truth in this matter, and so well founded their judgment concerning the books of the New Testament was, that as Lardner observes, no writing which was by them pronounced genuine, hath since their time been found spurious;

ſpurious; neither have we at this day, the leaſt reaſon to think any book genuine, which they rejected.

Thus much was neceſſary to be ſaid concerning the five doubted of epiſtles in general. With reſpect to the ſecond epiſtle of Peter in particular, it remains to point out the marks of authenticity, contained in the epiſtle itſelf, which, with the atteſtations of the churches to which it was ſent, have fully eſtabliſhed its authority.

I. And firſt, it is obſervable that the writer ſtyles himſelf *Symeon Peter;* from which we conclude that this epiſtle is the work of *the apoſtle Peter*—If it be objected, that the apoſtle's name was *Simon* not *Symeon*, the anſwer is, that although in Greek, this apoſtle's name was commonly written *Simon*, the Hebrew form of it was *Symeon.* For in the hiſtory of Jacob's ſons it is ſo written. Beſides, this very apoſtle is called (Συμεων) *Symeon*, Acts xv. 14.—Next, it is objected, that in the firſt epiſtle, which is undoubtedly the apoſtle Peter's, he ſtyles himſelf, not *Simon Peter*, but *Peter* ſimply. But I obſerve, that Luke hath called this apoſtle *Simon Peter:* Chap. v. 8. And that John hath given him that name no leſs than ſeventeen times in his goſpel; perhaps to ſhew that he was the author of the epiſtle which begins, *Symeon Peter, a ſervant, and an apoſtle,* &c.—Farther, though in the inſcription of the firſt letter, Peter's ſirname only is mentioned, becauſe by it he was ſufficiently known, he might in the inſcription of the ſecond, for the greater dignity, inſert his name complete; becauſe he intended authoritatively to rebuke the falſe teachers, who had already ariſen, or were to ariſe. Upon the whole, *Symeon Peter*, being the ſame with *Simon Peter*, no objection can be raiſed againſt the authenticity of this epiſtle, on account of the name.

2. The writer of this epiſtle, expreſsly calls himſelf in the inſcription, *an apoſtle.* He does the ſame, chap. iii. 2. And in other places, he aſcribes to himſelf things which agree to none but to Peter the apoſtle. For example, chap. i. 14. *Knowing that the putting off of my tabernacle is ſoon to happen, even as our Lord Jeſus Chriſt hath ſhewed me:* alluding to John xxi. 19. where we are told, that Jeſus ſignified to Peter, by what death when old *he ſhould glorify* God.—Chap. i. 16. This writer affirms,

firms, that he was one of the three apostles, who were with Jesus at his transfiguration, when by a voice from God he was declared to be *his Son the beloved.*—Chap. iii. 15. This writer calls Paul *his beloved brother*, in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his epistles as *scriptures*, that is, divinely inspired writings. The writer therefore having thus repeatedly taken to himself the name and character of an inspired apostle, if he was an impostor, he must have been the most profligate of men. See 1 Pet. Preface, Sect. 2. paragr. 2.

3. By calling this, *his Second Epistle*, chap. iii. 1. the writer intimates that he had written to them formerly. He insinuates the same thing, chap. i. 12.—15. and by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grotius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle; for besides a variety of important discoveries, (See Sect. v.) all tending to display the perfections of God, and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling, which shew the author to have been incapable of imposing a forged writing upon the world; and that his sole design in this epistle, was to promote the interests of truth and virtue in the world.

II. But in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers, since the days of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor, who personated the apostle Peter. This objection shall be fully considered immediately. At present suffice it to say in the general, that if this were a writing forged in the name of an apostle, by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which

by all are acknowledged to be divinely inſpired; in a word nothing unſuitable, but every thing conſonant, to the character of an inſpired apoſtle.

This argument appeared ſo ſtrong to Grotius, that although, on account of the difference of the ſentiments and ſtyle obſervable in the two epiſtles, he would not allow the ſecond epiſtle to be Peter's, he did not venture to call it the work of an impoſtor, but ſuppoſed it to have been written after the deſtruction of Jeruſalem, by *Symeon* who ſucceeded James our Lord's brother in the biſhopric of Jeruſalem. And becauſe the inſcription, with the other particulars in the epiſtle relating to the writer's character, are utterly inconſiſtent with Grotius's opinion, he uſes a method of removing theſe difficulties, unworthy ſo learned a critic, and ſo good a man. Without the leaſt authority from any ancient MSS. or verſions, he confidently affirms that the inſcription is interpolated, and that originally it was *Symeon, a ſervant of Jeſus Chriſt.*—With the ſame unauthorized boldneſs, he propoſes to expunge the words *our beloved brother*, which precede the word *Paul*, chap. iii. 15.—And with reſpect to the words, which this writer ſays he heard coming from the excellent glory, when he was with Jeſus on the holy mount, chap. i. 16. Grotius affirms, "that if ſome more ancient MSS. "could be found, it might thence appear, that theſe words "were added in this place, as other words in other places, by "thoſe who were willing to have this paſs for an epiſtle of "Peter." But I reply: That if the texts of ancient books are to be altered, at the pleaſure of every raſh critic, for the ſake of ſupporting ſome groundleſs conceit, there will be no ſuch thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with prophane authors, far leſs are they to be allowed in ſettling the text of the books of ſcripture, whoſe authority depends on our having, not the conjectural emendations of fanciful critics, but the very words of the inſpired authors themſelves.—With reſpect to the inſinuation, that the author of this epiſtle wrote the firſt alſo, contained in the expreſſion, *This ſecond epiſtle, beloved I now write to you*, chap. iii. 1. Grotius ſays, that the two preceding chapters are the firſt epiſtle, and that the ſecond epiſtle begins with the words, *This ſecond epiſtle*, &c. But, as in no ancient MSS.

MS. or verſion of this epiſtle, it is ſo divided, and as no author ancient or modern hath ſpoken of its having been at any time ſo divided, Grotius's opinion merits no regard.

III. With reſpect to the objection againſt the authenticity of the ſecond epiſtle of Peter, taken from its ſtyle being different from the ſtyle of the firſt, it is to be obſerved, that in the opinion of many learned men this diverſity is found, only in the ſecond chapter of the ſecond epiſtle; the ſtyle of the firſt and third chapters, being pretty much a-kin to the ſtyle of the firſt epiſtle. Wherefore, if the firſt and ſecond epiſtles of Peter, are thought to have been written by different authors, becauſe the ſtyle of the ſecond epiſtle differs in one chapter from that of the firſt, we muſt think that the ſecond epiſtle itſelf was written by two different authors, becauſe the ſtyle of its firſt and third chapters, differs from that of the ſecond. Yet no ſuch concluſion ought to be drawn in either caſe; as it is well known that an author's ſtyle is regulated by the ſubjects of which he treats. If theſe are grand and intereſting, they naturally ſuggeſt animated and ſublime expreſſions; ſuch as thoſe in the firſt and third chapters of the ſecond epiſtle, in which Peter deſcribes the transfiguration of his maſter, with the auguſt circumſtances which attended it: alſo the creation of the world, its paſt demolition by water, and its future deſtruction by fire.—On the other hand, if the ſubjects treated of, raiſe an author's indignation and abhorrence, he will uſe an acrimony of ſtyle, expreſſive of theſe feelings. Of this kind is the ſtyle of the ſecond chapter of the ſecond epiſtle. For the apoſtle, whoſe love to his maſter was great, and who had the feeding of Chriſt's ſheep committed to him, regarding the falſe teachers as the moſt flagitious of men, wrote that chapter againſt them, with a bitterneſs, which he would not have uſed in correcting teachers who had erred through ſimplicity. Moreover in deſcribing the character, and in foretelling the miſerable end of theſe impoſtors, he adopted the bold figures and lofty expreſſions peculiar to the eaſtern writers, as even coming ſhort of what might with truth be ſaid concerning them.—Wherefore, ſince the diverſity of ſtyle in the two epiſtles of Peter, can be ſo well accounted for, even on ſuppoſition that they were written by the ſame author, there is no reaſon to

fancy

fancy with Grotius, that the fecond epiftle was written by *Symeon* bifhop of Jerufalem: or with Jerome, that Peter made ufe of different interpreters for the purpofe of turning his Syriac epiftle into Greek; or with Bifhop Sherlock to fuppofe, that Peter in his fecond epiftle, and Jude in his epiftle, copied fome ancient Jewifh writer, who defcribed the falfe teachers of their own times, and denounced the judgments of God againft them.

Sect. II. *Of the Time when the Second Epiftle of Peter was written.*

When Peter wrote his fecond epiftle, he was old, and near his end: Chap. i. 14. *Knowing that the putting off of my tabernacle is foon* to happen, *even as our Lord Jefus Chrift hath fhewed me.* Befides, chap. iii. 16. he fpeaks as if he had then feen all Paul's epiftles. *As alfo our beloved brother Paul, according to the wifdom given to him, hath written to you,* 16 *as indeed in all his epiftles,* &c. If Peter had feen all Paul's epiftles when he wrote this letter, it is probable that Paul was then dead. Nay it is thought that Paul was dead when Peter wrote his firft letter; at leaft if he wrote it from Rome, as moft of the ancient Chriftian writers teftify, (See 1 Pet. Pref. Sect. v.) The reafon is, when Paul wrote his fecond to Timothy from Rome, a fhort while before his martyrdom, though he mentioned many who were then with him, he fpake nothing in that letter of Peter; an omiffion, which, if Peter had been in Rome at that time, could not well have happened. Wherefore if Peter wrote his firft epiftle from Rome, he muft have done it after Paul's death; confequently not fooner than the end of the year 66, or the beginning of the year 67, about three years before the deftruction of Jerufalem. For Paul was put to death in the twelfth year of Nero, anfwering to A. D. 66.

With refpect to the fecond epiftle, which, as we have feen, was compofed a little before Peter's death, it feems to have been written from Rome likewife, not long after the firft. For as Lardner, Can. iii. p. 253. obferves, " It is not unlikely, that " foon after the apoftle had fent away Silvanus with the firft " epiftle, fome came from thofe countries to Rome, where

 " there

"there was a frequent and general resort from all parts, bringing him an account of the state of religion among them, which induced Peter to write a second epistle, for the establishment of the Christians, among whom he had laboured. and he might well hope, that his last words and dying testimony, to the doctrines which he had received from Christ, and had taught for many years with unshaken stedfastness, would be of great weight with them." Indeed he seems to make that circumstance, his apology for writing a second letter to them, so soon after the first. See chap. i. 15. iii. 1.—If the second epistle of Peter was written not long after the first, we may date it in the year 67, or 68, while the persecution against the Christians raged at Rome, and when Peter had an immediate prospect of suffering martyrdom, as the Lord Jesus Christ had shewn him.

It was mentioned, No. 2. that Grotius supposed this epistle was written after the destruction of Jerusalem. But if his opinion be true, it will destroy the authenticity of the epistle, as an inspired writing, seeing the only ground on which he rests his opinion is chap. iii. 12. where he says the writer speaks of the end of the world as then at hand. *Expecting, and earnestly desiring the coming of the day of God, in which the heavens being set on fire shall be dissolved*, &c. For as, according to him, it was a common opinion in the first age, that the end of the world was to succeed the destruction of Jerusalem, he supposed the writer of this epistle could not exhort the Christians to *expect and earnestly desire the coming of the day of the Lord*, &c. unless Jerusalem had been then destroyed. But an exhortation of this sort, is no proof that the writer, whoever he was, thought the end of the world was then at hand. He knew the contrary, as is plain from chap. iii. 3. where he expresly foretels, that *scoffers will come in the last days; saying where is the promise of his coming? For since the fathers fell asleep*, &c. In the last days the scoffers on account of Christ's long delaying to come, would ridicule his promises, and his disciples' expectation of that grand event. It being thus evident, that the writer of this epistle, did not think the end of the world was then at hand, (see 2 Thess. Pref. sect. 3.) his exhortation to *expect, and earnestly desire, the coming of the day of the Lord*, does not imply that

that the day of the Lord's coming to deſtroy the world was then at hand, but that being kept hid from all mankind, and abſolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed and the dead to be looſed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earneſt deſire, and of their firm hope. Grotius's argument, therefore, to prove that this epiſtle was written after the deſtruction of Jeruſalem, taken from chap. iii. 12. being a miſrepreſentation of that text founded on a falſe fact, is not of the leaſt value.

Sect. III. *Of the Perſons to whom the Second Epiſtle of Peter was written.*

In the preface to 1 Peter, ſect. 3. we have ſhewn, that that epiſtle was written to the whole of the brethren, whether of Gentile or Jewiſh extraction, who were diſperſed in the widely extended countries of Pontus, Galatia, Cappadocia, Aſia and Bithynia. Wherefore they were the brethren to whom St. Peter directed this his ſecond epiſtle, 2 Pet. iii. 1. And as the matters which it contains, were admirably calculated for confirming them in the faith of the goſpel, and for comforting them under the perſecution to which they were expoſed for their religion, it muſt have been of great uſe to all the brethren in theſe countries to have them in writing from an inſpired apoſtle; and the epiſtle which contained them, could not fail to be exceedingly valued by them, eſpecially as it is written in an higher ſtrain than common both of diſcovery and of language; (ſee ſect. v.) written alſo in the proſpect of his ſoon dying a martyr for the truths, which he had all along taught during the courſe of a long life.

Sect. IV. *Of the Occaſion on which the Second Epiſtle of Peter was written.*

For this ſee the quotation from Lardner, ſect. 2. penult paragr. See alſo the preface to James, ſect. 4. and the Illuſtrations prefixed to chapters i. and ii. of this epiſtle.

Sect. V. *Of the Matters contained in the Second Epistle of Peter.*

The Spirit, who revealed to Peter, that false teachers and corrupt doctrine, would greatly disturb the peace and purity of the church in after times, directed him to publish these discoveries in a second epistle to the brethren of Pontus, &c. and to accompany them with the plainest and most express declarations of the chief doctrines and precepts of the gospel; and to assert the high character, the power, and the coming of Jesus the author of the gospel; that at whatever time these false teachers appeared, and this epistle was read, the faithful might discern the impiety of their tenets, by comparing them with the true doctrines of the gospel set forth in this epistle, and stedfastly resist them.

In speaking of the matters contained in the second epistle of Peter, I must not omit observing, that in it, as in the first epistle, there are discoveries of some important facts and circumstances, not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: An example also, of his power to transform our corruptible mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration.—2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked, after the judgment. Compare Jude ver. 7.—3. That in the last age of the world, scoffers will arise, who from the stability of the present mundane system, will argue that the world hath existed as we see it, from eternity, and that it will continue for ever.—4. That after the judgment, this earth with its atmosphere shall be set on fire, and burning furiously, the elements shall be melted, and the earth with all the works of God and man thereon, shall be utterly destroyed.—That after the present heaven and earth are burnt, a new heaven and a new earth shall

appear,

appear, into which, according to God's promiſe, the righteous ſhall be carried, there to live in unſpeakable happineſs; an event which Peter himſelf in his diſcourſe to the Jews, Acts iii. 21. hath termed, *the reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.*

From the foregoing account of the diſcoveries made in the ſecond epiſtle of Peter, the attentive reader muſt be ſenſible, that they are more grand and intereſting, than even thoſe contained in the firſt epiſtle; and that to the foreknowledge and declaration of them, a degree of inſpiration was neceſſary, ſuperior to that required in the writing of the firſt epiſtle. Conſequently, that the matters exhibited in the ſecond epiſtle, are every way worthy of an apoſtle of Chriſt really inſpired, ſuch as this writer expreſsly affirms himſelf to have been, and of which there can be no doubt.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

IN the latter part of the apostolical age many false teachers arose, among whom the Nicolaitans and the Simonians were the most remarkable. These as Jude tells us, ver. 4. *Perverted the grace of God to lasciviousness.* They perverted the doctrine of the gospel concerning men's being justified of free grace by faith, without the works of law, so as to make it a pretence for gratifying the lusts of their flesh without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the authority of the apostles of Christ, and arrogated to themselves an illumination and authority superior to theirs. Nay they denied the authority of Christ himself, chap. ii. 1. And having thus set themselves up as the only inspired teachers, (Jude ver. 16. 19.) they assured their disciples, that being justified by faith without works, believers are under no obligation, either to abstain from sin, or to do what is morally good; that Christ hath purchased for them a liberty to gratify all their passions and appetites; and that Christ will not judge and punish them for so doing, nor for any sin whatever.

These doctrines being extremely agreeable to the corruptions of the human heart, were embraced by many, in the latter part of the first age. Wherefore to stop the mouths of those false teachers, who were now gone abroad among the churches, and to prevent the faithful from being seduced by them, and to establish them in the belief of the things which the Lord himself had taught, and which his apostles had delivered in his name Peter wrote this second epistle, in which he brought these things to their remembrance.

And first of all, in opposition to the calumnies of the false teachers, he assured the brethren to whom this epistle was directed, that Christ had gifted to his apostles, every thing necessary to qualify them for leading mankind to a godly life, and for making them partakers of the divine nature. He had bestowed on them inspiration to know the true doctrines of the gospel, and authority to declare them to the world. From this it followed, that the teachers who pretended to possess a greater illumination than the apostles, or greater authority, were impostors, ver. 3, 4.—And because these seducers taught their disciples, that morality was of no use in procuring salvation, Peter by his apostolical authority, commanded all who professed the gospel, to add to their faith courage, and to courage knowledge,

knowledge, &c. ver. 5.—7.—Declaring, that theſe excellent diſpoſitions would make them fruitful in good works, ver. 8.—That if they were deficient in theſe things they were blind, notwithſtanding their pretenſions to illumination, ver. 9.—Moreover, the practice of good works the apoſtle recommended to them from this important conſideration, that thereby, and not otherwiſe, they would make their calling and election firm, ver. 10.—and have an entrance into the everlaſting kingdom of the Saviour, richly or honourably miniſtred to them, ver. 11.—Theſe things he told them, he would not ceaſe to call to their remembrance while he was in life, although they knew and believed them already, ver. 12, 13.—Withal being ſenſible that he was ſoon to die, he propoſed, by committing his inſtructions to writing in this epiſtle, to put it in their power, after his deceaſe, to have them always in remembrance, as his dying words, ver. 14, 15.

In the mean time, to give the faithful the fulleſt aſſurance of the truth of all the things, which the apoſtles with one conſent had delivered to the churches, and which in part, he was now going to write; more particularly, to give them a perfect aſſurance of Chriſt's being the Son of God, and of his coming to judge the world, which the infidels of that age loudly denied, St. Peter told them, that in making known the power and coming of Chriſt, he and his brethren apoſtles, had not publiſhed a fable cunningly deviſed by Chriſt, and credulouſly received by them. They had the cleareſt evidence of their Maſter's power and coming, ſet before them viſibly, in the honour and glory which he received from the Father, when he was transfigured in their preſence, and a voice came to him from the excellent glory, ſaying, *This is my Son, the beloved, with whom I am well pleaſed.* This voice, ſaid he, we Peter, and James, and John, heard diſtinctly, being with him, on that occaſion, upon the holy mountain, ver. 16.—18.—He added, by theſe proofs of our Maſter's greatneſs, of which we were beholders, we and all mankind, have the ancient prophecies concerning the reſurrection of the dead and the judgment of the world, as well as our Maſter's prophecies concerning theſe events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp ſhining in a dark place, until the day of judgment itſelf dawn, and Chriſt the morning ſtar of that day, ariſe in your hearts, by his perſonal appearance from heaven, ver. 19.—Knowing this firſt, as a circumſtance neceſſary to confirm you in the belief of the ancient prophecies, that no prophecy of ſcripture, is of the prophet's own invention, ver. 20.—But that all the prophets, ſpake their prophecies by the inſpiration of the Holy Ghoſt.

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OLD TRANSLATION.

CHAP. I. 1 Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

GREEK TEXT.

1 Συμεων Πετρος, δȣλος και αποςολος Ιησȣ Χριςȣ, τοις ισοτιμον ἡμιν λαχȣσι πιςιν εν δικαιοσυνῃ τȣ Θεȣ ἡμων, και σωτηρος Ιησȣ Χριςȣ·

2 Χαρις ὑμιν και ειρηνη πληθυνθειη εν επιγνωσει τȣ Θεȣ, και Ιησȣ τȣ Κυριȣ ἡμων.

3 Ὡς παντα ἡμιν της θειας δυναμεως αυτȣ τα προς ζωην και ευσεβειαν δεδωρημενης, δια της επιγνωσεως τȣ καλεσαντος ἡμας δια δοξης και αρετης·

Ver. 1.—1. *Precious faith.* Faith is called *precious,* because it is more essential to men's happiness, than all the things they esteem most precious.

2. *Of our God and Saviour Jesus Christ.* Τȣ Θεȣ ἡμων και Σωτηρος Ιησȣ Χριςȣ. On what authority our translators have rendered this, *of God and our Saviour Jesus Christ,* I know not. Perhaps, they pointed the Greek text thus, Θεȣ, ἡμων και σωτηρος Ιησȣ Χριςȣ. But the propriety of the language does not admit of that punctuation.—Some understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of opinion that the relative *our,* in the first clause, though omitted in the second, is according to the idiom of scripture to be understood as repeated. Yet, as this is disputed, I have not ventured to supply it in the translation of the second clause.—Mill says one of Stephen's MSS. instead of Θεȣ ἡμων και σωτηρος Ιησȣ, hath κυριȣ ἡμων Ιησȣ: and that the Syriac, by which he means the second Syriac version, hath *of our Lord and Saviour Jesus Christ:* and the Arabic, *God and our Saviour Jesus:* in which it is followed by our translators.—I have only to add, that in the following verse *God* is distinguished from *Jesus our Lord;* and that clause hath not the article prefixed to it.

Ver. 2. *The knowledge,* &c. So επιγνωσις signifies, ver. 8. What an high value Peter put on the knowledge of God and of Christ may be known, not only from his account of its efficacy in producing good dispositions and inward peace in men's minds; but from his exhortation,

NEW TRANSLATION.

CHAP. I. 1 *Symeon* Peter, a servant *and apostle* of Jesus Christ, (see 1 Pet. v. i. note 2.) to them *who* have obtained like precious[1] faith with us, through the righteousness *of our God and Saviour* Jesus Christ.[2]

2 Grace and peace be multiplied *to* you, through the knowledge[1] of God, and of Jesus our Lord.

3 (Ὡς, 319.) *Certainly his* divine power hath *gifted to* us, all things[1] *which ARE NECESSARY to* life and godliness, through the *acknowledgement* of him *who* hath called us (δια) to glory[2] and *courage.*[3]

COMMENTARY.

CHAP. I. 1 *Symeon Peter, a servant and apostle of Jesus Christ, to all,* both Jews and Gentiles, *who have obtained like precious faith* in the gospel *with us* believing Jews, through *the righteousness of our God* who, by the prophets, promised that blessing to all nations; *and of our Saviour Jesus Christ,* who hath called us thereto.

2 *May good dispositions, and happiness* temporal and eternal, *be multiplied to you, through the knowledge of God, and of Jesus our Lord,* given you in the gospel.

3 *Certainly God's divine power, hath gifted to us* the apostles of his Son, *all things necessary to* bring mankind to *a godly life, on account of our acknowledgement of his Son, who,* because we acknowledged him, and accompanied him from the beginning, *hath called us to the glorious office of apostles, and to courage* in the exercise of that office.

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tation, ver. 5. to add to their faith knowledge, (see note 4. on that verse,) and from the advice with which he concludes this epistle, chap. iii. 18. *Grow—in the knowledge of our Lord and Saviour.* This knowledge, our Lord likewise highly commended, John xvii. 3. *This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent.*

Ver. 3.—1. *All things which are necessary to life and godliness.* that is, *to a godly life.* The things, gifted by God's divine power to the apostles, to enable them to bring mankind to a holy life, were, 1. A complete knowledge of the doctrines of the gospel.—2. A mouth to preach and defend these doctrines, which their adversaries should not be able to resist.—3. Wisdom to direct them to behave as teachers sent from God, Luke xxii. 15.—4. Miraculous powers, to confirm their doctrine and mission.

2. *Hath called us to glory.* The apostle, 1 Epist. v. 1. denotes the apostolic office by the word *glory.*

3. *And courage.* So I have translated the word αρετης, because *courage,* was one of the spiritual gifts bestowed on the apostles, to fit them for their work. Accordingly, we find two of them praying for courage,

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

4 Δι᾽ ὡν τα μεγιϛα ἡμιν και τιμια επαγγελματα δεδωρηται, ἱνα δια τȣτων γενησθε θειας κοινωνοι φυσεως, αποφυγοντες της εν κοσμῳ εν επιθυμιᾳ φθορας.

5 And besides this giving all diligence, add to your faith, virtue; and to virtue, knowledge;

5 Και αυτο τȣτο δε σπȣδην πασαν παρεισενεγκαντες, επιχορηγησατε εν τῃ πιϛει ὑμων την αρετην, εν δε τῃ αρετῃ την γνωσιν,

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courage, Acts iv. 29. See ver. 5. note 3.—Others translate δια δοξης και αρετης, *by* his *glorious power.*

Ver. 4.—1. *By whom.* If the third verse is read as a parenthesis, the antecedent to the plural relative ὡν will be, *God* and *Jesus.* See, however, chap. iii. 6. note 1. at the end, where it is shewed, that according to the Hebrew idiom, a plural relative may have a singular antecedent: Consequently, *Jesus our Lord* may be intended by St. Peter.—Two or three MSS. have δι᾽ ȣ here.

2. *Precious promises.* The apostle means, all the promises of the gospel; which he calls *great,* because the things promised, are the grandest that can be conceived by the human mind; such as the pardon of sin, the favour of God, the return of Christ, the resurrection of the dead, the judgment of the world, &c. He likewise calls them *precious,* because of their efficacy to make us partakers of the divine nature: a possession more precious than all the riches in the universe.

3. *From the corruption:* This name, the apostle gives to vicious actions in general, because they tend to destroy, both the souls and the bodies of men.

Ver. 5.—1. *Join,* &c. Επιχορηγησατε. Knatchbull supposing that the apostle alludes here to the ancient chorus in which they danced holding one another by the hand, would have this translated, *join hand in hand with your faith, courage, and with courage knowledge,* &c. —Others, because χορηγεω and επιχορηγεω signify to furnish the expence necessary to a chorus, are of opinion that the clause should be translated, *minister,* or *supply by your faith, courage,* &c. in which sense επιχορηγεω is used in ver. 11. of this chapter.

2. *To your faith. Faith* being here distinguished from *knowledge,* means a general disposition to know and do the will of God, which one may possess who has not attained an extensive knowledge of the will of God: or it may mean, a general belief of the divine original of the gospel, such as those were impressed with who embraced it on their first hearing the apostles preach. See note 4. on this verse.

4 (Δι' ὡν) *By whom*[1] *the greateſt, even precious promiſes,*[2] *are gifted to us,* that by theſe *ye* might *become* partakers of the divine nature, *fleeing away from* the corruption[3] *which* is in the world through luſt.

4 *By whom the greateſt, even precious promiſes, are revealed to us* apoſtles with a commiſſion to publiſh them, *that by* believing *them, ye might become partakers of the divine nature,* the holineſs and immortality of God, *fleeing away from* all *the vices which are practiſed by the wicked, through* the prevalence of fleſhly *luſts.* See 1 Pet. iv. 3.

5 (Και αυτο τυτο δε, 107.) And *FOR this very reaſon indeed,* giving all diligence, *join*[1] (εν) to your faith[2] *courage*[3] and to *courage* knowledge;[4]

5 *And for this very reaſon indeed,* that we make known to you the promiſes of the goſpel, *giving the greateſt diligence, do ye join to your* precious *faith,* (ver. 1.) *courage* to maintain it under perſecution, *and to courage,* increaſing *knowledge* of the goſpel doctrine.

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3. *Courage.* Αρετην, from Αρης Mars. This Greek word, is commonly uſed by the poets, to denote *military courage.* It has the ſame ſenſe likewiſe in ſome proſe writers. Afterward, it came to ſignify *virtue,* or a right moral conduct in general. Thus, Philip. iv. 8. *If there be any* (αρετη) *virtue, any praiſe.* But as αρετη is mentioned by Peter among a number of particular virtues, it cannot ſignify a right moral conduct in general, but agreeably to the orignal ſenſe of the word, it means here, *courage* to profeſs one's faith. In the firſt age, the diſciples of Chriſt were often accuſed before the heathen magiſtrates of being Chriſtians. On ſuch occaſions it was incumbent on them to acknowledge it, notwithſtanding they expoſed themſelves thereby to perſecution; becauſe by boldly profeſſing their faith, they not only encouraged each other to perſevere in their Chriſtian profeſſion, but they maintained the goſpel in the world. Accordingly, Chriſt ſolemnly charged all his diſciples to confeſs him before men, and threatened to inflict the ſevereſt puniſhment on thoſe who denied him, Matt. x. 32, 33. But to this difficult and dangerous duty, no ſmall degree of fortitude being neceſſary, the apoſtle Peter ordered the brethren of Pontus to *add to their faith courage.*—In the preſent ſtate of the world indeed the profeſſion of the goſpel does not commonly expoſe us to perſecution. Nevertheleſs, it is ſtill neceſſary to *join to our faith courage* in profeſſing and defending our faith, that when infidels ridicule the doctrines of the goſpel, or when the wicked openly tranſgreſs its precepts, we may not by our ſilence appear to be aſhamed of our faith and practice as Chriſtians, nor ſuffer the young and unſtable to be drawn away by the error of the wicked.

4. *And to courage knowledge.* In the firſt age, the ſermons and miracles of the apoſtles often produced a ſtrong conviction of the divine

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlinefs;

7 And to godlinefs, brotherly-kindnefs; and to brotherly-kindnefs, charity.

8 For if thefe things be in you, and abound, they make *you that ye fhall* neither *be* barren nor unfruitful in the knowledge of our Lord Jefus Chrift.

9 But he that lacketh thefe things is blind, and cannot fee far off, and hath forgotten that he was purged from his old fins.

6 Εν δε τῃ γνωσει την εγκρατειαν, εν δε τῃ εγκρατειᾳ την ὑπομονην, εν δε τῃ ὑπομονῃ την ευσεβειαν,

7 Εν δε τῃ ευσεβειᾳ την φιλαδελφιαν, εν δε τῃ φιλαδελφιᾳ την αγαπην.

8 Ταυτα γαρ ὑμιν ὑπαρχοντα, και πλεοναζοντα, ουκ αργους ουδε ακαρπους καθιστησιν εις την του Κυριου ἡμων Ιησου Χριστου επιγνωσιν.

9 Ὡ γαρ μη παρεστι ταυτα, τυφλος εστι, μυωπαζων, ληθην λαβων του καθαρισμου των παλαι αυτου ἁμαρτιων·

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vine original of the gofpel, in perfons who never had heard of the gofpel before. Such, on their believing, muft have had a very imperfect underftanding of the doctrines and precepts of the gofpel. It was therefore neceffary that fuch fhould join to their faith, the knowledge of thefe things: efpecially as the influence of the gofpel on men's temper and conduct, refults in a great meafure from their knowledge of its doctrines, precepts, and promifes. It is ftill neceffary, therefore, that Chriftians be at pains to increafe their knowledge of fpiritual things, that they may have grace and peace multiplied to them, ver. 2. and become partakers of the divine nature, ver. 4.—By γνωσις, in this verfe, Benfon thinks *prudence*, to prevent *courage* from degenerating into rafhnefs, is meant.

Ver. 6.—1. *And to knowledge* (εγκρατειαν) *temperance.* This virtue confifts, in a confirmed habit of governing all the affections, paffions, and appetites of our nature, in a proper manner, by placing our affections on proper objects, by reftraining our angry paffions, and by gratifying our appetites in moderation. Where this virtue fubfifts, temptation can have little influence.

2. *And to temperance patience.* This virtue confifts, in bearing all kinds of afflictions meekly and quietly, in the hope, whether of reward, or of deliverance, Rom. viii. 25. Heb. xii. 1. James v. 11. It differs from *courage* in this, that it is exerted under the actual fuffering of evil; whereas *courage* is exerted, in encountering evil, with a view to avert it.

3. *And to patience godlinefs.* By defiring us to join godlinefs to patience the apoftle teaches us, that *piety*, or a firm belief of the wifdom

6 And to knowledge, temperance; [1] and to temperance, patience; [2] and to patience, godlineſs; [3]

6 *And to knowledge, the government of your paſſions, and to the government of your paſſions, patience* under afflictions, *and to patience, piety.*

7 And to godlineſs, *the love of the brethren; and to the love of the brethren, love* [1] *TO ALL MEN.*

7 *And to piety, the love of your Chriſtian brethren, and to the love of the brethren, love to all men,* not excepting enemies and perſecutors.

8 For *theſe* things *being* in you, and *abounding, make* YOU *TO BE neither ſlothful* nor unfruitful, [1] in the knowledge of our Lord Jeſus Chriſt.

8 *For theſe virtues being in you and abounding,* will *make you to be neither ſlothful* in endeavouring to do, *nor unfruitful in* actually doing, theſe good works, which *the knowledge of our Lord Jeſus Chriſt* leads men to perform.

9 (Γαρ, 98.) But he *who hath not* theſe things is blind, [1] *ſhutting his eyes,* [2] *AND taking up a forgetfulneſs of the purification of* his old ſins. [3]

9 *But, he who hath* neither the good diſpoſitions, nor the good actions I have recommended, *is* wilfully *blind, ſhutting his eyes* againſt the light, *and is at pains to forget* the vow, which he made at his baptiſm, *to purify himſelf from his former ſins.*

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wiſdom and goodneſs of the divine diſpenſations, is the only foundation, by which patience can be effectually ſupported.

Ver. 7. *And to the love of the brethren, love to all men.* This chain of virtues, the apoſtle begins with *faith,* becauſe it is the root from which they muſt all ſpring; and ends with *love,* becauſe it is the point to which they all tend. Dr. Weſſel of Groningen, one of the reformers, obſerved on this paſſage, That the Spirit of God, hath, by Peter, eſtabliſhed this the only *Bull of Indulgence,* whereby an entrance into the kingdom of God is obtained.

Ver. 8. *Slothful nor unfruitful.* The apoſtle, in the preceding verſes, having recommended the acquiſition of virtuous diſpoſitions, he in this tells us, that theſe diſpoſitions muſt lead us to good works.

Ver. 9.—1. *Is blind.* Goods works, being the natural fruits of the knowledge of Chriſt, the perſon who pretends to have the knowledge of Chriſt, and yet does no good works, is blind with reſpect to the nature of the Chriſtian religion. The Jews, though very faulty in their actions, gloried in the knowledge of true religion, which they derived from the Moſaic revelation; and took to themſelves the pompous appellation of *guides of the blind* Gentiles. Rom. ii. 19. This therefore may have been intended as a rebuke to them.

2. *Shutting his eyes.* Μυωπαζων, according to Bochart, this word comes from μυειν τας ωπας, to ſhut the eyes. The apoſtle uſes this word, to ſhew that the blindneſs of which he ſpeaks was wilful.

3 *The*

10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall:

10 Διο μαλλον, αδελφοι, σπυδασατε βεβαιαν ὑμων την κλησιν και εκλογην ποιεισθαι· ταυτα γαρ ποιυντες υ μη πλαισητε ποτε.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

11 Οὑτω γαρ πλυσιως επιχορηγηθησεται ὑμιν ἡ εισοδος εις την αιωνιον βασιλειαν τυ Κυριυ ἡμων και σωτηρος Ιησυ Χριςυ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

12 Διο υκ αμελησω ὑμας αει ὑπομιμνησκειν περι τυτων, καιπερ ειδοτας, και εςηριγμενυς εν τη παρυση αληθεια.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance;

13 Δικαιον δε ἡγυμαι, εφ' ὁσον ειμι εν τυτω τω σκηνωματι, διεγειρειν ὑμας εν ὑπομνησει·

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3. *The purification of his old sins.* This expression, which is an allusion to baptism, together with Ananias's words to Paul, Acts xxii. 16. *Arise and be baptized, and wash away thy sins,* is thought by many to imply, that in baptism, the guilt of former sins is washed away. But Paul himself, hath taught the sound meaning of Ananias's words: Heb. x. 22. *Having your hearts sprinkled from an evil conscience, and your body washed with clean water.* Besides Peter in his 1 Epist. iii. 21. tells us expressly, that *baptism, is not the washing away of the filth of the flesh, but the answer of a good conscience towards God:* in which respect, it resembles circumcision, *which is not that which is outward, but of the heart,* by cutting off all irregular passions and appetites. The washing in baptism, therefore, is not a real, but an emblematical washing of the sinner, from the guilt of his sins. Which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise. For, as the burying of the baptized person in the water, is an emblem of his death, the raising him out of the water, is an emblem of his resurrection to eternal life, if he forsakes his sins.

Ver. 10. *Make your calling and election sure.* The original word βεβαιαν signifies *firm.* The Vulgate version is, *that by good works, ye make your calling and election firm.* And Beza tells us, that he found the same reading in two Greek MSS.—As men's election to eternal life

10 Wherefore the rather, brethren, *earneſtly endeavour* to make your calling and election ſure. ' *For doing* theſe things, ye ſhall never *at any time* fall.

10 *Wherefore, the rather* that men are apt to forget their vows, do ye *brethren earneſtly endeavour, to make your calling* as the ſons of God, *and election* as his church, *ſure*, by doing good works. *For continuing to do theſe things, ye ſhall never at any time fall* from your calling and election.

11 (Γαρ, 97.) *And thus, there ſhall be richly miniſtred to you*, (ἡ εισοδος) *an entrance* into the everlaſting ' kingdom of our Lord and Saviour Jeſus Chriſt.

11 *And thus* not failing, *there ſhall be, in the moſt honourable manner, an entrance afforded to you into the everlaſting kingdom erected by our Lord and Saviour Jeſus Chriſt*, and a place allotted to you there, ſuitable to the degree of virtue ye have attained.

12 Wherefore I will not *neglect* to put you always in remembrance *concerning* theſe things, although ye *know, and are* eſtabliſhed in the preſent truth. (See 1 John ii. 21.)

12 *Wherefore*, as it is in this manner only that ye can enter, *I will not neglect to put you always in mind of theſe things, although ye know and are eſtabliſhed in* the perſuaſion *of the truth which at preſent I am inculcating*; namely, that by doing good works ye ſhall enter honourably into Chriſt's kingdom.

13 Yea, I think it *fit*, as long as I am in this tabernacle, ' to ſtir you up, by putting YOU in remembrance.

13 *Yea, I think it ſuitable* to my office as an apoſtle, *as long as I am in this body, to ſtir you up* to practice all the Chriſtian virtues, *by putting you in remembrance* that they are neceſſary to your entrance into Chriſt's kingdom.

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life, cannot be made more firm than it was at firſt; and as *calling* is here put before *election*, it is reaſonable to think, the apoſtle is ſpeaking of the brethren's *calling* and *election* to be the church and people of God, which they were to make firm by adding to their faith courage, &c. eſpecially as it is ſaid, *if ye do theſe things, ye ſhall never at any time fall*; namely, from your election. Accordingly the word *fall*, is uſed to ſignify the rejection of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi. 11.

Ver. 11. *Everlaſting kingdom.* Since we are told, 1 Cor. xv. 24. That after the judgment, Chriſt will deliver up the kingdom to the Father, we muſt not think the kingdom into which the righteous ſhall enter after the judgment, is called *the everlaſting kingdom of Chriſt*,

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

14 Ειδως ότι ταχινη εςιν ἡ αποθεσις τȣ σκηνωματος μȣ, καθως και ὁ Κυριος ἡμων Ιησȣς Χριςος εδηλωσε μοι.

15 Moreover, I will endeavour that ye may be able after my decease to have these thing always in remembrance.

15 Σπȣδασω δε και ἑκαςοτε εχειν ὑμας μετα την εμην εξοδον, την τȣτων μνημην ποιεισθαι.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

16 Ου γαρ σεσοφισμενοις μυθοις εξακολȣθησαντες εγνωρισαμεν ὑμιν την τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ δυναμιν και παρȣσιαν, αλλ' εποπται γενηθεντες της εκεινȣ μεγαλειοτητος,

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Christ, because it will for ever be governed by him. *The kingdom of Christ* being the genitive of *the agent*, and not *of possession*, means the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises, he will at length fully establish. This kingdom is fitly called *everlasting*, because after it is delivered up to the Father it will continue throughout all eternity. Some MSS. instead of αιωνιον, read here ȣρανιον or επȣρανιον. The MS. from which the Ethiopic version was made, instead of Κυριȣ read Θεȣ. But the common reading is best supported.

Ver. 13. *As long as I am in this tabernacle, to stir you up.* Here, the apostle seems to apologize to the brethren, for writing a second letter to them, so soon after the first.—He calls his body σκηνωμα, *a tabernacle*, to intimate, that the soul is a distinct substance from the body, that its continuance in the body is of short duration, and that its departure is easy.

Ver. 14. *Even as our Lord Jesus Christ hath shewed me*; meaning the revelation which Christ made to him, John xxi 18, 19. But because he says, this was soon to happen, Estius following Hegesippus, thinks he speaks of some new revelation, signifying that he was to die soon. However, as our Lord, in the before mentioned revelation, told him he was to die *when he was old*, he might, from his own great age without any new revelation, know that his death was to happen soon.

Ver. 15. *May be able after my decease, to have these things always in remembrance.* The apostle's care in this, was highly commendable; because the most important truths, if they are not remembered, have no influence

14 Knowing, that *the putting away of my tabernacle, is soon TO HAPPEN*, even as our Lord Jesus Christ hath shewed me.[1]

15 (Δς, 106.) *Therefore*, I will *carefully endeavour*, that ye may be able after my decease, to have these things always in remembrance.[1]

16 For (see the View and Illustration here,) we have not followed cunningly devised fables,[1] when we made known *to* you (1 Ep. i. 5. 13.) the power and coming of our Lord Jesus Christ, but were (εποπται) *beholders*[2] of his *greatness*,[3]

14 I am the more earnest in this, *knowing that my death is soon to happen, even in the manner our Lord Jesus Christ hath shewed me*, before he ascended into heaven.

15 *Therefore, I will carefully endeavour*, by writing these things in this epistle, *that ye may be able*, through frequently reading them, *after my decease to have these things always in remembrance* as my dying words.

16 *For we have not published cunningly devised fables*, like those fabricated by the heathen priests concerning the appearance of their gods on earth, *when we made known to you, the power and coming of our Lord Jesus Christ* from heaven, to raise the dead and introduce his people into his kingdom. *But were beholders of his greatness* as the Son of God and Judge of the world, in the things which happened at his transfiguration,

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ence on the mind.—The gradation in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some revealed truths with which they were acquainted: He proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed to put them in remembrance of these things, after his death. Wherefore the ministers of the gospel, following Peter's example, ought to insist most on the things which are of most importance to their people, although they are already well-instructed in them; the influence of truth depending, not so much upon the knowledge, as upon the frequent recollection of it.

Ver. 16 *We have not followed cunningly devised fables.* The word σεσοφισμενοις in its bad sense, denotes, as Benson remarks, that which hath a false appearance of wisdom and goodness.—From the apostle's using the term εποπται, *beholders*, in the end of the verse, it is probable that the cunningly devised fables of which he speaks, were those concerning the appearance of the heathen gods on earth in human forms, which the heathen priests had contrived to aggrandize their particular temples, and which the legislators and statesmen had adopted for the purpose of supporting the popular religions. To gain the greater credit to these fables, the priests and statesmen instituted what they called the mysteries of the gods, in which the fabulous appearances of the gods were represented in mystic shews.

17 For he received from God the Father honour and glory, when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard,

17 Λαϐων γαρ παρα Θεου πατρος τιμην και δοξαν, φωνης ενεχθεισης αυτῳ τοιασδε ὑπο της μεγαλοπρεπους δοξης· Ουτος εςιν ὁ υἱος μου ὁ αγαπητος, εις ὃν εγω ευδοκησα.

18 Και ταυτην την φωνην ἡμεις ηκουσαμεν εξ ουρανου

But one particular shew, none but the fully initiated were permitted to behold. Hence they were called Εποπται *Beholders*. See the following note.—In this passage the apostle, I suppose, meant to tell us that the account which he and his brethren gave of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real trasaction of which they were Εποπται *beholders*.

2. *For we were* εποπται *beholders*. The initiated into the greater mysteries, were called εποπται *beholders*, because they were admitted to behold a shining image which represented the supreme God, and heard an hymn in which his attributes were described and celebrated. In opposition to these vain mysteries, St. Peter places the much more grand and important mystery, of the transfiguration, in which as our Lord told *the* εποπται *beholders*, there was exhibited, both a visible example and a proof of the glory wherein, as the Son of God, he will appear at the last day to judge the world, Mat. xvi. 27. In our Bibles εποπται is translated *eye-witnesses*; but the proper term for eye-witnesses is αυτοπται, Luke i. 2.

3. *Of his greatness*. The change which our Lord produced in his own body, when he transfigured himself so that his face shone as the sun, and his garments became white as the light by his body shining through them, together with the voice which came to him from the magnificent glory, is called by Peter *his* Μεγαλειοτης, *greatness*, both because *the transfiguration* was an example and proof of his power to change our corruptible body into one which is incorruptible, and because *the voice* was a declaration from God, assuring the (Εποπται) *beholders* that he is his Son. These beholders were three in number, that the credit of so great a miracle might not rest on the testimony of one person only, but be supported by the concurring testimony of a sufficient number of credible witnesses —The appearing of Moses and Elijah at the transfiguration, was not only an honour done to Jesus in his humbled state, but a proof from fact, that the dead have not lost their existence, and that God's beloved Son hath the keys of Hades and of death, Rev. i. 18. In the transfiguration therefore, having not only an image of the power and glory with which Christ will return to raise the dead and judge the world, but a proof that he will actually return and accomplish these great events, the promise of his coming is worthy of the highest credit.

Ver. 17.

17 (λαβων γαρ, 94.) *when indeed he received* from God the Father, honour and glory, *a voice of this kind being brought to him* [1] from the *magnificent* glory, [2] This is my *Son, the beloved,* (εις, 143.) *with* whom I am well pleased. [3]

18 And this voice *we heard brought from heaven,* [1]

17 *When indeed he received from God the Father honour and glory,* beyond what is competent to men or even to angels, (φωνης. See 1 Cor. xiv. 10. note.) *a speech of this kind being brought to him from the magnificent glory* in which God dwells: *This is my Son, the beloved, with whom I am* always *delighted.*

18 *And this voice* declaring Jesus to be God's Son, *we* Peter, James,

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Ver. 17.—1. *A voice of this kind being brought to him.* The voice was not addressed to Jesus, but to the three apostles. Nevertheless, as it spake of Jesus in his hearing, it might be said to have been *brought to him.*

2. *From the magnificent glory.* Μεγαλοπρεπους; literally, *the greatly becoming* glory. This was different from the glory in which Moses and Elijah appeared, Luke ix. 31. being *the glory of God* which Stephen beheld, Acts vii. 55 and *the glory of the Lord* in which Christ will come to judgment, Mark viii. 38.—At the transfiguration, it had the appearance of *a bright* or shining *cloud,* Matt. xvii. 5. which by the Jewish doctors was called *the schechinah;* but in the Old Testament it is termed *the face of God*; and by St. Paul, *the presence of the Lord, and the glory of his power,* 2 Thess. i. 9.—This glory, or fiery shining cloud, appeared to the patriarchs when the Deity was pleased to make them sensible of his presence. In particular, this glory appeared to Moses at the bush, and on mount Sinai at the giving of the law. Hence he is said to have conversed with God *face to face,* Exod. xxxiii. 11. It accompanied the Jews in their journeyings from Egypt and through the wilderness, in form like a pillar of fire. On these occasions its brightness was softened by the cloud which attended it. See 1 Cor. x. 1. note 2.—When it appeared to Saul on the road to Damascus, it shone with a brightness above that of the sun. But in its greatest splendor it cannot be looked on with mortal eyes. Hence it is called, 1 Tim. vi. 16. Φως απροσιτον *the light which no man* can approach.

3. *With whom I am well pleased.* The Vulgate version, adds *hear ye him;* and all the evangelists mention these words as spoken on this occasion. They are a plain allusion to Moses's prophecy, Deut. xviii 15. And being directed to the disciples, God thereby intimated that Jesus is the prophet foretold by Moses, to whom the Israelites were to hearken. Benson supposes, that, as at the transfiguration Moses and Elijah represented the law and the prophets, the uttering of the words, *hear ye him,* after they disappeared in the cloud, was intended as a declaration by action, that the dispensation of the law and the prophets was removed, and that from thenceforth mankind were to hearken to God's Son speaking to them in his gospel.

when we were with him in the holy mount.

ενεχθεισαν, συν αυτῳ οντες εν τῳ ορει τῳ ἁγιῳ.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

19 Και εχομεν βεβαιοτερον τον προφητικον λογον, ᾡ καλως ποιειτε προσεχοντες, ὡς λυχνῳ φαινοντι εν αυχμηρῳ τοπῳ, ἑως ȣ ἡμερα διαυγαση, και φωσφορος ανατειλῃ εν ταις καρδιαις ὑμων.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

20 Τȣτο πρωτον γινωσκοντες, ὁτι πασα προφητεια γραφης, ιδιας επιλυσεως ȣ γινεται.

Ver. 18.—1. *We heard brought from heaven*, that is, *from God*. For in this, as in other passages, *heaven* signifies *God*, Luke xv. 21. *I have sinned against heaven*. Besides from the voice itself it is evident that it was uttered by God: *This is my Son the beloved*. And being directed to the three disciples, they could not but attend to it, and know that it was their master of whom these words were spoken.

2. *In the holy mountain*. Peter calls this mountain *holy*, on account of the appearance of God thereon, at the transfiguration. In this he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to put off his shoes, because *the place where he stood was holy ground*, Exod. iii. 5.—Concerning the mountain on which our Lord was transfigured, See Harmony, 2 edit. p. 301.

Ver. 19.—1. *We have the prophetic word* (Βεβαιοτερον) *more firm*. This, which is Oecumenius's translation, is the true literal translation of the passage, as Benson hath shewn by examples from Socrates and Josephus. Besides the Greek word (Βεβαιοω) signifies *to confirm*, or *make firm*. 1 Cor. i. 6. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. and vi. 16 *an oath* (εις βεβαιωσιν) *for confirmation*. The comparative (βεβαιοτερον) may therefore be ranslated *more confirmed*. What the prophetic word was, which was made more firm by the transfiguration, is explained, chap. iii. 2. Sir Isaac Newton thought, it was St. John's prophecies in the Revelation. But it is not certain that the Revelation was published when Peter wrote: wherefore, the common translation of this passage, which represents the *word of prophecy* as more sure than the miracle of the transfiguration, is utterly wrong.

being with him (εν, 169.) *on* the holy *mountain.*[2]

19 (Και, 212.) *And so* we have *the prophetic word* (chap. iii. 2.) *more firm,*[1] *to which* ye do well *to take heed, as to a lamp shining* in a dark place;[2] until the day dawn,[3] and (Φωσφορος) the *morning star*[4] arise in your hearts.

20 Knowing this first, that no prophecy *of scripture is of private invention.*[1]

and John, *heard brought from God,* being *with him on the holy mountain.*

19 *And thus, we* apostles, and all men, *have the word of the Jewish prophets,* and of Christ himself, concerning his coming to raise the dead and judge the world, made *more firm; to which ye* will *do well to take heed, as to a lamp shining in a dark place, until the day* of judgment *dawn, and* Christ surrounded with the glory of the Father appear, like *the morning star,* which by assuring you of his coming, may be said to *arise in your hearts.*

20 To receive comfort and direction from the prophetic word, ye must *know this first, that no prophecy of scripture is of the prophet's own invention.*

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2. *As to* (λυχνῳ) *a lamp shining in a dark place.* Αυχμηρῳ, *Nasty;* such as a dungeon, which is commonly dark. The present state of mankind, in respect of their knowledge of spiritual things, is fitly compared to *the darkness of night.* During this night of darkness, the prophecies concerning the resurrection, judgment, final issues of things, &c. contained in the writings of the prophets and apostles, perform the office of a lamp, by cheering and directing us in our journey through life.

3. *Until the day dawn.* The future state, which is to *dawn* or begin with Christ's appearing to judgment, is fitly called *the day,* because of the clear knowledge we shall then attain of spiritual matters, and because it will be one never ending day, without any night.

4. *The morning star arise in your hearts.* Our Lord calls himself, *the bright and morning star,* Rev. xxii. 16. because when he comes from heaven to judge the world, being surrounded with the glory of the Father, that bright light at a great distance, will have the appearance of a star; which he termed *the morning star,* because it will usher in the day of judgment. This star, the apostle represents as arising in men's hearts, because its appearing, will produce in their hearts the fullest conviction, of the truth of all Christ's promises.

Ver. 20. *Is of private invention.* Ιδιας επιλυσεως. That the Greek word, which I have translated *invention,* hath that signification in any other Greek book, I will not take upon me to affirm. But, this I will venture to say, that the subsequent verse plainly leads to that meaning. If so, why should not the scope of the context, determine the meaning of the word? In translating prophane authors, critics and dictionary writers give uncommon meanings to words, on no other authority, but that the scope of the passages

21 For the prophecy came not in old time by the will of man; but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

21 Ου γαρ θεληματι ανθρωπυ ηνεχθη ποτε προφητεια, αλλ᾽ ὑπο πνευματος ἁγιυ φερομενοι ελαλησαν οἱ ἁγιοι Θευ ανθρωποι.

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where they are found leads to that meaning. So Vitringa and Lowth tell us Prelim. Diſſ. Iſaiah p. 39. In particular, what other reaſon had the Greek commentators, for interpreting μεμερισαι, 1 Cor. vii. 34. τυτ' εςι, διαφερυσι αλληλων, *They differ from another?* In like manner, what other reaſon had our Engliſh tranſlators, for rendering Luke iii. 13. πρασσετε *Exact no more than that which is appointed you:* and for rendering εξυσια 1 Cor. xi. 10 *a vail:* and πνευματα, 1 Cor. xiv. 12. *Spiritual gifts:* and for tranſlating υ κατεναρκησα, 2 Cor. xi 8. *I have not been chargeable?* However, not to reſt the tranſlation of επιλυσις, ſolely on the ground of neceſſity, I obſerve, that it comes from the word επιλυω which ſignifies *to untie a knot, to unlooſe a bundle* ſo as to diſcloſe what it contains. Now, as a prophecy is a thing hidden from the prophet himſelf, till it is diſcovered to him by the Spirit, the diſcovery of it to him, may very properly be expreſſed by the word (επιλυσις) *untying:* conſequently the clauſe, *no prophecy*

CHAP. II.

View and Illuſtration of the Subjects diſcourſed of in this Chapter.

THE entrance of falſe teachers into the church, their impious doctrines, their ſucceſs in perverting many, and the influence of their doctrines in corrupting the morals of their diſciples, were all very early made known by the Spirit to the apoſtle Paul; as we learn from his ſpeech to the elders of Epheſus, and from his epiſtles to the Theſſalonians, to Timothy, and to Titus. The ſame diſcoveries were made to the apoſtles Peter and John and Jude, who as well as Paul, publiſhed them in their writings, that the faithful might oppoſe theſe falſe teachers, and confute their errors, as ſoon as they appeared.

With this benevolent deſign, therefore, Peter, in his ſecond chapter, recorded the revelation which was made to him, concerning the falſe teachers who were to ariſe in the church, and concerning their deſtructive ways. But leſt the proſpect of theſe

21 For, *never at any time, was prophesy brought by the* will of man, but *the* holy men of God spake, *being moved*[1] by the Holy Ghost. (See 2 Tim. iii. 16.)

21 *For never, either anciently or lately, was prophecy uttered by the will of the prophet, but the holy prophets of God, spake* their prophecies, *being inspired by the Holy Ghost.* So that the prophecies recorded in the scriptures, are not the words of men, but of God.

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prophecy of scripture is of private untying, means, that the prophet did not make it known to himself: it is not of his own invention, or finding out.—If the reader desires to know the various interpretations which have been given of this passage, he may consult Benson in loc. who rightly observes, "that this text says nothing about "any man's interpreting or explaining the scriptures, but declares "how the prophets who wrote the scriptures, came by the know-"ledge of the things they wrote."

Ver. 21. *Spake, being moved by the Holy Ghost.* Φερομενοι literally *being carried;* not, however, like the heathen priestesses, by the agency of evil spirits who deprived them of the exercise of all their faculties, (See 1 Cor. xiv. 32. note 2.) but by the inspiration of the Spirit of God, during which they had the entire use of their rational powers.

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these great evils, might have grieved the faithful too much, as if God had forsaken his church, he observed by way of preface, that in the Jewish church there were false prophets, even as among the disciples of Christ there were to be false teachers, who, in a covert manner, would introduce most destructive heresies, denying even the Lord who bought them, ver. 1.—and by their vicious manners, would occasion the gospel to be evil spoken of, ver. 2.—These false teachers, Jude describes, as in part actually come when he wrote his epistle, and mentions their perverting the grace of God to lasciviousness. Both apostles, I suppose, spake of the Nicolaitans, whose deeds our Lord hated, Rev. ii. 6. 15. and of the pestilent sects which sprang from them; namely the Gnostics, Carpocrations and Menandrians. See 1 John, pref. sect. 3.—Farther St. Peter foretold, that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words; but should at length suffer condign punishment, ver. 3.—Of these feigned words, the most destructive it seems were, their confidently affirming,

affirming, that God is ſo good that he will not puniſh men for their ſins. For in confutation of that peſtilent error, Peter appealed to the puniſhment of the angels who ſinned, and of the old world, and of Sodom and Gomorrha, as clear proofs from facts, that ſooner or later God will not ſpare impenitent ſinners, ver. 4, 5, 6.—By what other feigned words, the falſe teachers were to make merchandiſe of the people, Peter has not ſo plainly inſinuated; but from his appealing to the puniſhment of the antediluvians and Sodomites, in proof that heretical teachers and their diſciples ſhall not eſcape, and from what he ſays, ver. 10. and downwards, concerning the practices of theſe men, it may be preſumed, that they were falſehoods, contrived to make the indulgence of their luſts conſiſtent with their hope of ſalvation. If this was the nature of their doctrine, it accounts for the great ſucceſs of theſe teachers in making diſciples; for with the bulk of mankind, inſtructors are moſt acceptable when they flatter the multitude in their vices.

But leſt it might be alleged, that the flood, which deſtroyed the old world, and the fire, which fell on the cities of the plain, were natural events, in which the wicked were no more concerned than the righteous, St. Peter in deſcribing the deſtruction of the antediluvians and Sodomites, took care to mention the deliverance of Noah and Lot, as evident proofs, that theſe puniſhments fell on the wicked by the immediate interpoſition of God, ver. 7, 8.—And from the whole he draws this concluſion; the Lord is able and willing to deliver the godly, and to reſerve the wicked to the day of judgment to be puniſhed, ver. 9.—So that the righteous, have no reaſon to fear their being involved with the wicked, in the everlaſting deſtruction which in the end is to fall on them.—Farther, that the faithful might know who the falſe teachers and wicked men are, that ſhall be puniſhed at the judgment, the apoſtle told them, they are thoſe eſpecially, who go after the fleſh in the luſts of pollution, and who deſpiſe government, that is, the wholeſome laws of the countries where they live, and ſpeak evil of magiſtrates, ver.

Old Translation.

CHAP. II. 1 But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily

Greek Text.

1 Εγενοντο δε και ψευδοπροφηται εν τω λαω, ὡς και εν ὑμιν εσονται ψευδοδιδασκαλοι, οἱτινες παρεισαξουσιν

Ver. 1.—1. *Privily introduce.* So the word παρεισαξουσι properly ſignifies, as is plain from the uſe of the verbal noun, παρεισακτους *privily*

ver. 10.—characters, by which false teachers in all ages, have been distinguished. For their errors have constantly ended in the gratification of their lusts; and they themselves have always hated laws and magistrates, because they restrained and punished their enormities. But the apostle justly observed, that persons of this stamp, by their own corruptions destroy themselves, both in the present and future life, ver. 12.—Then described the rioting of the false teachers, at the love-feasts of the church, together with their lasciviousness, ver. 13, 14.—And by remarking, that they followed in the way of Balaam, he insinuated, that in opposition to their own knowledge and conscience, they, for the sake of drawing money from their disciples, taught them to indulge themselves in all kinds of sensuality, ver 15. 16.—Next, because these teachers never delivered any instructions really useful, the apostle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—while in the mean time, to draw disciples after them, they boasted of the excellency of their doctrine by which they permitted those to live in lasciviousness, who, by receiving the gospel, had separated themselves from the wicked heathens, ver. 18.—But of the miserable state into which they brought their disciples, by promising them liberty from the restraint of all laws human and divine, these teachers were glaring examples; being themselves slaves to their own lusts, which is a much worse condition than to be under the restraint of good laws, ver. 19.—He therefore told the disciples of these teachers, that if, after fleeing away from the pollutions of heathenism by professing the gospel, they were again entangled in the same pollutions through the base arts of their teachers, they would become even more vicious than formerly, ver. 20.—So that it had been better for them, never to have known the way of righteousness, than having known it to forsake it, ver. 21.—For in that case, they would be like to dogs who turn again to their own vomit, and to the washen sow which returns to its wallowing in the mire, ver. 22.

NEW TRANSLATION.

CHAP. II. 1 But there were also false prophets among the people, even as among you there *will* be false teachers, who *will privily introduce*[1] *destruc-*

COMMENTARY.

CHAP. II. 1 *But*, now that I am speaking of the divinely inspired Jewish prophets, I must remind you, that *there were also false prophets among the Jews, even as among you* Christians *there will be false teachers,*

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vily brought in, Gal. ii. 4.—Jude uses a word of the same composition, in the same sense: ver. 4. *Certain men* παρεισέδυσαν *have crept in privily,*

ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 And many ſhall follow their pernicious ways; by reaſon of whom the way of truth ſhall be evil ſpoken of.

αἱρεσεις απωλειας, και τον αγορασαντα αυτους δεσποτην αρνουμενοι, επαγοντες ἑαυτοις ταχινην απωλειαν.

2 Και πολλοι εξακολουθησουσιν αυτων ταις απωλειαις, δι᾽ ὁυς ἡ ὁδος της αληθειας βλασφημηθησεται.

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privily. By uſing the word under conſideration, Peter intimated, that the hereſies, of which he ſpeaks, were to be introduced under the colour of true doctrine, in the dark as it were, and by little and little; ſo that the people would not diſcern their real nature.

2. *Deſtructive hereſies.* Literally, *hereſies of deſtruction.* This is what grammarians call the *genitive of the agent;* hereſies which cauſe deſtruction.—The word tranſlated *hereſy*, hath a middle ſignification in ſcripture, as well as in prophane authors. For as it ſignifies ſimply *a choice*, it is uſed to expreſs any ſyſtem of opinions in philoſophy or religion, whether true or falſe, which a perſon hath choſen to adopt. Thus, Paul ſaid to king Agrippa, Acts xxvi. 5. *after the moſt ſtraiteſt* (αἱρεσιν hereſy) *ſect of our religion*, &c. But by Peter in this paſſage, it is uſed to ſignify opinions known to be falſe, taken up to gratify pride, ambition, covetouſneſs, luſt, or other evil paſſions. Hence Paul tells Titus, chap. iii. 11. That an *heretic is ſelf condemned:* which he could not be, if hereſy were merely an error of judgment. Being therefore, an error of the will, it is reckoned among *the works of the fleſh*, Gal. v. 20. and the heretic himſelf is to be marked and avoided, Rom. xvi 17.—Doctrines known to be falſe, taken up and ſpread for the ſake of gain, are juſtly declared to be *deſtructive*, becauſe they will bring deſtruction, both on them who teach, and on them who receive them. But, if one is ſincerely perſuaded of the truth of the opinion he has embraced, and if neither his worldly intereſt, nor the gratification of his vicious inclinations, are thereby promoted, his hereſy or wrong opinion is his misfortune rather than his fault; and God who knows the heart, will make the allowances which are neceſſary in ſuch a caſe.

3. *Denying even* (τον δεσποτην) *the Lord who bought them.* Becauſe the Lord is ſaid to have *bought* the perſons who denied him, *buying* cannot mean the buying theſe perſons from eternal puniſhment, but muſt be taken in the ſenſe in which God is ſaid to have bought the Iſraelites to be his ſubjects and people, namely, by working miracles for their deliverance out of Egypt, and their introduction into Canaan, Exod. xv. 16. Deut. xxxii. 6. In this ſenſe, either God or Chriſt might be called *the Lord who bought the falſe teachers.* The common opinion however is, that Chriſt is *the Lord* ſpoken of. Benſon indeed affirms that *the Father* is meant, becauſe Jude in his 4th verſe diſtinguiſhes *the only Lord God*, from *our Lord Jeſus Chriſt*, and becauſe

tive heresies,[2] denying *even* the Lord *who* bought them,[3] *bringing on* themselves swift destruction.

who will privily introduce destructive heresies; In particular *they will deny even the Lord who bought them* from sin and death. (See 2 Cor. v. 15. note 1.) *bringing on themselves irresistible destruction.*

2 And many *will follow* their *destructions,*[1] (δι' ὁς) *on account* of whom, the way of truth,[2] *will* be evil spoken of.[3]

2 *And many* nominal Christians, *will embrace their destructive heresies,* because they encourage them in their sins; *on account of whose bad lives, the gospel which teaches the true way of salvation will be evil spoken of* by infidels, who do not distinguish real, from nominal christianity.

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cause in scripture the title δεσποτης is no where else given to Christ, but to the Father, Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Nevertheless, that title seems to be given to the Lamb who opened the seals, Rev. vi. 10. But the determination of this point is of little importance, because whether the Father or the Son be here styled δεσποτης, it is generally agreed that by the Lord's *buying* the heretical teachers, nothing more is meant but his making them his professing people by the preaching of the gospel: and that their denying the Lord whom bought them, consisted in their refusing to obey the precepts of the gospel; perhaps also, in their worshipping idols in order to escape persecution.—If Christ in particular is the Lord here spoken of, the false teachers who denied him, may be those described, 1 John iv. 1. some of whom denied his humanity, ver. 2. and others his divinity, ver. 15. See Jude ver. 4 note 5.

Ver. 2.—1. *Many will follow* ταις απωλειαις *their destructions.* More than twenty MSS. read here ασελγειαις, their *lasciviousnesses,* which Estius and others think the true reading, because it is more natural to say: *follow their lasciousnesses,* than *follow their destructions.* But the common reading should be retained, because any transcriber who did not know that by *destructions,* the apostle meant the *destructive heresies* mentioned, ver. 1. might easily write ασελγειαις for απωλειαις. But no transcriber would substitute απωλειαις, a word whose meaning he did not know, in place of ασελγειαις, a word well understood by him.

2. *The way of truth.* So the gospel is called, because perseverance in the faith and practice of the gospel will, like *a way* or *path,* lead men to heaven. In the same sense, *way of righteousness, way of judgment,* &c. are used in scripture.

3. *Will be evil spoken of.* The monstrously vicious lives of the false teachers and their disciples, was, without doubt, one of the causes which, in the early ages, occasioned the Christians in general to be spoken of as the most flagitious of mankind.

3 And through covetousneſs ſhall they with feigned words make merchandiſe of you: whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgment;

3 Και εν πλεονεξια πλαςοις λογοις ὑμας εμπορευσονται· ὁις το κριμα εκπαλαι ϐκ αργει, και ἡ απωλεια αυτων ϐ νυςαζει.

4 Ει γαρ ὁ Θεος αγγελων ἁμαρτησαντων ϐκ εφεισατο, αλλα σειραις ζοφϐ ταρταρωσας, παρεδωκεν εις κρισιν τετηρημενϐς·

Ver. 3.—1. *Through covetouſneſs they will make merchandiſe of you.* In this ſingle ſentence, there is a clear prediction of the iniquitous practices, of theſe great merchants of ſouls, the Romiſh clergy, who have rated all crimes, even the moſt atrocious, at a fixed price; ſo that if their doctrine be true, whoever pays the price may commit the crime, without hazarding his ſalvation.

2. *By fictitious tales:* So πλαςοις λογοις, literally ſignifies: For any narration, whether hiſtorical or fabulous, was called λογος. See Eſſ. iv. 60. Accordingly our tranſlators have rendered τον πρωτον λογον, Acts i, 1. *The former treatiſe*—What *the factitious tales* were, by which the falſe teachers would make merchandiſe of the people, is not ſaid. But from the apoſtle's mentioning the degradation of the angels who ſinned, and the deſtruction of the antediluvians and Sodomites, to prove that God will not ſpare obſtinate ſinners, it is probable they were of ſuch a kind as to make the people believe, that God is ſo good that he will not puniſh men ſeverely, for indulging their natural appetites, and committing a few ſins which do him no harm. Perhaps, alſo he had in view the fables concerning the viſions of angels, and the miracles performed at the ſepulchres of departed ſaints, &c. which the falſe teachers in the early ages, and the monks in later times, fabricated to gain credit to thoſe impious doctrines, by which they made the practice of ſin conſiſtent with the hope of ſalvation, and drew money from the people.

3. *The puniſhment threatened of old, lingereth not.* God having at the beginning, condemned the firſt ſinners Adam and Eve to death, that ancient condemnation belongs to all ſinners, and will fall heavieſt on thoſe, who not only are wicked themſelves, but by falſe doctrine and fables excite others to be wicked. The apoſtle therefore juſtly declared, that the condemnation threatened of old, belongs to falſe teachers; and by a beautiful perſonification, repreſents it as having long ago begun its journey towards them. And ſince it neither lingereth nor ſlumbereth, it will certainly overtake them. Thus, while the apoſtle aſſerts the juſtice of God, he declares his patience.
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3 And through covetuousness *they will* make merchandise of you,[1] *by fictitious tales.*[2] *To them* (κριμα) *the punishment THREATENED of old* (Jude, ver. 4.) lingereth not,[3] and their *destruction* slumbereth not.

3 *And having nothing in view but money, these teachers will make merchandise of your persons and estates,* will get possession of them *by the falsehoods and fables which* they will tell you. *To them* and to their disciples, *the punishment threatened of old, lingereth not, and their destruction slumbereth not.*

4 For if[1] God *did not spare* the angels *who* sinned,[2] *but with chains of darkness confining* THEM *in Tartarus*,[3] delivered THEM *over to be kept for* judgment;[4]

4 The punishment of these deceivers, and of those who are deluded by them, is certain. *For if God did not spare the angels who sinned,* notwithstanding their high rank, *but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment* and punishment;

He is slow to punish, that sinners may have time to repent. But if they continue impenitent, he will without fail punish them at last.

Ver. 4.—1. *For if.* Ει γαρ, may here be translated affirmatively, *since God did not spare.* Either way translated, this, and verses 5, 6, 7. contain a proof of the apostle's affirmation in the latter part of ver. 3.

2. *God did not spare the angels who sinned.* The angels seem to have been placed originally in a state of trial. Those who stood are called in scripture *the holy angels.* The sin of the angels is spoken of likewise, John viii. 44. and Jude ver. 6. as a thing well known. Perhaps, it was handed down by tradition from Adam and Eve. For the memory of it seems to have been preserved among the heathens, in the fable of the Titans warring against the gods. What the sin of the angels was, is not well known. Jude, ver. 5. says *they kept not their own principality, but left their proper habitation.* Hence their sin by many is thought to have been *pride, and a discontent with their station.* See 1 Tim. iii. 6. note 3. But whatever it was, considering their high intellectual powers, they might easily have avoided it. And therefore God did not spare them, as he spared Adam and Eve, who, on account of the greatness of the temptation spread for them by the evil angels, and their own inexperience, were fit objects of mercy.

3. *With chains* (See Jude ver. 6. note 3.) *of darkness, confining them in Tartarus.* This is a literal translation of σειραις ζοφου ταρταρωσας. The word *tartarus*, is not found in the LXX. nor any where in the New Testament but here. Its meaning therefore must be sought for among the Greeks. Homer represents Tartarus as a deep place under the earth, Iliad, Θ. line 13. In like manner, Hesiod speaks

5 And ſpared not the old world, but ſaved Noah, the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly;

5 Και αρχαιυ κοσμυ ουκ εφεισατο, αλλ᾽ ογδοον Νωε δικαιοσυνης κηρυκα εφυλαξε, κατακλυσμον κοσμῳ ασεβων επαξας·

6 Και πολεις Σοδομων και Γομορρας τεφρωσας καταστροφῃ κατεκρινεν ὑποδειγμα μελλοντων ασεβειν τεθεικως·

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of Tartarus, as place far under ground, where the Titans are bound with chains in thick darkneſs, Theogon. line 119. 718. But on other occaſions the Greek writers ſpeak of Tartarus, as in the air, and at the extremity of the earth, beyond the region of Mauritania. Hence the epithet ταρταρον ηεροεντα, *airy Tartarus*.—The Jews, as appears from Job ii. 2. thought the fallen angels, or at leaſt ſome of them, were permitted to wander up and down the earth, and to tempt men. This was the opinion of the evangeliſts likewiſe, who ſpeak of the devil's tempting our Lord: and of Peter, who repreſents the devil as *a roaring lion walking about*, &c. 1 Epiſt. v. 8. and the opinion of Paul who inſinuates that evil ſpirits have their habitation in the air, Epheſ. ii. 2. vi. 11, 12. Wherefore, ſeeing the Greeks named the place, where they ſuppoſed the Titans the enemies of the gods were confined, *Tartarus*, it was natural for Peter, when writing in the Greek language concerning the confining of the evil angels in the air, or wherever elſe they are ſhut up, to call the place of their confinement *Tartarus*, although his idea of Tartarus was different from that of the Greeks.—Peter's expreſſion, *Chains of darkneſs*, and Jude's, *reſerved in everlaſting chains under darkneſs*, are not inconſiſtent with the fact aſſerted by the other inſpired writers, that the evil ſpirits are confined in our atmoſphere. For in compariſon of the regions out of which they were caſt, our air is a place of darkneſs. Or *darkneſs* and *chains of darkneſs* may be underſtood metaphorically, as denoting the horror and miſery of the ſtate in which the evil ſpirits now are. See ver. 17. Becauſe it is ſaid, Rev xx. 3. that *Satan was caſt* εις αβυσσον *into the abyſs*: and Luke viii. 31. that the devils beſought Jeſus *that he would not command them to go out* εις αβυσσον *into the abyſs*, Eſtius infers that *Tartarus* and *Hell* are the ſame. And that the greateſt part of the angels who ſinned, are confined there, though ſome of them are allowed to roam about on the earth, tempting men.—For more concerning Tartarus as a place of puniſhment, ſee Pope's note on line 16. of his tranſlation of the 8th book of the Iliad.

4. *Delivered them over to be kept to judgment.* Jude ver. 6. *The judgment of the great day.* From this it follows, that the angels who ſinned,

5 And *did not ſpare* the old world, but ſaved Noah, a preacher of righteouſneſs,[1] *the eighth* WHO WAS SAVED,[2] *when he brought the* flood upon the world of the ungodly;[3]

5 *And did not ſuffer* the wicked inhabitants of *the old world, to go unpuniſhed, but ſaved Noah a preacher of righteouſneſs, the eighth* perſon *who was ſaved, when he brought the flood upon the earth, on which the ungodly dwelt,* and deſtroyed them all, though they were ſo many in number, 1 Pet. iii. 20.

6 And *having reduced to aſhes* the cities of Sodom and Gomorrha,[1] *puniſhed* THEM with an overthrow, *placing* THEM *an example*[2] *to* thoſe *who afterward would* live ungodly;

6 *And having reduced to aſhes the cities of Sodom and Gomorrha, puniſhed their inhabitants with a* great *overthrow, placing them a* typical *example*, of that dreadful puniſhment by fire, which he will inflict on the wicked at the laſt day, *to* deter *thoſe who in after-times would live ungodly*;

ſinned, are not at preſent ſuffering the puniſhment due to them for their crimes; but like malefactors, they are kept in durance in the air, till the time come, when they are to be puniſhed with the wicked of mankind whom they have ſeduced. This was the opinion of all the Chriſtian writers for five centuries, as Whitby hath ſhewn. And it is agreeable to our Lord's doctrine, who calls the fire into which wicked men are to be caſt, *fire prepared for the devil and his angels.*

Ver. 5.—2. *But ſaved Noah* (κηρυκα) *a preacher of righteouſneſs.* By calling Noah κηρυκα a *crier* or *herald of righteouſneſs*, Peter inſinuates, that all the time Noah was preparing the ark, he proclaimed to the antediluvians, the deſtruction of the world by a flood, that from the dread of that impending judgment of God, they might be brought to repentance; like as Jonah proclaimed to the Ninevites, the deſtruction of their city, for the ſame purpoſe.

2. *The eighth who was ſaved.* Pearſon on the creed, p. 113. tranſlates this *the eighth preacher of righteouſneſs;* ſuppoſing that Enoch (Gen. v. 24.) from whom Noah was deſcended, was the firſt preacher of righteouſneſs, and that all the intermediate perſons were likewiſe preachers of righteouſneſs. But there is not any evidence that the intermediate perſons were preachers of righteouſneſs, and therefore the tranſlation I have given, ſeems more natural. For in the ark were Noah, and his ſons Shem, Ham, and Japhet, and Noah's wife, and the three wives of his ſons, Gen. viii. 16. in all eight perſons.—Bryant Mythol. vol. 2. hath ſhewn, that the knowledge of the flood, and of the eight perſons who were ſaved, hath been preſerved among the different nations of mankind, by tradition; that in the ancient heathen writings, there is mention made of *the ſacred eight;* that the hill where the ark reſted, is called *the hill of the eight;*

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

(8 For that righteous man dwelling among them, in ſeeing and hearing, vexed *his* righteous ſoul from day to day with *their* unlawful deeds :).

9 The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed;

10 But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government. Preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities:

7 Και δικαιον Λωτ καταπονεμενον ὑπο της των αθεσμων εν ασελγειᾳ αναστροφης ερρυσατο.

8 Βλεμματι γαρ και ακοῃ ὁ δικαιος, εγκατοικων εν αυτοις, ἡμεραν εξ ἡμερας ψυχην δικαιαν ανομοις εργοις εβασανιζεν.

9 Οιδε Κυριος ευσεβεις εκ πειρασμȣ ρυεσθαι, αδικȣς δε εις ἡμεραν κρισεως κολαζομενȣς τηρειν·

10 Μαλιστα δε τȣς οπισω σαρκος εν επιθυμιᾳ μιασμȣ πορευομενȣς, και κυριοτητος καταφρονȣντας· τολμηται, αυθαδεις, δοξας ȣ τρεμȣσι βλασφημȣντες.

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and that a village near that hill, bears the ſame name, *Themanim*. See Hammond.

3. *The world of the ungodly*. The antediluvians are called *ungodly*, becauſe they had loſt all knowledge of God, were univerſally addicted to idolatry, and lived in the gratification of the luſts of the fleſh, Gen. vi. 2. 4. Theſe likewiſe were the ſins of the falſe teachers, of whom Peter ſpeaks.

Ver. 6.—1. *The cities of Sodom and Gomorrha*. The ſin of Sodom, was unnatural luſts, Gen. xix. 5. and *pride with fulneſs of bread*, (luxury) *and abundance of idleneſs*, eſpecially among the women, and hard heartedneſs towards the poor, Ezek. xvi. 49. Jude ver. 7.

2. *Placing them an example*. Becauſe the word uſed here is, ὑποδειγμα not παραδειγμα, Eraſmus ſuppoſes the apoſtle meant, not an example to be imitated, but an example to be avoided: and that Jude to expreſs the ſame idea, uſes the word δειγμα. Eſtius ſays theſe differences in the uſe of the words, are not always obſerved; and therefore he is of opinion, that by *an example* Peter means *a type*, or repreſentation of the future puniſhment of the wicked, by everlaſting fire. Jude ver. 7.

Ver. 8. *Dwelling among them*. Lot dwelled ſixteen years in Sodom, after he parted with Abraham; which was a long ſpace of ſevere

7 And *rescued righteous* Lot, *exceedingly grieved, by the lewdness of the behaviour of the lawless; WILL HE SPARE THEM?* (See ver. 4. note. 1.)

7 *And*, to shew his regard to good men, *rescued righteous Lot, who had been exceedingly grieved, by the lewdness of the behaviour of the lawless* Sodomites; *will he* do ye think *suffer those ungodly teachers to go unpunished*, who by their false doctrine destroy multitudes?

8 For that righteous man dwelling among them, [1] *by* seeing and hearing *tormented* HIS righteous soul from day to day with THEIR unlawful *works*.

8 Lot was justly delivered when the Sodomites were destroyed, *for that righteous man, dwelling among them*, was so far from imitating them, that *by seeing* their base actions, *and hearing* their lewd speeches, *he tormented his righteous soul from day to day, with their unrighteous works.*

9 The Lord *knoweth to rescue* the godly out of *temptation*, (Ess. 101.) and to *keep in ward the unrighteous, to* the day of judgment, to be punished; [1] (Vulg. *cruciandos.*)

9 From the preservation of Noah and Lot with their families, ye may be sensible, that *the Lord is willing and able to rescue the godly out of temptation; and* from the example of the angels who sinned, that he will *keep in ward the unrighteous, to the day of judgment to be punished.*

10 *And especially those, who go after* the flesh [1] in the lust of *pollution*, and *who* despise government: [2] *BEING audacious*, self-willed, they *do not fear to revile* dignities.

10 *And especially* God will punish *those who go after the flesh through unnatural lust, and who despise the government both of God and man*, hating to be restrained thereby: and *being audacious, self-willed, they do not fear to revile magistrates* when they punish them for their crimes.

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severe trial. Doubtless Lot, who was so exceedingly grieved with the lewdness of the Sodomites from day to day, often earnestly desired to depart from so wicked a city. But he was directed, it seems, by God to remain, that he might be an example of his goodness and power, in delivering the godly both from temptation and punishment.

Ver. 9. *And to keep in ward the unrighteous*, &c. So τηρειν signifies, Acts xvi 23. The multitude of the inhabitants of the old world and of the cities of the plain, was in the eye of God no reason for not destroying them. He destroyed them all, at once. On the other hand, the few godly persons among them, were not overlooked by God because they were few, but were preserved

 by

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you;

11 Ὁπȣ αγγελοι ισχυι και δυναμει μειζονες οντες, ȣ φερȣσι κατ' αυτων παρα Κυριω βλασφημον κρισιν.

12 Ουτοι δε, ὡς αλογα ζωα φυσικα, γεγεννημενα εις ἁλωσιν και φθοραν, εν οἱς αγνοȣσι βλασφημȣντες, εν τῃ φθορᾳ αὐτων, καταφθαρησονται,

13 Κομιȣμενοι μισθον αδικιας. Ἡδονην ἡγȣμενοι την εν ἡμερα τρυφην. Σπιλοι και μωμοι, εντρυφωντες εν ταις απαταις αυτων, συνευωχȣμενοι ὑμιν,

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by an immediate interposition of his power. This last observation, Peter makes to shew, that notwithstanding God permits false teachers to arise and deceive many, he will preserve the sincere from being deluded by them, and at length will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are taught, that the punishment inflicted on the wicked in this life, will not hinder them from being punished in the next. The principal part of their punishment, will be, that which they shall suffer after the judgment.

Ver. 10.—1. *Those who go* (οπισω σαρκος) *after the flesh*, Jude ver. 7. *after strange flesh.* This is a periphrasis for sodomitical practices.

2. *They despise government.* Sine δοξας *dignities* persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose, that Κυριοτητος signifies the office of magistrates, or rather the exercise of their office; they hate the government, which God and men carry on by righteous laws. In this passage, the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. Illustration.

Ver. 11.—1. *A reviling accusation.* Βλασφημον κρισιν. The Greek word βλασφημειν signifies *to utter speech*, whether true or false, which hurts the reputation of another. Here it signifies true speech of that kind, expressed in bitter language.

2. *Against them.* One MS. supported by the Vulgate reads here ἑαυτων *against one another*, which no doubt gives a good meaning.

 But

11 Whereas angels, *who* are greater in *ſtrength and power, do not bring a reviling*[1] accuſation againſt them[2] before the Lord.[3]

11 *Whereas* the holy *angels, who are greater in ſtrength and power* than the angels who ſinned when they complain of them, *do not bring an accuſation againſt them in reviling ſpeech before the Lord;* out ſet an example of temperate language which mankind ought to imitate.

12 But theſe, as natural *irrational animals,*[1] made *for capture and deſtruction, ſpeaking evil* (εν, 166.) *of MATTERS which they do not underſtand, ſhall be utterly deſtroyed by* their own corruptions,

12 *But theſe* falſe teachers, *like natural wild beaſts made for capture and deſtruction* on account of the miſchief they do, *reviling laws and magiſtrates whoſe excellent nature they do not underſtand, ſhall be miſerably deſtroyed,* both in the preſent and future life, *by their own corrupt doctrines and practices;*

13 *Receiving* the DUE reward of unrighteouſneſs. *They reckon riot which IS in the day, pleaſure.* THEY ARE ſpots and *cauſes of reproach,*[1] *living in riot*[2] *by their own deceits, when* they feaſt[3] with you.

13 Thus, *receiving the due reward of unrighteouſneſs. They reckon riot which is in the day* the higheſt *pleaſure,* becauſe it is a carrying vice to the greateſt pitch. (1 Theſſ. v. 7.) *They are ſpots* in the body of Chriſt, deformities in the church; *and cauſes of reproach, living in riot by* means of *their own corrupt doctrines, when they join you in your* love *feaſts.*

But the common reading αυτων *them,* is better ſupported and may be retained, becauſe it is no uncommon thing in ſcripture, to introduce a relative, the antecedent of which is not expreſſed, See Eſſ. iv. 64. Or αυτων may be read with the ſpiritus aſper, thus, αὑτων, in which caſe the tranſlation will be *one another.*—To this temperate manner of ſpeaking, concerning the angels who ſinned, the holy angels are led by their own virtue, and by their reverence for God. It is probable the apoſtle had in his eye, Michael's conteſt with the devil, mentioned Zech. iii. 1. To which alſo Jude refers, ver. 9. For *angels* the plural, ſignify *one angel* here, See iv. 22.

3. *Before the Lord.* If, as is generally ſuppoſed, this is an alluſion to Zech. iii. 1, 2. *before the Lord,* means *before the angel of the Lord.*

Ver. 12. *But theſe as* (φυσικα) *natural irrational animals.* The epithet *natural,* is given here to wild beaſts, to ſignify that they act always according to their natural diſpoſitions; and that the falſe teachers, whom the apoſtle compares to them, were like them furious, rapacious, luſtful, and revengeful; and on account of their miſchevious nature, were to be taken and deſtroyed. For in theſe

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

14 Οφθαλμȣς εχοντες μεςȣς μοιχαλιδος, και ακαταπαυςȣς ἁμαρτιας δελεαζοντες ψυχας αςηρικτȣς, καρδιαν γεγυμνασμενην πλεονεξιαις εχοντες, καταρας τεκνα·

15 Καταλιποντες την ευθειαν ὁδον, επλανηθησαν, εξακολȣθησαντες τῃ ὁδῳ τȣ Βαλααμ τȣ Βοσορ, ὁς μισθον αδικιας ηγαπησεν·

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things the false teachers resembled wild beasts, and not in reviling laws and magistrates: unless we suppose the apostle means, that in so doing, they were actuated, like wild beasts, by the impulse of their passions. See Jude, ver. 10. note.

Ver. 13.—1. *And causes of reproach.* In this translation I have followed Estius, because the word μωμος, which signifies a *reproach*, is here put for *a cause of reproach.*

2. *Living in riot.* The word εντρυφαν properly signifies (*deliciari*), *to live in* sensual pleasure, especially that of eating and drinking, carried to excess.

3 *By their own deceits, when they feast with you:* Συνευωχȣμενοι, from ευωχια *an elegant plentiful feast,* from ευ εχειν τȣς συνιοντας.—The primitive Christians were used to feast together, before they celebrated the Lord's supper, because it was instituted by Christ, after he had eaten the passover with his disciples, See 1 Cor. xi. 21. note 1. These previous suppers were called, Jude ver. 13. αγαπαι, *love feasts,* because the rich, by feasting their poor brethren, expressed their love to them, See Jude ver. 12. note 2. On these occasions, the false teachers and their disciples. were guilty of much lewdness. For, as is mentioned in the next verse, they inflamed themselves by looking lasciviously on the married women, whom they had debauched by telling them that Christ's precept of loving one another, was chiefly to be understood of the mutual love of the sexes. Thus did these wicked teachers and their disciples, live in riot by their own deceits.

Ver. 14. *They allure unstable souls.* For the import of δελεαζοντες here translated *allure,* See James i 14. note. The persons, especially the women, who were thus allured, were souls not established in the faith and practice of the gospel.

Ver. 15.—1. *Following in the way of Balaam.* Balaam loved wealth and honour so immoderately, that to obtain them, he acted contrary to his conscience. *To follow in his way,* therefore, is to be

14 *They have eyes full of an adulteress, and which cease not* from sin. *They allure*[1] unstable souls. *They have an heart* exercised *IN* covetous practices; (See Eph. iv. 19. note 2.) *Children of the curse.* (Matth. xxv. 41.)

14 On these occasions, *they look lasciviously on the married women whom they have debauched, without ceasing from looking on them.* With the bait of sensual pleasure, *they allure souls who have no fixed principles* of virtue, making them believe the Lord's supper was instituted to promote carnal love. Besides being lewd, *they are excessively covetous. They are heirs of the curse* which Christ will pronounce on the wicked.

15 *Having forsaken the straight way, they have wandered,* following *IN* the way[1] of Balaam THE SON of Bosor,[2] who loved the *hire* of unrighteousness;[3] (See Numb. xxii. xxiii.)

15 *Having forsaken the straight path* of virtue, *these* teachers *have wandered, following in the* crooked *path of Balaam the son of Beor, who loved the hire of unrighteousness* promised him by Balak, to such a degree that he resolved to curse the Israelites, whether God gave him permission to do so or not.

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be guided by the same base passions, and to commit the same base actions.

2. *The son of Bozor.* He is called by Moses, *the son of Beor*; and his city was Pethor, Numb. xxii. 5. Wherefore, either Balaam's father had two names; or, as Ainsworth and Lightfoot conjecture, the apostle adopts the Chaldaic orthography, in which letters are often changed, as in this name *Aijn* is changed to *Samech.*

3. *Who loved the hire of unrighteousness.* When Balaam was first sent for to curse the Israelites, Balak's messengers carried only the rewards of divination in their hand: ver. 7. And, therefore, when God forbade him to go, he easily acquiesced and refused to go, ver. 13. But when Balak sent a second request, by more honourable messengers, and with them a promise to promote him to very great honour, and to do whatever he should say to him, Balaam inflamed with a love of the promised hire, endeavoured a second time to obtain permission to go. And though God allowed him to go, on the express condition that he should do nothing in the affair, without his order, Balaam went with the resolution of cursing the Israelites, whether God permitted him or not. This appears from the following circumstances. 1. *God's anger was kindled against Balaam, because he went,* ver. 22: and that notwithstanding he had permitted him to go.—2. An angel was sent to stop him on the road, because his way was perverse, ver. 32.—3. After the angel rebuked him, Balaam confessed he had sinned; not surely in going, since God had permitted him to go, but in going with the resolution to

16 But was rebuked for his iniquity: the dumb afs, fpeaking with man's voice, forbade the madnefs of the prophet.

16 Ελεγξιν δε εσχεν ιδιας παρανομιας· ὑποζυγιον αφωνον, εν ανθρωπε φωνῃ φθεγξαμενον, εκωλυσε την τε προφητε παραφρονιαν.

17 Thefe are wells without water, clouds that are carried with a tempeft; to whom the mift of darknefs is referved for ever.

17 Οὗτοι εισι πηγαι ανυδροι, νεφελαι ὑπο λαιλαπος ελαυνομεναι, οἱς ὁ ζοφος τε σκοτες εις αιωνα τετηρηται.

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curfe the Ifraelites.—4. Having acknowledged his fin, Balaam was permitted to go without farther oppofition; doubtlefs becaufe he had at that time laid afide his wicked project, and was determined to do nothing but by God's order. Neverthelefs, his love of the hire ftill continuing, he again refumed his wicked project, and endeavoured, by repeated facrifices and enchantments, to obtain permiffion to curfe the people, that he might obtain the hire, chap xxiv. 1. And when thefe were ineffectual, though he fo far obeyed God that he bleffed the Ifraelites, it was no dictate of his heart, but a fuggeftion of the Spirit of God, which he could not refift. For that his love of the hire, and his inclination to curfe the Ifraelites, continued, he fhewed by his after behaviour, when, to bring the curfe of God on the Ifraelites, he counfelled Balak to entice them to fornication and idolatry, by means of the Midianitifh women, Numb xxxi. 16. Revel. ii. 14. Now in giving that advice, Balaam acted moft unrighteoufly, as he did it in contraction to the will of God made known to him, and in oppofition to his own knowledge that God's purpofe concerning the Ifraelites was irrevocable, Numb. xxiii. 19, &c. He therefore gave the advice, not in the perfuafion that it would be effectual, but merely to gain the promifed hire, which therefore is called *the hire of unrighteoufnefs*.—In thefe things, the falfe teachers, who to draw money from their difciples encouraged them by their doctrine to commit all manner of lewdnefs, might well be faid to *follow in the way of Balaam:* and their doctrine, might juftly be called *the doctrine of Balaam.*

Ver. 16.—1. *The dumb beaft fpeaking* (εν ανθρωπε φωνῃ) *in man's language:* (For this tranflation, See 1 Cor. xiv. 10. note.) *forbade.* The apoftle does no mean, that the afs forbade Balaam, in fo many words, to go with the princes of Moab; but that her unwillingnefs to proceed in the journey, her falling down under him rather than go on, her complaint in man's language of his fmiting her three times for not going on, and her faying, *was I ever wont to do fo to thee,* were things fo extraordinary, efpecially her fpeaking, that Balaam, from that miracle, at leaft, ought to have underftood that the whole was a rebuke from God of his foolifh project. But the thoughts of the riches and honours promifed him by Balak, fo occupied

16 But *received a rebuke for his own transgression*, (ἄφωνον ὑποζύγιον) the dumb *beast* speaking *in man's*[1] *language*, forbade the madness of the prophet.[2]

17 These TEACHERS are wells without water; clouds *driven by a tempest*,[1] (οἷς ὁ ζόφος) for whom the *blackness* of darkness[2] is reserved for ever:

16 *But* he *received a rebuke for his own transgression, the dumb beast* on which he rode, *speaking* to him *in man's language, put a stop to the madness of the prophet*, by occasioning him to attend *to the angel who stood in his way*.

17 *These teachers*, though they promise much instruction to their disciples, are wholly void of knowledge; so *may be called, wells without water, and clouds driven about by a tempest*, which give no rain. *For these* hypocritical teachers and their disciples, *the gloomiest darkness is reserved for ever:*

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occupied his mind, that nothing of that sort occurred to him, till the angel shewed himself, and rebuked him for his perverseness.—That Balaam's ass should have spoken on this occasion, cannot be thought incredible. *God opened her mouth*, that is made such a change in its parts, as fitted them for emitting articulate speech; and either by his own operation, or by the operation of an angel, directed the ass to utter what she said. There is therefore no necessity to suppose, either that the ass was endowed for a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Maimonides believed; or that, according to the system of the metempsychosis, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent.

2. *The madness of the prophet.* The apostle terms Balaam's resolution to curse the Israelites without the divine permission, *madness*, because it could have no effect, but to bring the curse of God upon himself.—Though Balaam is termed a *soothsayer*, Josh. xiii. 2. and is said to have used *enchantments*, Numb. xxiv. 1. Peter justly calls him *a prophet*, on account of God's speaking to him, and giving him a very remarkable prophecy, recorded Numb. xxiv. 15. However, being a very bad man, he may often have feigned communications with the Deity, to draw money from the multitude. Perhaps, the only communications he ever had with God, were on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balak, and of the princes of Moab and Midian, the coming of one out of Jacob who was to have dominion, might be known to the nations of the east. See Numb. xxiv. 19.

Ver. 17.—1. *Wells without water; clouds driven by a tempest.* There being few wells, and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller, to come to a well

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error.

18 Ὑπερογκα γαρ ματαιοτητος φθεγγομενοι δελεαζȣσιν εν επιθυμιαις σαρκος, εν ασελγειαις, τȣς οντως αποφυγοντας τȣς εν πλανῃ αναςρεφομενȣς·

19 While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

19 Ελευθεριαν αυτοις επαγγελλομενοι, αυτοι δȣλοι ὑπαρχοντες της φθορας· ᾧ γαρ τις ἡττηται, τȣτῳ και δεδȣλωται.

20 For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning.

20 Ει γαρ αποφυγοντες τα μιασματα τȣ κοσμȣ εν επιγνωσει τȣ Κυριȣ και σωτηρος Ιησȣ Χριςȣ, τȣτοις δε παλιν εμπλακεντες ἡττωνται, γεγονεν αυτοις τα εσχατα χειρονα των πρωτων.

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well that had no water. The huſbandman was equally diſappointed, to ſee clouds ariſe which gave him the proſpect of rain, but which ending in a tempeſt, inſtead of refreſhing deſtroyed the fruits of the earth By theſe compariſons, the oſtentation, hypocriſy, levity, and pernicioufneſs of the falſe teachers, are ſet forth in the ſtrongeſt colours. See Jude 12. notes 5, 6.

2. *The blackneſs of darkneſs.* In ſcripture, *darkneſs* ſignifies a ſtate of diſconſolate miſery. Here, it denotes the puniſhment of the wicked after the judgment, which our Lord alſo hath repreſented, by perſons being *caſt into outer darkneſs,* Matt. viii. 12. *The blackneſs of darkneſs* therefore is a great degree of future miſery.

Ver 18 — 1. *Great ſwelling words of falſehood.* The falſe teachers pretending to an illumination ſuperior to that of the apoſtles, vaunted thereof on all occaſions in pompous language to gain credit to every thing they taught.—The doctrine mentioned by Jude ver. 16. for the ſake of which the falſe teachers boaſted of their illumination, was different from the doctrine of which Peter ſpeaks here, See Jude ver. 16. note 4.

2. *Who have actually fled.* For οντως the Alexandrian MS. hath here ολιγως *a little,* and the Vulgate *paululum.* Some MSS. have ολιγον.

3, *Fled away from them who are living in error.* The word αποφυγοντες is rightly conſtrued with τȣς αναςρεφομενȣς *them who are living,* becauſe it governs the accuſative. See ver. 20.

18 (Γαρ, 98.) *Because speaking* great swelling WORDS of *falsehood*,[1] they allure *by* the lusts of the flesh, *EVEN by lasciviousnesses*, those *who have actually fled away*[2] from them *who are living* in error.[3]

18 *Because*, tho' they are utterly void of knowledge, *speaking great swelling false words* concerning their own illumination, and their knowledge of the gospel, *they allure by the lusts of the flesh, even by* permitting *all kinds of lasciviousness, those* to become their disciples *who*, as Christians *have actually separated themselves from the heathens, who are living in error* and sin. See ver. 20.

19 *They promise them liberty*,[1] *themselves being slaves* of corruption. (See chap. i. 4. note 3.) For *by what* a man is *conquered, by that also he is enslaved.*[2]

19 By teaching, that men's appetites are given them to be gratified, and that the gospel allows them every pleasure, *they promise them liberty*. But what sort of liberty that is, may be known from *themselves being slaves of corruption. For by what a man is overcome, by that he* certainly *is enslaved.*

20 (Γαρ, 97.) *Now if having fled away from* the pollutions[1] of the world thro' the knowledge of the Lord and Saviour Jesus Christ, *being* again entangled *in these they are overcome, the last POLLUTIONS became worse to them than the first.*

20 *Now* the deluded ought to consider, that *if having fled away from the pollutions of the heathens, through the knowledge of the Lord and Saviour Jesus Christ, being a second time entangled in these* lascivious practices *they are overcome* (ver. 19.) by them, *the latter pollutions are more fatal to them than the first*, because they are more aggravated, more difficult to be expelled, and will be more severely punished. See Matt. xii. 45.

Ver 19.—1. *They promise them liberty* By teaching their disciples to *despise government*, ver. 10, they promised them liberty to gratify their lusts without restraint, ver. 18 which they pretended was the true Christian liberty. But as the apostle observes in this verse, instead of being liberty, that method of living is the most grievous bondage.

2. *For by what a man is conquered, by that also he is enslaved.* This, Le Clerc tells us, is an allusion to the ancient custom of making those slaves who were conquered and taken in battle. Such persons were called *Servi*, because they were preserved from death, to be made slaves. Just Instit Lib. 1. Tit. 3. It was one of the Stoical paradoxes, That the wise man is the only *free man*, and that all

21 For it had been better for them not to have known the way of righteoufnefs, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it has happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The fow that was wafhed to her wallowing in the mire.

21 Κρειτον γαρ ην αυτοις μη επεγνωκεναι την ὁδον της δικαιοσυνης, η επιγνεσιν επιςρεψαι εκ της παραδοθεισης αυτοις ἁγιας εντολης.

22 Συμβεβηκε δε αυτοις το της αληθες παροιμιας· Κυων επιςρεψας επι το ιδιον εξεραμα· και, Ὑς λεσαμενη, εις κυλισμα βορβορε.

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all wicked men are flaves. This maxim the apoftle adopts and fupports in its found fenfe, by an unanfwerable argument; namely, that the man who is conquered by his lufts, hath no freedom left him, but muft as a flave obey all their dictates. Hence our Lord faid to the Jews who boafted of their freedom, John viii. 34. *Whofoever committeth fin is the flave of fin* —Of the flavery in which every wicked man lives, St. Paul hath given a lively picture, Rom. vi. 16.—20.

Ver. 20. *The pollutions of the world.* What thefe are, Peter hath defcribed, 1 Ep. iv. 3. The word μιασματα in the language of the ancient phyficians, fignified the infection of the plague. It is here ufed to denote fin in general; but more efpecially the fin of lafcivioufnefs, on account of its infectious nature and deftructive confequences.

Ver. 21.—1. *Better for them not to have known the way of righteoufnefs;* becaufe their fin would have been lefs, and their punifhment lighter. If a man forfakes the way of righteoufnefs, which he hath once walked in, he fins knowingly and wilfully. This our Lord declares to be worthy of many ftripes.—See Heb. vi. 6. x. 26. where the dangerous nature of the fin of apoftacy is defcribed. See alfo James iv. 17.

2. *The*

CHAP. III.

View and Illuftration of the Difcoveries in this Chapter.

THE apoftle informed the brethren, that his defign in writing both his epiftles, was to bring to their remembrance, the doctrines and precepts delivered by the prophets and

21 (Γαρ, 93.) *Therefore*, it had been better [1] for them not to have known the way of righteousness, than *having known* IT, to turn *away* from the holy commandment delivered *to* them. [2]

22 *But the SAYING of* the true proverb *hath* happened *to* them, The dog is turned again to his own vomit; [1] and, the *washen sow to wallowing* in the mire.

21 *Therefore, it had been better for them* never to have *known* the gospel, *the way of righteousness, than* after *having known it* and embraced it, *to turn away from the holy commandment, delivered to them* by the apostles of the Lord and Saviour, chap. iii. 2.

22 *But the saying of the true proverb hath happened to them: The dog is turned again to his own vomit,* (Prov. xxvi. 11.) *and the washen sow to wallowing in the mire;* which proverbs teach, that it is as difficult to change the dispositions of wicked men, as to alter the nature of brute animals.

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2. *The holy commandment delivered to them.* Bishop Sherlock understands this, of some directions drawn up by the apostles, and delivered to the Christians, concerning their conduct, with respect to the false teachers of that age. But, I rather understand it, of the commandments delivered by the apostles in their epistles, concerning the moral conduct of Christians in general.—See what is meant in scripture by *delivering, tradition,* &c. Col. ii. 6. note.

Ver. 22. *The dog is turned again to his own vomit.* As applied by the apostle, this proverb signifies, that although the persons spoken of, had at their baptism promised to renounce their wicked practices, and, perhaps, had begun to do so, yet as the corruptions of their nature still remained, they returned to their evil practices, with more greediness than ever. Blackwall says this proverb, "with great propriety and strength, marks out the sottishness and odious manners "of wretches enslaved to sensual appetites and carnal lusts: and the "extreme difficulty of reforming vicious and inveterate habits." Sacr. Classics, vol. 2. p. 82.

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and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men's errors, was their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect, what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to

prepare

prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world, scoffers will arise in the church itself, who though they may pretend to believe the revelations of God, (see ver. 5.) will be infidels at heart, ver. 3.—and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses's doctrine, concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5,—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6—Wherefore, the world having been once destroyed as well as made by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren and all mankind, that the world is no more to be destroyed by water, but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with want of faithfulness, or want of power, to perform his promise. He therefore assured the brethren, that God's purposes

OLD TRANSLATION.

CHAP. III. 1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance;

GREEK TEXT.

1 Ταυτην ηδη, αγαπητοι, δευτεραν ὑμιν γραφω επιστολην, εν αἱς διεγειρω ὑμων εν ὑπομνησει την ειλικρινη διανοιαν·

Ver. 1.—1. *In which* (εν αἱς.) Because the antecedent *Second Epistle*, implies that Peter had written a first, he puts the relative in the plural, to shew that he speaks of both his epistles.

2. *Your*

purpoſes are not affected by any duration whatever. One day is with the Lord as a thouſand years, and a thouſand years as one day. His purpoſes are accompliſhed with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further he aſſured them that Chriſt does not delay his coming, either becauſe he has forgotten his promiſe, or becauſe he wants power to do what he hath promiſed, but merely with a view to afford ſinners ſpace for repentance, ver. 9.—That his coming will be ſudden and unexpected, and occaſion inexpreſſible terror to infidels; That after the judgment, the heavens and the earth and all the works of God and man upon the earth, ſhall be utterly burnt, ver. 10.—And that knowing theſe things, believers ought always to live in a godly manner, ver. 11.—looking for, and earneſtly deſiring the coming of the day of the Lord, in which the heavens being ſet on fire, &c. ver. 12.—But though the world is thus to be burnt, the apoſtle declared, that he with all the godly, according to God's promiſe expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore, he exhorted the faithful, in the expectation of an abode in that happy country, to endeavour earneſtly to be found blameleſs by Chriſt at his coming, ver. 14.

In the remaining part of the chapter, St. Peter informed the brethren, that ſome of the teachers built their falſe doctrine on certain paſſages of his brother Paul's epiſtles which they wreſted, as they alſo did the other ſcriptures, to their own deſtruction, ver. 15, 16.—He deſired them therefore to be on their guard, that they might not be carried away by the error of theſe lawleſs perſons, ver. 17.—And exhorted them to grow in grace, and in the knowledge of our Lord Jeſus Chriſt, to whom he addreſſed a doxology: and ſo concluded his letter, ver. 18.

NEW TRANSLATION.

CHAP. III. 1 Beloved, this ſecond epiſtle I now write *to* you, *in which*[1] *EPISTLES*, I ſtir up your *ſincere mind* (εν, 163.) *to remembrance*:

COMMENTARY

CHAP. III. 1 *Beloved, this ſecond epiſtle I now write to you, in which two epiſtles, my deſign is to ſtir up your ſincere mind* to the practice of every virtue, *by bringing to your remembrance* ſome things which ye know.

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1. *Your ſincere mind.* Ειλικρινη. The apoſtle calls their mind *ſincere*, to ſignify that he believed they had a real love of truth and goodneſs.

Ver. 3.

2 That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour.

2 Μνησθηναι των προειρημενων ρηματων ὑπο των ἁγιων προφητων, και της των αποςολων ἡμων εντολης του Κυριου και σωτηρος.

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

3 Τουτο πρωτον γινωσκοντες, ὁτι ελευσονται επ᾽ εσχατου των ἡμερων εμπαικται, κατα τας ιδιας αὑτων επιθυμιας πορευομενοι,

4 And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep all things continue as *they were* from the beginning of the creation.

4 Και λεγοντες· Που εςιν ἡ επαγγελια της παρουσιας αυτου; Αφ᾽ ἡς γαρ οἱ πατερες εκοιμηθησαν, παντα ὁυτω διαμενει απ᾽ αρχης κτισεως.

Ver. 3.—1. *Scoffers will come.* When the apoſtle wrote this paſſage, there were Epicureans and others among the Gentiles, and Sadducees among the Jews, who ridiculed the promiſes of the goſpel, concerning the reſurrection of the dead, the general judgment, the deſtruction of the earth, and a future ſtate of rewards and puniſhments. Wherefore, ſeeing the ſcoffers, of whom Peter ſpeaks, had not yet appeared, but were to come in the laſt period of the duration of the world, it is probable that they were to ariſe in the church itſelf. Accordingly they are reproved, ver. 5. for being wilfully ignorant of the Moſaic hiſtory of the creation, and of the deluge. And Jude ver. 18, 19. ſays the ſcoffers ſeparated themſelves from other Chriſtians, and had not the Spirit, though they pretended to be inſpired.—The evil of ſcoffing at the doctrines and promiſes of the goſpel, may be learned from Pſal. i. 1. where ſcoffing at religion, is repreſented as the higheſt ſtage of impiety.—The prediction of the coming of ſcoffers, ſhews that they come by the permiſſion of God, who no doubt will bring good out of that great evil.

2. *In the laſt of the days.* Επ᾽ εσχατου των ημερων. This is different from ὑστεροις χρονοις 1 Tim. iv. 1. *Future times*, and from εσχαταις ημεραις, 2 Tim. iii. 1. *Latter times.* See the note on that verſe. It is different likewiſe from ἐπ᾽ εσχατων των χρονων, 1 Pet. i. 20. *in the laſt of the times.* Perhaps, it means, the laſt part of the days of the world's duration.

3. *Walking after their own luſts.* Here the apoſtle has laid open the true ſource of infidelity, and of men's ſcoffing at religion. As Benſon ſays, "They may pretend to religion, but they are governed by ſenſe

2 *To recollect* (τῶν ῥημάτων) the words *before spoken* by the holy prophets, (chap. i. 12. 19.) and *the* commandment of us the apostles of the Lord and Saviour. (See ver. 11, 12.)

2 *Even to recollect the predictions, before spoken by the holy prophets* Enoch, (Jude, ver. 14, 15.) David, (Psal. l. 1.—6 lxxv. 8.) and Daniel (xii. 2.) concerning the power and coming of Christ to judgment: *also the commandment of us the apostles of the Lord and Saviour,* to prepare for that event, which we delivered to you as his commandments.

3 Knowing this first, that *scoffers will come*[1] in the *last of the* days,[2] walking after their own lusts,[3]

3 But that your faith in the prophetic word may not be shaken, *ye are to know this first* of all, *that scoffers will arise in the last* part *of the days* of the world, walking after their own lusts,

4 And saying, Where is the promise[1] of his coming? For *from the TIME*[2] *the fathers have fallen asleep,* all things continue[3] *as at* the beginning of the creation.[4]

4 *And saying, where is his promised coming* to raise the dead, and to destroy the earth? *For from the time of the death of the first race of men, all the parts of the mundane system continue as* they were *at their first creation.* Christ's coming therefore is a delusion.

" and appetite: and they take refuge in infidelity, and scoff at " religion, to make themselves easy in their vices."

Ver. 4.—1. *Where is the promise of his coming;* that is, the accomplishment of the promise of his coming. The promise of Christ's coming, we have, Matth. xv. 27. *The Son of man shall come in the glory of his Father, with his angels, and then he will reward every man according to his works.* See also John xiv. 3. This promise was renewed by the angel at our Lord's ascension, Acts i. 11. *This same Jesus, who is taken from you into heaven will so come, in like manner as ye have seen him go into heaven.*—By representing Christ's promised coming as a delusion, the scoffers set themselves and others, free from all fear of a future judgment, and bereft the righteous of their hope of reward.

2. *For* (ἀφ' ἧς supply ἡμέρας) *from the time.* Grotius translates this, *For except that the fathers have fallen asleep* contrary to the propriety of the Greek idiom.

3. *All things continue as at the beginning.* By *all things,* the scoffers meant the existence and motion of the heavenly bodies, the successions of the seasons, the revolutions of day and night, the same degree of light and heat in the world, the fruitfulness of the earth, the successive generation and corruption of animals and vegetables; in short, every part of this stupendous fabric, which because it suffers no

 change,

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished.

5 Λανθανει γαρ αυτȣς τȣτο θελοντας, ὁτι ȣρανοι ησαν εκπαλαι, και γη εξ ὑδατος και δι' ὑδατος συνεστωσα, τω τȣ Θεȣ λογω·

6 Δι' ὡν ὁ τοτε κοσμος ὑδατι κατακλυσθεις απωλετο·

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change, the scoffers will say must be eternal. And with respect to the resurrection; as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their awaking, the scoffers will affirm, that the resurrection of the dead is a thing altogether improbable. The same they will say of the creation of the new heavens and new earth.—The atheists of the present age, have no better arguments for proving the eternity of the world, in opposition to the arguments from tradition, from history, from the recent invention of arts, from the imperfect population of the earth; which all shew that it was made, and that not very long ago.

4. *Of the creation.* The scoffers being nominal Christians, will speak of the creation, not because they believe it, but as using the common phraseology; or, perhaps, by way of ridicule. For if they allowed the world to have had a beginning, they could not deny the possibility of its having an end.

Ver 5.—1. *That the heavens were anciently, and the earth of water.* As in this passage, *the heavens* signify the aerial atmosphere which surrounds this earth, the plural is put for the singular, by a change of the number very common in the scripture. See Ess. iv. 22.—Further, since Moses tells us that *In the beginning God created the heavens and the earth;* and that after the earth was created, *it was without form and void*, and then calls it *the deep* and *the waters*, he certainly speaks of the creation of the *Chaos.* But the apostle Peter speaks of the formation of the different parts of the mundane system out of the Chaos or water, of which Moses also gives an account. For the latter tells us, that the Spirit of God moved on the face of the waters; and then that God brought from them, first light, next the firmament or atmosphere which he calls *Heaven*, then the dry land which he calls *Earth*, &c. So that all the different parts of our system, according to Moses, were of water; which is what Peter likewise affirms. The ancient philosopher Thales gave the same account of the origin of things, I suppose from ancient tradition; Εκ τȣ ὑδατος φησι συνεϛαναι παντα: which Cicero thus translates, *Ex aqua dixit omnia constare. He said that all things consist of water.*

2. *And through water, the earth* (συνεϛωσα) *consists.* Because this Greek word is the nominative singular feminine, it cannot agree with οι ȣρανοι the heavens, which is masculine. *The earth* ἡ γη therefore is understood; and I have supplied it accordingly. The apostle's meaning

5 (Γαρ, 98.) *But this wilfully escapes them, that the* heavens were *anciently,* and the earth (εξ) *of water,* [1] and (δι', 113.) *through water THE EARTH consists,* [2] by (τῳ λογῳ) the word of God:

5 *But this wilfully escapes the scoffers* (who from the stability of all the parts of the universe argue against the creation and destruction of the world) *that* according to Moses, *the* aerial *heavens were at the beginning, and the earth* made *of water, and through water the earth subsists,* and all *by the word of God.* See John i. 3.

6 (Δι' ὡν ὁ τοτε κοσμος) *By whom the then world,* [1] *being* overflowed with water, perished. [2]

6 *By whom, the then created world, being overflowed with water, perished* before it was two thousand years old.

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meaning is, that as the earth was made of water, it consists or subsists by water; for water is necessary to unite its parts, to render it fruitful, and to afford drink to animals. Water also, is necessary to the subsistence of the heavens or atmosphere, to render it fit for respiration and for distilling rain to fructify the earth.—Erasmus translates the clause thus: *That the heavens were anciently, and the earth of water, and through water, consisting by the* word of God. But both the number and gender of the word συνεστωσα *consisting*, forbid this translation. See the next note.

Ver. 6.—1. *By whom, the then world being overflowed with water, perished.*] Because the relative Δι' ὡν, *By whom,* is in the plural number, and the immediate antecedent, *the word of God* is in the singular, Beza, who is followed by Whitby, Benson and others, thinks Δι' ὡν, refers to *the heavens and the earth* the remote antecedent, and interprets the passage thus; *By which* heavens and earth, the inhabitants of *the old world being overflowed with water, perished.* For as the waters of the deluge came from the heavens or atmosphere and from the earth, he thinks the antediluvians might be said to have been overflowed with water by the heavens and the earth. But first, That *the then world* which perished, means principally the material fabric, and not its inhabitants only, I think is plain from ver. 7. where the οι νυν ουρανοι και ἡ γη, *the present heavens* or atmosphere *and the earth*, are opposed to what is called ver. 6. ὁ τοτε κοσμος, *the then world*, and is said to have been overflowed with water. For, if, as all agree, the οι νυν ουρανοι και ἡ γη, which are said ver. 7. to be kept for fire, mean the present mundane system, the ὁ τοτε κοσμος, which was overflowed with water and which is opposed to the present heavens and earth, must undoubtedly mean the antediluvian earth itself, rather than its inhabitants, whose perishing was only the consequence of the overflowing of the earth with water. Secondly, with respect to the account given ver. 6. of the cause of the deluge, I acknowledge that Δι' ὡν in the beginning of the verse may imply that it was brought on, either by the instrumentality of the heavens and the earth, as Beza supposes; Or, which is the more ge-

 neral

7 But the heavens and the earth which are now, by the same word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men.

7 Οἱ δε νυν ȣρανοι και ἡ γη τῳ αυτῳ λογῳ τεθησαυρισμενοι εισι, πυρι τηρȣμενοι εις ἡμεραν κρισεως και απωλειας των ασεϐων ανθρωπων.

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neral opinion, by the efficiency and direction of the word of God. This latter ſenſe I take to be the apoſtle's meaning. For as his deſign in the paſſage was to prove that Chriſt is able to deſtroy this mundane ſyſtem, it was directly to his purpoſe to ſpeak of him as the intelligent efficient cauſe of the overflowing of the old world with water, after having made it at firſt out of water. The reaſon is, If the word of God deſtroyed the old world with water, he certainly is able to deſtroy it a ſecond time. And having promiſed to preſerve it from being deſtroyed again by water, that he may deſtroy it by fire at the judgment and deſtruction of ungodly men, ver. 7. his having actually preſerved it during ſo many ages from any deluge, is a proof, which, the longer the world continues, becomes the ſtronger, to convince us that it ſhall be deſtroyed by fire, as Chriſt hath declared. On the other hand, for the apoſtle to have mentioned, as Beza ſuppoſes, that mankind periſhed by the heavens and the earth overflowing them with water, is no proof that the world ſhall be deſtroyed a ſecond time; and far leſs is it a proof that the heavens and the earth ſhall be deſtroyed by fire at the judgment. Yet that event the apoſtle infers, ver. 7. from the old world's having been deſtroyed by water. See the notes on that verſe.—For all theſe reaſons, I conclude that the relative Δι' ὡν ver. 6. does not refer to *the heavens and the earth*, the remote antecedent mentioned, ver. 5. but to the *Word of God* the near antecedent in the end of the verſe. It is no objection that the relative is in the plural number. For as the Hebrews, in order to aggrandize the perſons and things of which they treat, ſpeak of them in the plural number, although in their nature they are ſingular, (Eſſ. iv. 22.) Δι' ων in verſe 6. may agreeably to the Hebrew idiom be put for Δι' ὃυ, conſequently *the Word of God* though it be ſingular, may very well be its antecedent.—Or the relative in this paſſage may be put in the plural form to ſhew that the expreſſion *Word of God* includes two perſons, namely, *God* and *his Word*, juſt as chap. iii. 1. the phraſe *this ſecond epiſtle*, is ſhewed to imply *the firſt epiſtle* alſo, by the relative εν ἁις being in the plural.

2. *Overflowed with water, periſhed;* that is, loſt its primitive conſtitution and form, by which means, and by the alteration made in its atmoſphere, it became an habitation leſs healthy and fruitful, and leſs pleaſant than formerly; as may be gathered from the ſhortning of the life of man after the flood, and the preſent appearance of the earth, which is that of a ruin.

Ver. 7.—1. *By the ſame word.* The common reading here is δι' αυτȣ λογῳ *by his word.* But our tranſlators have followed the reading of the Alexandrian and ſome other MSS. and of the Vulgate verſion, and which is adopted by Beza, namely, δι' αυτῳ λογῳ, *by the ſame word.* See Mill.

2. *Being*

7 But (οἱ νυν ȣρανοι) *the present* heavens and the earth, by the same word[1] are *treasured up, being kept for fire*[2] (εις) against the day of judgment[3] and *destruction* of ungodly men. (See Whitby's note on this verse.)

7 *But* though the destruction of the old world by water, shews that the present world may be destroyed, I do not say it will be destroyed by water: *The present heavens and earth, by the same word* who destroyed the old world, *are treasured up and preserved* from a deluge, *for* the purpose of being burnt with *fire, at the day of judgment and destruction of ungodly men.*

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2. *Being kept for fire.* Here the apostle hath in his eye, God's oath to Noah, *not to destroy the earth any more by a flood.* Gen. ix. 11. Also his declaration, Gen. viii. 22. That *while the earth remained, seed time and harvest,* &c. *should not cease.* Wherefore, the earth is not always to remain: But it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

3. *Against the day of judgment and destruction of ungodly men.* In regard that Hammond and other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader that in support of their interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations, are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal —Isaiah xxxiv 4. where the destruction of Idumea is foretold under the figures of *dissolving the host of heaven,* and of *rolling the heaven together as a scroll,* and of *the falling down of all their host as the leaf falleth off from the vine.*—Ezek. xxxii. 7. where the destruction of Egypt is described by the figures of *covering the heaven, and making the stars thereof dark;* and of *covering the sun with a cloud,* and of *hindering the moon from giving her light.*—Joel ii. 10. The invasion of Judea by foreign armies is thus foretold. *The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.* And ver. 30. 31. the destruction of Jerusalem by the Romans is thus predicted, *I will shew wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come.*—Amos viii. 9. God threatening the Jews is introduced saying, *In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day.* Haggai ii. 6. The overthrow of Judaism and heathenism is thus foretold, *Yet once and I will shake the heavens and the earth, and the sea, and the dry land.*—Lastly, Our Lord in his prophecy of the destruction of Jerusalem has the following expressions, Matth. xxiv. 29. *After the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.*

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

8 Ἑν δε τȣτο μη λανθανετω ὑμας, αγαπητοι, ὁτι μια ἡμερα παρα Κυριῳ ὡς χιλια ετη, και χιλια ετη ὡς ἡμερα μια.

9 The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs: but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

9 Ου βραδυνει ὁ Κυριος της επαγγελιας ὡς τινες βραδυτητα ἡγȣνται, αλλα μακροθυμει εις ἡμας, μη βȣλομενος τινας απολεσθαι, αλλα παντας εις μετανοιαν χωρησαι.

Now it is remarkable, that in theſe prophecies none of the prophets have ſpoken, as Peter has done, of the entire deſtruction of this mundane ſyſtem, nor of the deſtruction of any part thereof They mention only the *rolling of the heavens together as a ſcroll*, The *obſcuring of the light of the ſun and of the moon*, The *ſhaking of the heavens and the earth*, and the *falling down of the ſtars*. Whereas, Peter ſpeaks of the utter deſtruction of all the parts of this mundane ſyſtem by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from thoſe foretold by the apoſtle: And that they are to be figuratively underſtood, while thoſe predicted by the apoſtle are to be underſtood literally. To this concluſion likewiſe the phraſeology of the prophets compared with that of the apoſtle evidently leads. For the prophetic phraſeology literally interpreted exhibits impoſſibilities: ſuch as *the rolling of the heavens together as a ſcroll*, The *turning of the moon into blood and the falling down of the ſtars from heaven as the leaf of a tree*. Not ſo the apoſtolic phraſeology, For *the burning of the heavens* or atmoſphere, and *its paſſing away with a great noiſe*, and *the burning of the earth and the works thereon*, together with the *burning and melting of the elements*, that is, the conſtituent parts of which this terraqueous globe is compoſed, are all things poſſible; and therefore may be literally underſtood, while the things mentioned by the prophets, can only be taken figuratively.—This, however, is not all. There are things in the apoſtle's prophecy which ſhew that he intended it to be taken literally. As, 1. He begins with an account of the periſhing of the old world, to demonſtrate againſt the ſcoffers, the poſſibility of the periſhing of the preſent heavens and earth But that example would not have ſuited his purpoſe, unleſs by the burning of the preſent heavens and earth he had meant the deſtruction of the material fabric. Wherefore, the oppoſition ſtated in this prophecy between the periſhing of the old world by water, and the periſhing of the preſent world by fire, ſhews that the latter is to be

8 But *this one thing, let it not escape you, beloved,* that one day with the Lord is as a thousand years, and a thousand years as one day.[1]

8 Do not hearken to those, who from Christ's delaying, argue that he will never come. *But this one thing remember, beloved, that the Lord's purposes are not affected by any duration, whether short or long;* because nothing can happen to hinder their execution.

9 The Lord *who hath promised, doth not delay in the manner some account delaying;*[1] *but he exercises long-suffering towards us, not desiring*[2] that any should perish, but that all should come to repentance.

9 *The Lord who hath promised* to come *doth not delay* his coming to destroy the world, *for the reason supposed by some;* namely, that he is not able to do what he hath promised; *but he* delays his coming, that he may *exercise long suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.*

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as real a destruction of the material fabric as the former was.—2. The cirumstance of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at the day of judgment, shews, I think, that the apostle is speaking of a real and not of a metaphorical destruction of the heavens and earth.—3. This appears likewise from the apostle's foretelling that after the present heavens and earth are burnt, a new heavens and a new earth is to appear in which the righteous are to dwell for ever. 4. The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment and punishment of ungodly men, shews that the apostle is speaking not of the destruction of a single city or nation during the subsistence of the world, but of the earth itself, with all the wicked who have dwelt thereon.—These circumstances persuade me that this prophecy, as well as the one recorded, 2 Thess. i. 9 is not to be interpreted metaphorically of the destruction of Jerusalem, but should be understood literally of the destruction of our mundane system, and of the general judgment.

Ver. 8. *One day with the Lord is as a thousand years,* &c. This is an allusion to Psal. xc 4. But neither the apostle nor the Psalmist meant, that God does not perceive any difference, between the unequal durations of a day and of a thousand years: but that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures: So that what he brings to pass on the day he declares his purpose, is not more certain, than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared. See Abernethy's Serm. vol. 1. p. 218, 219.

10 But the day of the Lord will come as a thief in the night; in which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein, ſhall be burnt up.

10 Ἥξει δε ἡ ἡμερα Κυριȣ ὡς κλεπτης εν νυκτι, εν ᾗ οἱ ȣρανοι ροιζηδον παρελευσονται, ςοιχεια δε καυσȣμενα λυθησονται, και γη και τα εν αυτῃ εργα κατακαησεται.

Ver. 9.—1. *The Lord who hath promiſed, doth not delay*, &c. Benſon, by ſupplying περι here, tranſlates the clauſe thus; *The Lord doth not delay concerning the promiſe.* But Ὁ κυριος επαγγελιας may be the genitive, not of poſſeſſion, but of the agent; on which ſuppoſition the tranſlation will be, *The Lord who hath promiſed*, namely, to come.—L'Enfant obſerves that the word επαγγελια denotes a declaration of any kind, whether it be a promiſe of ſomething good, or a denunciation of evil.

2. *Not deſiring that any ſhould periſh.* The word βȣλομενος in this paſſage, cannot be underſtood of the ultimate determination of the divine will; for that is always followed with the thing willed. The proper tranſlation of the word is, *not deſiring:* for God may truly be ſaid *not to deſire that any ſhould periſh*, as he hath included Adam and all his poſterity in the covenant of grace, and hath given the means of repentance and ſalvation to all. On this Oecumenius writes, *Conſummationis tempus differri, ut compleatur numerus ſalvandorum. That the time of the end is deferred, that the number of them who are to be ſaved may be filled up.* By the perſons to be ſaved, Eſtius and Beza underſtand the *elected* to eternal life: But others underſtand this of mankind in general.

Ver. 10—1. *As a thief in the night.* Becauſe thieves commonly break into houſes in the night time and occaſion great fear to thoſe who are within, any ſudden unexpected event, eſpecially ſuch as occaſioned terror, was compared by the Hebrews to the coming of a thief in the night. The ſuddenneſs therefore and unexpectedneſs of the coming of the day of the Lord, and the terror which it will occaſion to the wicked, are the circumſtances in which it will reſemble the coming of a thief, (See 1 Theſſ. v. 4. note.) and not that it will happen in the night time. Yet the ancients from this and other paſſages, inferring that Chriſt's coming to judgment would happen in the night time, inſtituted their vigils. But as Beza ſays, leaving the uncertainties, let us rather watch day and night, with minds raiſed up to him, that we may not be lulled aſleep by the intoxications of the world.

2. *The day of the Lord.* See 2 Theſſ. Pref. Sect. 4. where it is ſhewn, that although Chriſt's coming to deſtroy Jeruſalem, is ſometimes called *the coming, and the day of the Lord*, theſe appellations are given to various other events. And therefore Hammond, Lightfoot, and others, who argue that the apoſtle is ſpeaking of the deſtruction of Jeruſalem,

10 *However*, as a thief in the night,[1] the day of the Lord[2] will come, *in which* the heavens[3] ſhall paſs away[4] with a great noiſe,[5] and the elements[6] *burning, ſhall be diſſolved, and the earth* and the works *thereon*, ſhall be *utterly burned.*[7]

10 *However* long it may be delayed, *as a thief in the night* cometh ſuddenly and unexpectedly, *the day of the Lord will come; in which the* atmoſphere of air being ſet on fire, (ver. 12.) *ſhall paſs away with a prodigious noiſe, and the elements* of which it is compoſed, *burning, ſhall be diſunited, and the earth and the works thereon,* both of God and man, being ſet on fire by the flaming air, *ſhall be utterly conſumed.*

Jeruſalem, becauſe he calls the event of which he ſpeaks, *the day of the Lord*, build their opinion on a very weak foundation, See ver. 6. note 1. and ver. 7. note 3. and Whitby's preface to this epiſtle toward the end.

3. *In which the heavens.* In calling the atmoſphere of air which ſurrounds this earth, *the heavens*, the apoſtle followed Moſes, Gen. i. 8.

4. *Shall paſs away.* The *paſſing away* of the heavens and earth, does not mean that they will be removed to another part of ſpace, or that they will be annihilated; but that being burnt, their form and conſtitution will be changed, as the conſtitution or form of the old world was by the flood.

5. *With a great noiſe.* The word ῥοιζηδον is an adverb from ῥοιζω *ſibilo, ſtrideo*, and denotes any loud noiſe, ſuch as that occaſioned by the rattling of chariots, the blowing of a ſtorm, &c. Accordingly Eraſmus tranſlates it, *in morem procellæ, with a ſtorm.* That the thundering noiſe occaſioned by the burning of the whole heavens or atmoſphere, mentioned ver 10. 12. will be terrible beyond deſcription, may be conjectured, by conſidering what a noiſe is made by theſe ſmall portions of the air which are burnt when it thunders, or which are ſet in commotion in a ſtorm.

6. *And the elements burning,* λυθησονται *ſhall be diſſolved.* The word στοιχεια tranſlated *elements*, ſignifies the firſt principles, or conſtituent parts of any thing. Hence it denotes, the principles of ſcience (Heb. v. 12) as well as the principles of bodies. It ſignifies likewiſe the letters of the alphabet, which are the conſtituent parts of writing; Alſo the Moſaic form of religion, Gal. iv. 3. 9. And the heathen worſhip, Col. ii. 8. note 3.—Mede by *elements* here, underſtands *the planets*, becauſe he thinks it improper to ſay, that fire, which is itſelf an element, is to be burnt. In ſupport of his opinion, he gives ſome examples, in which the word denotes the planets. And as it comes from στειχω *to march in order*, as ſoldiers do, he thinks it may have been given to the planets, on account of their regular courſes. But as the deſtruction occaſioned by the flood, was that of the earth and air only, it is probable that the deſtruction of the heavens

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

11 Τȣτων ȣν παντων λυομενων, ποταπȣς δει ὑπαρχειν ὑμας; Εν ἁγιαις αναςροφαις και ευσεβειαις,

12 Προσδοκωντας και σπευδοντας την παρȣσιαν της τȣ Θεȣ ἡμερας, δι' ἡν ȣρανοι πυρȣμενοι λυθησονται, και ςοιχεια καυσȣμενα τηκεται.

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heavens and earth by fire, which is set in opposition to it, will be of the earth and air only.—Estius, by *the elements*, understands the elements of which this terraqueous globe is composed. But as the melting of these is mentioned, ver. 12. I am of opinion that in this verse, the apostle speaks of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, together with the air itself; all which burning furiously, will be disunited and separated.

7. *The works thereon shall be utterly burned* —Εν αυτῃ εργα, is justly rendered, *the works thereon*; for chap i. 18. εν τω ορει τω ἁγιω, evidently signifies, *upon*, not *in*, *the holy mountain*.—We are not certain from this expression, whether the things upon the earth only, are to be consumed in the conflagration; or whether the conflagration will penetrate to the centre of the globe and reduce the whole to one homogeneous mass of burning matter.—See a description of the order in which the conflagration will proceed, 2 Thess. i 8. note 1.—Baxter on this verse saith, "It is marvellous prepossession "that could make any learned man think that all these words, "(the words in this ver. 10.) signify nothing but the destruction of "Jerusalem."

Ver. 11.—1. *All these things.* In note 6. on the former verse, we have shewn, that the apostle in describing the destruction of the heavens and the earth by fire, means this earth only with its atmosphere, as in the description of the destruction of the old world by water, he meant only the destruction of the then earth and air. I now add, that in all probability, Moses, in his history, describes the creation of our planetary system only. For though Gen. i. 16. he says, *God made two great lights, the greater light to rule the day, and the lesser light to rule the night.* He made *the stars also.* The words *He made* found in the latter clause, are not in the original. Taylor, therefore, thinks the translation should be, *the lesser light to rule the night, with the stars*; that is, jointly with the stars, they having been made long before. For it is the opinion of many, that the stars are much more ancient than the earth, and shall remain after it is destroyed.

2. *What*

11 Seeing then, *all* these things[1] (λυομενων, verbat. are dissolved) shall be dissolved, what *sort* of persons[2] ought ye to be? *Such as by* holy *behaviour* and godliness,

12 *Are expecting, and earnestly desiring*[1] the coming of the day of God, (δι' 117) *in which* the heavens (πυρουμενοι) being *set on fire*,[2] shall be dissolved, and the elements[3] *burning, shall be melted.*[4]

11 *Seeing then the heavens and the earth* and all the works thereon *are to be burned, what sort of persons ought ye to be?* Certainly *such as by holy behaviour* towards men *and piety* towards God, shew that ye

12 *Are expecting, and earnestly desiring, the coming of the day* appointed *of God, in which the atmosphere*, (ver. 10. note 3.) *being set on fire, shall be dissolved, and the elements*, of which this terraqueous globe is composed, *burning, shall be melted* into one fluid mass of fire, so that an end will be put to its existence in its present form?

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2. *What sort of persons ought ye to be?* I have followed Castalio in putting the point of interrogation after the word *be*, so as to make what follows in the verse the answer to the question.—The burning of the earth and of all the works thereon, shews in the strongest light the absurdity of covetousness and of all those projects which the men of this world pursue with such earnestness to the neglecting of piety: and so is a most powerful motive to a holy life, See ver. 14. note.

Ver. 12 —1. *Earnestly desiring:* Σπευδοντας, literally, *hastening*. But both in Greek and Latin, the effect is often put for the cause. Wherefore, as haste is commonly the effect of earnest desire, *hastening*, in this place may well signify *earnestly desiring*. Of this use of the word Pool in his Synopsis, and Wolf in his note on the passage, have given undoubted examples. See also Parkhurst's Diction. in voce Σπευδω.

2. *The heavens being set on fire*, (See 2 Thess. i. 8. note.) That the world is to be destroyed by fire, was the opinion of Anaximander, Anaxagoras, Archelaus, Leucippus, and other ancient philosophers. And Burnet, (Theor. Tellur Vol. 2. p 30.) having considered the antiquity and universality of the opinion, says, "We have heard "as it were a cry of fire, through all antiquity, and among all the "people of the earth.—Let us examine what attestation the prophets "and apostles give to this ancient doctrine of the conflagration "of the world The prophets saw the world on fire at a distance, "and more imperfectly; as a brightness in the heavens, rather than "as a burning flame. But Peter describes it, as if he had been "standing by, and seen the heavens and earth in red fire; heard the "cracking flames, and the tumbling mountains." Then quotes ver. 10. 12. and adds, "This is as lively, as a man would express it, if "he had the dreadful spectacle before his eyes." Benson's translation.

3. *And*

13 Neverthelefs we, according to his promife, look for new heavens, and a new earth, wherein dwelleth righteoufnefs.

13 Καινυς δε υρανυς και γην καινην κατα το επαγγελμα αυτυ προσδοκωμεν, εν οις δικαιοσυνη κατοικει.

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3. *And the elements.* I think the elements in this verfe, are not the *elements of the heavens* or atmofphere, for the diffolution of thefe is defcribed, ver. 10; but the elements of which this terraqueous globe is compofed, namely, earth, and water, and every thing which enters into the compofition of thefe fubftances, and on which their conftitution and form depend. Accordingly, to fhew that he is fpeaking of thefe elements, confequently of the deftruction of this earth, he adds in the next verfe, *neverthelefs, according to his* (God's) *promife we expect new heavens and a new earth.*

4. *Shall be melted.* Τηκεται, for τακησεται; as ver. 11. λυομενων is put for λυσομενων. The original word is applied to the melting of metals by fire. Wherefore, as *the elements* fignify the conftituent parts of any thing, (See ver. 10. note 9.) the word *melted,* applied to the conftituent parts of the terraqueous globe, intimates that the whole, by the intenfe heat of the conflagration, is to be reduced into one homogeneous fluid mafs of burning matter. Confequently, that it is not the furface of the earth, with all the things thereon, which is to be burnt, as fome have imagined, but the whole globe of the earth.

Some commentators, as was formerly obferved, contend that the defcription which St. Peter hath given of the conflagration, is to be underftood of the deftruction of Jerufalem, and of the Jewifh polity. But the impropriety of that interpretation may be underftood from the things mentioned note 3. on ver. 7. and note 2. on ver. 13.

Ver. 13.—1. *According to his promife.* The promife of which the apoftle fpeaks, is that which God made to Abraham, *to give to him, and to his feed, all the land of Canaan for an everlafting poffeffion.* This promife St. Paul tells us, Rom. iv. 16 *muft be fure to all the feed: not to that only which is of the law,* Abraham's natural defcendants, *but to that alfo which is of the faith of Abraham,* to believers of all nations, his fpiritual feed. Wherefore, this promife, in its firft and literal fenfe, pertained to the Jews only, and not to the fpiritual feed, who could not all be contained in the earthly country. Or though it could have received them all, the poffeffion of it would have been no bleffing to them. From this it follows, that the everlafting poffeffion of Canaan which was promifed to all the feed, and which muft be fure to them all, means the poffeffion of a greater, and better, and more enduring country than the earthly Canaan, and of which the earthly Canaan was the emblem or type. Now what country can that be, which all believers are to inherit for ever, but the new heavens and the new earth, which Peter in this paffage tells us, the righteous expect to dwell in after the deftruction of the pre-

13 (Δε, 100.) Neverthelefs, *according* to his promife,[1] *we expect* new heavens and a new earth,[2] wherein dwelleth righteoufnefs.

13 *Neverthelefs, according to God's promife* to Abraham, (as explained, Ifa. lxv. 17.) *we* who believe, *firmly expect* the creation of *new heavens, and* of *a new earth, wherein righteous men fhall dwell for ever.*

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fent material fabric. And, as they are to poffefs it after they regain their bodies, it muft be a material habitation, fuited to the incorruptible and immortal nature of their new bodies. This alfo St. Paul hath fhewn, by telling us that Abraham and his feed, were *made heirs of the world* by God's promife, Rom. iv. 13. In like manner, Chrift hath fhewn this, when in arguing againft the Sadducees, he faid Luke xx. 35. *They which are counted worthy to receive that world and the refurrection from the dead.*

The promife to Abraham, and to his feed, of giving them the everlafting poffeffion of Canaan, Ifaiah hath explained, by predicting the creation of the new heavens and the new earth, and the happy ftate of its inhabitants, chap. lxv. 17.—23. Where, under the figure of there being no infant of days there, and of the extreme longevity of all its inhabitants, he hath defcribed the immortality of the righteous; and by reprefenting the animals in this new earth, as entirely ftript of all their noxious qualities, and as living in peace with one another, he hath taught us, that in the new creation, there will be nothing to hurt or to offend. This creation of the new heavens and the new earth, our apoftle in his fermon to the Jews, hath called *the reftitution of all things, which God hath fpoken by the mouth of all his holy prophets, fince the world began,* Acts iii. 21. See Eff. v. Sect. 4. towards the end.

2. *New heavens and a new earth.* Having in the former note, explained what the new heavens and the new earth are, it may be proper to mention that the commentators who interpret St. Peter's prophecy of the deftruction of Jerufalem, by the new heavens and new earth underftand the peaceful ftate in which the Chriftians were to live, after the deftruction of Jerufalem. But to overturn that interpretation, it needs only be obferved, that there was no fuch alteration in the ftate of the difciples, after the deftruction of Jerufalem, as merited to be called, *a new heavens and a new earth;* for they were as much perfecuted as ever, for near three hundred years, till Conftantine embraced the gofpel.—Others, by the new heavens and the new earth, underftand that ftate of things called *the Millennium,* which is fuppofed to take place before the general judgment. But to confute this opinion, I obferve—1. That our Lord himfelf hath exprefsly told us, that his difciples are not to be received into the place he hath gone to prepare for them, till he come again.—2. That the Millennium of St. John, is a ftate peculiar to the marytrs who have fuffered death for Chrift: Whereas the *new heavens and the new earth,* as Whitby obferves, are the common expectation of all Chriftians, who are therefore admonifhed, ver. 14. to *endeavour earneftly to*

be

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs:

14 Διο, αγαπητοι, ταυτα προσδοκωντες, σπȣδασατε ασπιλοι και αμωμητοι αυτῳ ἑυρεθηναι εν ειρηνῃ·

15 And account *that* the long-ſuffering of our Lord *is* ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you;

15 Και την τȣ Κυριȣ ἡμων μακροθυμιαν, σωτηριαν ἡγεισθε· καθως και ὁ αγαπητος ἡμων αδελφος Παυλος κατα την αυτῳ δοθεισαν σοφιαν εγραψεν ὑμιν,

16 As alſo in all *his* epiſtles, ſpeaking in them of

16 Ὡς και εν πασαις ταις επιϛολαις, λαλων εν αυταις

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be found of Chriſt ſpotleſs and irreproachable in peace.—3. That the apoſtle ſpeaking of the deſtruction of the heavens and the earth by a conflagration, repreſents it ver. 7. as contemporary with *the day of judgment and deſtruction of ungodly men* who are to periſh in that very fire which is to conſume the heavens and the earth.—4. That the ſcripture in other places, repreſents the deſtruction of the wicked as to happen at the end of the world, Matth. xiii. 49. *So ſhall it be at the end of the world: The angels ſhall come forth and ſever the wicked from among the juſt.* 50. *and ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.*—2 Theſſ. i. 7 *And to you the afflicted reſt with us, when the Lord Jeſus ſhall be revealed from heaven with the angels of his power.* 8. *inflicting puniſhment with flaming fire on them who know not God and obey not the goſpel of our Lord Jeſus Chriſt.* 9. *They ſhall ſuffer puniſhment, even everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,* 10. *in that day when he ſhall come to be glorified by his ſaints,* &c. Whereas, the Millennium of St. John muſt be at an end before the day of judgment. For having ſpoken of the firſt reſurrection, and of the concluſion of the thouſand years in which they are to reign who are raiſed, and of the inſurrection of Gog and Magog againſt them, he ſaw, Rev. xx. 11. *One ſitting on a great white throne.*—12. *And the dead, ſmall and great ſtanding before God,—and judged according to their works.* ver. 15. *And whoſoever was not found written in the book of life, was caſt into the lake of fire.* After which, Rev. xx. 1. St. John *ſaw a new heaven and a new earth; for the firſt heaven and the firſt earth were paſſed away*—Theſe things ſhew that *the new heavens and the new earth*, which Peter and John tell us expreſsly are to ſucceed the preſent heavens and earth after the general judgment, do by no means ſignify the ſtate of things called the Millennium, which is to take place and come to an end before the general judgment.

Ver. 14. *Expecting theſe things, diligently endeavour to be found,* &c. What a bleſſing is the goſpel to the world! By explicitly revealing our

14 Wherefore, beloved, *expecting these things, diligently endeavour to be found* of him *spotless*,[1] and *irreproachable*, in peace.

14 *Wherefore beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a new heaven and earth, earnestly endeavour to be found of Christ, spotless and irreproachable,* consequently *in peace* with him.

15 *And the* long-suffering (ver. 9.) of our Lord, *reckon* TO BE FOR salvation, *as also* our beloved brother Paul, according to the wisdom[1] given *to* him, hath written *to* you.[2]

15 *And* instead of considering his delaying to come, as a proof that he will never come, *consider the long suffering of our Lord, as designed to promote the salvation of sinners,* by giving them time to repent, *as also our beloved brother Paul, according to the inspiration given to him, hath written to you*;

16 As *indeed* in all HIS epistles, speaking in them

16 *As indeed in all his epistles, speaking in them concerning these*

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our duty as the command of God, it lays us under that strong obligation which arises from the consideration of the authority of God: by assuring us that our souls do not perish at death, but are preserved in the state of the dead by the power of Christ, it gives weight to all the motives offered in recommendation of a religious life: and by giving us the assured hope of Christ's return from heaven, to raise the dead and to carry the righteous into the heavenly country, it gives those who firmly hope for these glorious events, an elevation of soul above all the pomp and boasted vanities of this life, it inspires them with fortitude, to withstand the temptations which arise, whether from the prospect, the possession, or the loss of worldly things, and strengthens them to bear afflictions not only with patience, but with joy. May thou who readest, always live under the influence of these obligations and hopes!

Ver. 15.—1. *According to the wisdom given to him.* As the gospel itself is called *the wisdom of God*, and the inspiration, by which the apostles were enabled to declare all the parts of the gospel scheme in an infallible manner, is called *the word of wisdom*, I have no doubt, that by *the wisdom given* to *Paul*, Peter means, his inspiration. See ver. 16. note 7.

2. *Hath written to you.* This epistle being written, to those to whom the first epistle was sent, the persons to whom Paul wrote concerning the long suffering of God, were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the Ephesians, (ii. 3, 4, 5.) to the Colossians (i. 21.) and to Timothy, (1 ep. ii. 4.) things which imply, that God's bearing with sinners, is intended for their salvation. The persons to whom Peter's epistles were sent, were for the most part Paul's converts.

Ver. 16.

these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

περι τουτων, εν᾽ οἱς εστι δυσνοητα τινα, ἁ οἱ αμαθεις και αστηρικτοι στρεβλουσιν, ὡς και τας λοιπας γραφας, προς την ιδιαν αὑτων απωλειαν.

Ver. 16.—1. *As indeed in all his epistles.* From this it appears, that Peter had read Paul's epistles. And as he speaks not of some, but of all his epistles, it is probable that Paul was dead when Peter wrote this. And seeing Paul in his epistle to the Romans, chap. ii. 4. and to the Hebrews, chap. x. 36.—38. wrote that the long-suffering of God was intended for salvation, by mentioning that circumstance, Peter intimated that he knew Paul to be author of the epistles to the Romans, and to the Hebrews.

2. *He speaketh of these things.* Paul in all his epistles hath spoken of the things written by Peter in this letter. For example, he hath spoken of Christ's coming to judgment, 1 Thess. iii. 13. iv. 14.—18. 2 Thess. i. 7.—10. Tit. ii. 13.—And of the resurrection of the dead, 1 Cor. xv. 22. Philip. iii. 20, 21.—And of the burning of the earth, 2 Thess. i. 8.—And of the heavenly country, 2 Cor. v. 1.—10—And of the introduction of the righteous into that country, 1 Thess. iv. 17. Heb. iv. 9. xii. 14. 18. 24.—And of the judgment of all mankind by Christ, Rom. xiv. 10.

3. *In which there are some matters hard to be understood.* The greatest number of MSS read here, εν οἱς. But because the neuter relative οἱς, cannot refer to επιστολαις which is feminine, εν οἱς, may be translated *among which things;* namely, the things which Paul hath written concerning Christ's coming to judgment, the burning of the earth; the heavenly country; and the introduction of the righteous into that country; *there are some matters hard to be understood.*—It is true the Alexandrian, and six other MSS. read here εν αἱς, *in which epistles.* This Beza says is the true reading, because he thinks it would have been improper in Peter to say that Paul had written obscurely concerning subjects, of which Peter himself hath written more things hard to be understood, than any Paul hath written in any place of his epistles. Nevertheless the common reading may be retained: because the antecedent to the neuter relative οἱς, may be a word not expressed but understood, (see Ess. iv. 64.) namely γραμμασι, which signifies *letters* or *epistles*, Acts xxviii. 21. On this supposition Peter's meaning will be, *in which epistles there are some things hard to be understood.*—The inferences of the Papists from this passage are, "That the scriptures "are not sufficient for deciding controversies concerning the articles "of faith; and that the decision of these matters is to be sought "from the Catholic church," by which they mean the church of Rome. But the falsehood of these inferences must be acknowledged by every candid person who recollects, that the Papists hitherto have never determined among themselves what person or persons in their church,

concerning these things:[2] in which[3] *there* are some things hard to be understood, which *the unteachable*[4] and unstable[5] wrest[6] as THEY DO also the other scriptures,[7] *to* their own destruction.

things: In which writings, there are some things hard to be understood, which the unteachable and unstable wrest, as they do also the other scriptures, making them the foundation of erroneous doctrines, whereby the morals of men are corrupted, and *so bring destruction upon themselves*. See chap. i. View. also chap. ii. View.

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church, are the infallible judge of controversies to whose decisions all Christians ought to submit; whether it is the Pope alone, or the Pope in conjunction with his own clergy, or a general council of Christian bishops, or any particular council, or any other body of men in their church distinguished by a particular denomination. The truth is, in leaving this undetermined, they have acted wisely; because all to whom they have attributed infallibility, whether they were individuals or bodies of men, have erred in their decisions, as the Papists themselves have been obliged to acknowledge.

4 *Which the unteachable* Αμαθεις, *Indociles*. So Estius translates the word — *The unteachable* are persons whose passions blind their understanding, and make them averse to truth.

5. *And unstable. The* αστηρικτοι *unstable* are those whom St. James calls, διψυχοι *men of two minds*, chap. i. 8. men, who having no real love of goodness, sometimes follow it, sometimes desert it, as good or bad inclinations happen to predominate in them. Whereas *the stable*, are those who have a firm attachment to truth and virtue, called ver. 17 στηριγμος *establishment*.

6. *Wrest*. The original word στρεβλουσιν signifies to put a person to the torture, to make him confess some crime laid to his charge, or reveal some secret which he knows. Applied to writings, it signifies, by far fetched criticisms and unsupported senses of words, to make a passage speak a meaning different from what the author intended. Hence in our language, we have the expression, *to torture words*. Of this vice they are most commonly guilty, who from pride of understanding, will receive nothing but what they can explain. Whereas, the humble and teacheable, receive the declarations of revelation according to their plain grammatical unconstrained meaning, which it is their only care to attain by reading the scriptures frequently, and with attention.

7. *As they also do the other scriptures*. Here Peter expressly acknowledges the divine inspiration by which Paul wrote all his epistles. For, unless Paul was inspired, his writings could not have been called *scriptures*, by any inspired apostle.—The affection with which Peter, on this occasion, spake of Paul, and the honourable testimony which he bare to his writings, deserves great praise. He had been formerly rebuked by Paul before the brethren at Antioch, for refusing to keep company with the Gentile converts. But whatever resentment he might have entertained of that affront at the beginning, he

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness:

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen.

17 Ὑμεις ȣν, αγαπητοι, προγινωσκοντες, φυλασσεσθε, ἱνα μη τη των αθεσμων πλανη συναπαχθεντες, εκπεσητε τȣ ιδιȣ ςηριγμȣ.

18 Αυξανετε δε εν χαριτι και γνωσει τȣ Κυριȣ ἡμων και σωτηρος Ιησȣ Χριςȣ. Αυτω ἡ δοξα· και νυν και εις ἡμεραν αιωνος. Αμην.

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had long ago laid it aside. And on cool reflection, it is probable, that instead of thinking ill of Paul, he now admired him for his bold and steady maintaining of the truth.

Ver. 17.—1. *Foreknowing these things, be on your guard.* Here St. Peter teaches, that one great purpose for which the prophets were inspired to foretel the corruptions which were to arise in the church, and the evils which were to befal the sincere disciples of Christ, was to put them on their guard against these corruptions, and to arm them with fortitude to bear persecution.

2. *Be on your guard.* The word φυλασσεσθε is a military term, denoting the action of soldiers, who keep guard in fortified towns or castles.

Ver 18.—1. *Until the day of eternity:* So the original (εις ἡμεραν αιωνος) literally signifies. Bengelius, on this expression remarks, that it teaches us that eternity is a day without any night; a real and perpetual day.

2. *Amen.* See Ephes. vi. 24. note 2. Benson remarks, that when this word is placed at the beginning of a sentence, it is an earnest asseveration.

17 Ye therefore, beloved, *foreknowing*[1] THESE THINGS, *be on your guard*,[2] *lest being carried away with others* (πλανη, Eph. iv. 14.) *by the deceit of the lawless*, *ye* fall from your own stedfastness.

18 But grow in grace, and IN the knowledge of our Lord and Saviour Jesus Christ. To him BE glory both now and (εις) *unto the day of eternity*.[1] Amen.[2]

17 *Ye therefore my beloved, foreknowing* the coming of the Lord to judgment, and that scoffers will ridicule the promise of his coming, *be on your guard, lest being seduced with others by the deceit of lawless* teachers, *ye fall from your own stedfastness* in the faith and practice of the gospel.

18 *But* instead of becoming unstable, *grow ye in grace* daily, *and in the knowledge of the doctrine of our Lord and Saviour Jesus Christ. To him be glory* ascribed by us his disciples, *both now, and until the day of eternity. Amen.*

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asseveration. In the conclusion of a sentence it imports an earnest wish that it may be so.—The doxology with which this epistle concludes is evidently directed to Christ, as are some of the other doxologies in scripture.

END OF VOL. V.

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